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078172

1 **Jehangir P. Patel & Marjorie Sykes** : GANDHI, HIS GIFT OF THE FIGHT —**A Comment by Anima Bose**

1 EINSTEIN on MAHATMA GANDHI & on PEACE (*Extracts from Speeches & Writings*)
(Also on pages 4 & 7)

2 LITERATURE & NATIONAL INTEGRATION—**A Gandhian Perspective**
An Experience Recalled **by S. P. Verma**

5 *READING FOR PLEASURE* —**by Mohinder Singh**

7 **Shashi Deshpande** : THAT LONG SILENCE —**Reviewed by T. N. Dhar**

8 **THE BOOK SCENE in INDIA** —**A Report by Ashok Chopra**

10 **V. S. Naipaul** : A TURN IN THE SOUTH — **Reviewed by Jasbir Jain**

11 Stanley Weintraub : THE LONDON YANKEES
Richard Kennan : RETURN TO ALBION] —**Reviewed by Atul Chaturvedi**

13 **Muni Lal** : THE MUGHAL GLORY —**Reviewed by Madan Gupta**

14 **K. S. Lal** : THE MUGHAL HAREM —**Comments by N. K. Ghosh**

12 & 15 : *News From the Commonwealth*

17 **Shiv Visvanthan** : ORGANIZING FOR SCIENCE—THE MAKING OF AN INDUSTRIAL RESEARCH LABORATORY —**Comments by Binay Kumar Pattnaik**

20 **K. G. Chadha** : THE STATE RURAL ECONOMIC TRANSFORMATION —**Comments by** —THE CASE OF PUNJAB : 1950-85 **Gurcharan Singh Kainth**

22 **DO WE NEED THE LOKPALS ?** —**Subhash Chandra Sarker**

23 **Mildred Archer** : VISIONS OF INDIA
The Sketch-books of William Simpson 1859-62 —**Reviewed by Ram Dhamija**

24 **Deborah Ericson** : IN THE STOCKHOLM ART WORLD —**Reviewed by O. P. Joshi**

27 **John S. Augustine** (Ed) : STRATEGIES FOR THIRD WORLD DEVELOPMENT —**Reviewed by Rajul Mathur**

28 DRAIN OF LABOUR & SKILLS—Overseas Migration From Bangladesh —**by Ashrafuddin Ahmed**

30 **Gursharan Varandani** : WORKERS' PARTICIPATION IN MANAGEMENT with Special Reference to India —**Reviewed by Balwinder Arora**

[Continued overleaf]

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INDIAN BOOK CHRONICLE
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Bookless Into The Nineties !

Nineteen Nineties are here...! The last decade before we plunge into the "fabulous" Twenty-first Century ! Is it the lure of an unknown future or the excitement of the turn of the century that so many in the developed and the under-developed countries, the elite and the professionals, high and low, are all talking about the future to come ? One does not know about the common folk—the hard-working people yoked to their jobs and occupations. Do they join in at the funfare and fascinating fancy shows on the New Year's Eve ? If not, would they be excited about the Nineties and the new Century ? Or would they take everything in their indifferent, placid and routine way, rather in a philosophical nonchalance and in a "who cares ?" mood. Let us wait and see !

IBC is 15

With the rest of the world and the reading, all -knowing, pontificating communites in the country and abroad, the **Indian Book Chronicle** has also entered into the nineties—an adolescent 15 years' old, full of hope, if not of health and exuberance. To have survived these 15 years has been no mean achievement! In an uncertain phase of doubt and frailty, just to be alive, to exist, means something ! We hope that. buttressed by the goodwill and support of hundreds of its well-wishers, book-lovers, writers, poets and critics, scholars from various disciplines and the community of librarians (May their Tribe Grow !) the journal will continue to prosper (!) and serve them and the generations to be !

Since no business-house or press baron or political group has sponsored or spoonfed this journal, it stands on its own strength; that is, the support and particiption of its hundreds of readers and contributors. As we have noted elsewhere (and earlier) perhaps no other journal has thrived on the spontaneous, willing and honorary (i.e. non-reumunerative or commercial) concern or contributions of a large number of the tolp writers. critics and media-persons in the country. How long that conern remains and sustains this fledgling is another matter !

WHO CARES FOR BOOKS ?

There is, however, a wider context in which the future of IBC or any other academic, literary or book promotion journal should be seen. What is the future of books in the world, especially in countries like India ? In the face of the prevalent persisting, even growing, mass illiteracy ? And against the high-pitched and no-bars reserved onslaught of the electronic mass media ? A few months ago, there was an article and a poser in the *Statesman,* that too by the pen of a well-known literary figure : *Who Cares for Books in New Delhi* ? His focus was on the official, bureaucratic or commercial and consumeristic interests or tastes of the people of New-Delhi/Delhi, with books having been

(*Continued on back cover inside page*)

31 **Ram Ahuja** : CRIME AGAINST WOMEN —**Reviewed by Shushma Sood**

32 INDIANS OVERSEAS | The Other India // Indians in Southeast Asia // Indians in South Asia // Indians in the Caribbean —**Review Article by V. Suryanarayan**

33 WHITHER NATIONAL BOOK POLICY ? —**by Abul Hasan**

34 **P. S. G Kumar** : RESEARCH IN LIBRARY & INFORMATION SCIENCE IN INDIA —**Introduced by C. D. Sharma**

35 **Mahanand Sharma** : A RUDRAKSHA ROSARY AND OTHER POEMS —**Reviewed by Vijay Mohan Sethi**

36 **Kalpana Sahni** : A MIND IN FERMENT -Mikhail Bulgakov's Prose —**Comment by Anna Khanna**

37 **S. P. Agrawal and J. C. Agarwal** : INFORMATION 88 : Global Review —**Introduced by Dinesh Kumar Gupta**

38 Iris M. Zavalia, Myriam Diaz-Diocartez and Teun A Van Dijk : APPROACHES TO DISCOURSE, POETICS AND PSYCHIATRY —**Reviewed by R. K. Singh**

40 TRADE UNION MOVEMENT in INDIA : Possible Future Changes —**by Brij Mohan Toofan**

44 *POETS' CORNER* | MANY VOICES : VARIED THEMES
Poems by P. Raja, Niranjan Mohanty, R S. Garg, Pratapsinh Shewale and Kulbhushan Kushal

46 **R. K. Trivedy** : ECOLOGY AND POLLUTION OF INDIAN RIVERS —**Review by L.K. Dadhich**

47-48 MISCELLANEOUS NEWS ITEMS

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Vol. XV No. 3 MARCH 1990 Single Copy Rs. 6.00 ISSN 0970 468X
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A JOURNAL ABOUT BOOKS & COMMUNICATION ARTS

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indian book chronicle

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ide Cover (Front page) ERNAKULAM LEADS THE WAY —B. H.
TO NELSON MANDELA —A tribute by O.P. Malhotra

INDIAN SCHOLARSHIP IN ENGLISH :
Amarjit Singh & K. Ayyappa Paniker (Eds.) : THE MAGIC CIRCLE OF HENRY JAMES
Satnam Kaur : GRAHAM GREENE—AN EXISTENTIALIST INVESTIGATION
Usha Puri : TOWARDS A NEW WOMAN-HOOD : A Study of Black Women Writers
B.L. Chakoo (Ed.) : WILLIAM GOLDING REVISITED — Comments by R. K Kaul

R. S. Bhatnagar : DIMENSIONS OF CLASSICAL SUFI THOUGHT — Reviewed by G B.K. Hooja

THE MAKING OF WRITERS : AUTOBIOGRAPHICAL VERSIONS
by R. K. Narayana, Nirad C. Chaudhary, Ved Mehta & Sasthi Brata — Comments by Mohinder Singh

SHANTI BARDHAN — A Personal Tribute by Homi Sethna

Emma Duncan: BREAKING THE CURFEW—A Political Journey Through Pakistan — Reviewed by Ahsim Kumar Roy

R. S. Ramamurti : RISE OF INDIAN NOVEL IN ENGLISH — Reviewed by O. P. Bhatnagar

R. B. Jain : BUREAUCRATIC POLITICS IN THE THIRD WORLD — Reviewed by Surinder Suri

Sailesh Kumar Bannerjee : JINNAH-PAKISTAN : NUTAN BHABANA
(A Biography of Jinnah in Bengali) — Comments by Subhash Chandra Sarker

Krishna Kumar : SOCIAL CHARACTER OF LEARNING — Reviewed by Alok Rai

Swami Rama : A CALL TO HUMANITY — Introduced by M. L. Diwan

Saadat Hasan Manto : KINGDOM'S END & OTHER STORIES
(translated by Khalid Hasan) — Comments by Madan Gupta

I.S.S. Pamphlet 4 : TEACHING ECONOMICS IN INDIAN UNIVERSITIES — Comments by T.C. Mehta

-22-23 POETS' CORNER Poems by Esha Joshi, J. Sri Raman & PCK Prem

Last page, A TRIBUTE TO SRIDATH RAMPHAL—INSEPARABLE HUMANITY — Reviewed by S. Gupta

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Indian Book Chronicle
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Ernakulam — Leads the Way

Perhaps there has been some thing special and unique about Kerala, whatever its indentity in the past and colouring—political, social, cultural or in the domain of arts and letters. More recently, Kerala had won the distinction of hosting the first-ever communist government on the sub-continent, formed through the battle of ballots. For almost a decade now, the United Left Front has been vying and alternating with the Congress-led National Front in political administration. Keralites have been to foreign lands in their thousands, returning with their earned piles of petro-dollars and all that affluence could buy. A social, cultural and urban revolution has overtaken the land. With widespread ribbon-like growth and expansion of all towns and modernised villages, Kerala has become a thriving, pulsating dormitory of ever-rising expectations. Not to forget the adventurous and bold "stronger sex" from the Kerala hills and dales ! Woman power, young and old, mostly literate and skilled to varied degrees has gone, abroad and to the remotest corners of India. But for the Kerala damsels, hundreds of hospitals, primary health centres and dispensaries would have been without their nursing staff.

One could go on and on, with a narration of Kerala firsts. The rocket-testing site amongst them. More recently, Kerala had hit the headlines with a massive, integrated and comprehensive drive for Family Planning. The young and enthuaistic Collector (District Officer) won laurels, and soon entered the game of politics, only to be knocked out recently under the impact of the new wave of change.

As if all these achievements have not been enough, we now have a new success story from the land of cashews and spices. A mass campaign for literacy set out to achieve the target of cent per cent literacy in a matter of months The arena : Ernakulam ! It was called "Operation Floodlight". The goal : to make each and every person between the ages of five and 60 "literate". The time-span : a few months ! Actors : a mass contingent of thousands of volunteers, young and old, rural or urban, men and women, a staggering figure of nearly 22,000 volunteers. At its spearhead was the dreamer and challenge-taker, a young district officer, Collector K. R. Rajan.

A survey conducted last year in March, with the help of 50,000 literacy workers had revealed that out of the nearly 30 lakh polpulation in the district, about 1.85 lakh person were illiterate. These included 70 per cent women. In a district of high literacy (more than 94% rate) this was the challenge. How to fight the "hard core" of the problem ? Those who had been left behind must have been very difficult cases. The first challenge naturally was how to motivate them and overcome their handicaps, prejudices or circumstances, whatever the case. Apart from individual to individual contact, a mass movement was also launched with its door-to-door canvassing, street corner meetings, songs, plays and marches : their theme—Literacy ! It was a mass-scale, voluntary effort, properly co-ordinated and guided by a concerned and helpful administration which has ultimately won the day. It was a beaming and proud Prime Minister, the other day, who blessed and honoured all those who had performed a miracle. Kerala has indeed done us proud ! Ernakulam has shown the way !

What Next ? Kerala is on the march !

B. H

A Tribute

TO NELSON MANDELA

by O. P. Malhotra

O' Nelson Mandela, Africa's soul !

Thy release from prison is hailed round the globe.
Thy iron soul stands upon the sands of time,
Thou stride upon the shores of Africa's timeless space,
And draw upon its vast primeval wells
Of granite suffering and immortal hopes.

Thou has launched Africa's restless caravan
Into adventures new, an uphill task
Where, out of your life and times, you have carved
New values, new directions and ordeals new—
To Thee we pay tribute in words so few !

The turbulent African continent
Is thrilled by your saga of hope, and forward
The momentum has gathered, the masses have moved.
And strained and quivered for the onward march
From painful struggles to the flame of liberty. [shaken

O' great leader ! 'The Soldier of Peace' !
Thou have followed righly 'The Apostle of Peace'
And lived, struggling and working for peace,
Blessed be thou in zeal and zest for peace !

Tribute to thy peace-loving ways
Coupled with moral courage that sways
To march along with thy brave African race
And speak of reconciliation in a unique way !

We celebrate your struggles and sing of your sacrifice
As personification of African psyche against Aparthei
A rational Gandhian with rustic commonalty
Known all around as a great personality !

Dr. O. P. Malhotra is Reader in the Deptt. o English, S. A. Jain College, Ambala City (Haryana).

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Inside Cover Page AFRO-ASIAN PUBLISHING CONFERENCE—A Report

Roger J. Sullivan : IMMANUEL KANT'S MORAL THEORY—Comment by A. K. Ghose

1 THE BHAKTI MOVEMENT—A General Comment —B. H.

3 INDIA by Al Biruni ed. Qeyamuddin Ahmad ★ —Reviewed by Aparna Sharma

5 Joy Beudette Cripps : INDIA—
WHERE LIFE REVOLVES AROUND THE WELL Reviewed by Tejinder Kaur

6 POETS' CORNER : MAN, WOMAN & FRIEND —A POEM by Karnail Singh

7 ETHNIC CONFLICTS IN SOVIET UNION —A Report by Asghar Ali Engineer

11 POETS' CORNER : A YOUNG VOICE FROM ACROSS— THREE POEMS by Farida Jamal

12 Bhartendu Harishchandra : RAJA HARISHCHANDRA
Translated by Madan Gopal —Comments by Ranbir Sinh

14 CHRISTIANITY—A Select Bibliography : Compiled and edited by Satyaprakash
★ —Comments by Mohammed Taher

15 Dipti Kumar Roy : LEFTIST POLITICS IN INDIA : M N. Roy
& The Radical Democratic Party —Comments by Chandra Bhushan Sharma

16 P. K. Ghose : STRATEGY PLANNING & MANAGEMENT —Comment by R. G. Sarien

17 H. S. Sharma : TROPICAL GEOMORPHOLOGY —Reviewed by A. R. Mukerji

19 Chitra Banerjee Divakaruni : DARK LIKE THE RIVER —Reviewed by M. Prabha

20 DIRECTORY OF SCIENTIFIC & TECHNICAL LIBRARIES IN INDIA :
Compiled and edited by D. R. Kalia and Surendra Kumar —Comment by M. P. Satija

21 DEGRADATION OF ENVIRONMENT : CAUSES & SOLUTIONS
A Seminar Report from Kota & Declaration (page 22) —by K. L. Dadhich

22 Being One Up on the Greeks ! ★ ★ —Ashim Kumar Roy

23 L. K. Sharma : SOCIET & POLITY IN MODERN SRI LANKA—Comment by V. Suryanarayan
R. C. Mishra : EMERGENCE OF BHUTAN —Comment by S. K Choube

24 *POETS' CORNER* (*Contd.*) Two Poems by Ameriaan Poet, Carl T. Endemann

25 (*Last Page*) MUNI LAL – Chronicler of Kings —A Tribute by Madan Gupta

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AFRO-ASIAN PUBLISHING CONFERENCE

While playing host to the 9th World Book Fair (at New Delhi's Pragati Maidan from 13 to 18 February) the National Book Trust (NBT), in association with CAPEXIL (Chemical and Allied Products Export Promotion Council) also convened the first-ever Afro-Asian Publishing Conference, which met from 18 to 20 February. The attempt was to create a forum for sharing awareness and concern about book publishing in Asia and Africa, to assess the potentials and problems and to identify areas for possible mutual co-operation so as to promote authorship, book production and distribution through national or regional initiatives. The meet also concerned itself with devising suitable mechanisms to deal wtth problems of the region, and to provide for a continuous dialogue between all concerned—authors and scholars, publishers and others.

Delegates came from Pakistan, Nepal, Sri Lanka, Malayasia, Thailand, Singapore, Nigeria, Kenya, Mauritius, Ethiopia, Japan and the USSR About 45 delegate from different parts of India also joined in.

Inaugurating the conference, India's Foreign Secretary Mr. S. K. Singh reinforced the call to bring Africa and Asia closer to resolve their common problems in the publishing industry and jointly exploring international markets, especially in developing countries, through mutual support. He expressed the hope that India's experience in book publishing would be fully used to mutual advantage. Exchange of books and research materials, both commercial and educational, even the supply of printing materials etc. could take place through cooperation between the developing countries, he added.

Mr. Singh also expressed concern over "areas of scarcity" in book publishing, spread over Afro-Asian and Latin American countries. It was noted that about 72 per cent of total books in the world were being produced by 34 countries only. The situation in the Pacific region was also bad, except for Australia, Japan and New Zealand.

On the concluding day, the conference passed a resolution for setting up an **Afro-Asian Book Development Council**. A Preparatory Committee was also set up to work towards the second conference to be held in Mauritius, which is ideally situated between the continents of Asia and Africa. It is expected that with a better representation of the Afro-Asian region there, formal steps would be taken to set up a common **Book Development Council**.

The conference has urged the governments and the people, especially those engaged in the publishing trade, including writers and scholars, to create a climate of "intellectual self-reliance" by giving a status of priority to book publishing industry. The conference has also called upon the governments of the region to include books as "essential items" in the Africa Fund Aid Programmes, and to simplify pro-

(Continued on last page inside back cover)

Another Introduction to Immanuel Kant

Roger J. Sullivan :

IMMANUEL KANT'S MORAL THEORY

Cambridge University Press (1988) pp. xvii + 413.
Price £ 12.95

Comment by A. M. Ghose

John Rawls, in his *Theory of Justice (p. 251 n 29)* wrote in 1972, that "unfortunately there is no commentary on Kant's moral theory as a whole". Sullivan's work, I am sure, would go a long way in fulfilling the expectations of the eminent philosopher and others who think alike. Kant's moral philosophy has been dealt with by several fine scholars like Acton, John Kemp, Korner, Bruce Aune, Atwell, Broad, Ross, Scruton and many others. Yet they do not meet the requirements of an inquisitive reader in the same way as does Sullivan's work in such an eminent manner.

It consists of three parts. Part I deals with "The Nature of Morality" which appropriately begins with an exposition of Kant's theory of human nature. At the end of the section, he sets out Kant's arguments for holding that morality and its interests are pre-eminent over all other interests and goals we may have In Part II, 'The Moral Norm of Persons', Sullivan explains Kant's analysis of moral motivation and of good moral character. In Part III, Sullivan examines in detail the general rationale of Kant's Categorical Imperative In the final section, entitled 'Kant on History, Politics and Religion', Sullivan shows how Kant introduced a historical dimension into his analysis of human morality; and examines the relationships that exist between Kant's political, religious and moral views.

The work is comprehensive, lucid and exhaustively documented without at all being heavy. The notes spread over about one hundred pages are as important as readable. The Bibliography, confined to publications mostly in the English language, is excellent.

Sullivan, writing about Kant's audiences, observes that the philosopher was chiefly concerned with moral skeptics He *also* wrote for other philosphers, and for ordinary and relatively uneducated people. Philosophical works in the 18th century were generally *not* written for the *cognoscenti !*

Here is a book which advanced students of philosophy in our universities and teachers of moral philosophy will find very useful.

Dr. A. M. Ghose, retired Professor and Head, Deptt. of Philosophy, University of Rajasthan, is also a former ICPR Follow.

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Inside Front Cover **Makarand R. Paranjape** : MYSTICISM IN INDIAN ENGLISH POETRY —Comment by **M. K. Naik**

1 *INVESTMENT FOR THE FUTURE* : A PLEA FOR SCHOOL LIBRARIES –by **Mohammed Taher**

2 **Anand P. Srivastava** : TEACHING & LEARNING IN XXI CENTURY —Comment by **G. B. K. Hooja**

3 **Rosanna Rosini** : MIGRANT CONTRIBUTIONS to the LITERATURE OF AUSTRALIA —Comment by **R. N. Karat**

4 NEHRU & AGRARIAN DEVELOPMENT –Report on a Seminar by **Sunita Verma & D.C. Pant**

8 **Seema Jena** : VOICE AND VISION OF ANITA DESAI —Comment by **P. Bhatnagar**

9 **Lalita Jahmohan Singh** : THE BROKEN BANGLES —Reviewed by **Tejinder Kaur**

11 OXFORD UNIVERSITY PAPERS ON INDIA —Comment by **Ashim Kumar Roy**
(Editors : **N. J. Allen, R. F. Gombrich, T. Raychaudhri & G. Rizvi**)

12 *POETS' CORNER* THREE POEMS by **Esha B Joshi**

13 **Krishna Roy and Chhanda Gupta** (Eds.) ESSAYS IN SOCIAL AND POLITICAL PHILOSOPHY
Reviewed by **A. M. Ghose**

14 A ROMANTIC HUMANIST— **Dr. C. Narayan Reddy** —A Comment by **D. Anjaneyulu**

16 **Sunil B. Roy** : OMAR KHAYYAM RE-DISCOVERED —Comment by **R. K. Kaul**

17 **N. L. Mishra** : RESPONSIVE ADMINISTRATION (With Spl. Ref. to District Administration)
– Comment by **Ramesh K. Arora**

19 **Victor Powell** : IMPROVING PUBLIC ENTERPRISE PERFORMANCE —Reviewed by **Ram K. Vepa**

21 SEVEN TRAVELLERS UNDER A BANYAN TREE—Comments by **Jaidev on Books of Poetry by M. K. Naik, Shankar Mokashi-Punekar, A. A. Sinha, Anuradha Sinha, Narendrapal Singh, Kulwant Singh Gill, Sarveshwar Dayal Saxena**, published by Writers' Workshop, Calcutta

23 WE WHO FOLLOW THE PATH OF NANAK –
Extracts from a Convocation Address —by **I. K. Gujral**

24 **Lokesh Chandra** : THE THOUSAND-ARMED AVALOKITESVARA—Comment by **Ram Dhamija**

Inside Last Cover A FAREWELL TO ENGLISH ? —**B. H.**

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Some Modern Indian Mystics

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Makarand R. Paranjape

MYSTICISM IN INDIAN ENGLISH POETRY

B. R. Pub. Corporation, Delhi (1988) 252 pp. Rs. 125/-

Comment by M. K. Naik

Denigrators of pre-Modern Indian English poetry are often apt to dismiss it summarily as rather 'pleasing patter' about the Soul and the Sari, Karma and Curry, without realizing the basic truth that it is heir to a long and distinguished tradition which was essentially 'romantic', centuries before English Romanticism was born. A mystical concern with the nature of the Ultimate Reality is a significant aspect of this poetry. A close study of mysticism in Indian English poetry is, therefore, very necessary in order to restore the proper perspective in any general evaluation of Indian English poetry as a whole.

Makarand Paranjape certainly deserves our gratitude for making a brave attempt in this direction, though the constraints of a doctoral dissertation unfortunately appear to have limited the range and scope of his work, thus restricting its worth.

It is by no means easy to formulate a perfect definition of Mysticism, and Paranjape's own characterization of the Mystic as "One who has achieved complete self-realization" is perhaps as satisfactory (or unsatisfactory) as any other; but his enumeration of the chief qualities of Mystical literature—"Simplicity, Sweetness and Efficacy"—is fraught with obvious difficulties. The worth of 'Sweetness' as a literary quality is doubtful, while the need for 'Efficacy' is apt to raise questions that are extra-literary.

SOME OMISSIONS & STRANGE COMPANY

Paranjape's choice of poets also leaves much to be desired. A study of Indian English Mystical poetry which omits Tagore altogether (for reasons which are not at all convincing) must appear like *Hamlet* without the Prince of Denmark; and on top of this, to omit Sarojini Naidu and Harindranath Chattopadhyaya too is to have a *Hamlet* without Ophelia and Laertes as well. On the other hand, it would be very interesting to know Nissim Ezekiel's reaction to his being placed in the uncomfortable company of Sri Aurobindo, his *bete noire*, and a host of minor Romantics.

Paranjape has obviously put in a lot of effort in collecting and studying the works of less-known poets like Ananda Acharya, Puran Singh and many others; but one wonders whether the achieved content of the output of these verse-writers actually deserves the kind of detailed treatment which the critic accords to it in all possible seriousness, in view of the obvious lack of genuine poetic excellence in most of this mass of verse.

ON SRI AUROBINDO

The most rewarding part of the book is a discussion of Shri Aurobindo—a poet, writing on whom is extremely difficult, since his fate has been to drive most critics into bitterly opposed camps of gushing admirers and blind detractors. Paranjape has certainly achieved the difficult feat of adopting a balanced approach, and particularly commendable is his detailed analyses of poems like 'Thought the Paraclete' and 'Rose of God', which reveal a keen sensitivity. However, confronted as he is, for a large part of his enquiry with a mass of middlings, Paranjape's proven critical expertise appears to be largely hamstrung.

Another rather serious limitation is that the entire discussion in the book seems to over-emphasize the mystical content in the verse studied at the cost of any substantial consideration of poetic technique and strategy, so much so that at places, one almost gets the impression that the critic is far more interested in the nature of mysticism *per se*, than in mystical poetry as such. Surely, the study of any school of poetry must remain incomplete without a consideration of form and style, rhythm and diction, image and symbol. It must be conceded that there is a perceptive discussion of Imagery in the *Conclusion*, but it only leaves us regretting that Paranjape did not widen the field of his enquiry to include other and equally significant aspects of poetic technique as well.

Mysticism in Indian English Poetry is thus a book which leaves us asking for more, Oliver Twist-like, at every stage. One hopes the author will now undertake a far more comprehensive, thorough and incisive study of the subject, wherein he would not have to work under the shadow of the 'blatant Beast' of a doctoral dissertation. Paranjape certainly appears to be very well equipped for the task.

Active as ever, Dr. M. K. Naik, retired Head of Deptt of English, Karnatak University, is now a UGC Research Professor with the University of Bombay.

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In This Issue . . .

1 **Jamuna Nag**: SOCIAL REFORMS MOVEMENTS IN 19th Cent. INDIA —Reviewed by **Ashim Kumar Roy**

2 SOCIAL REFORMS IN WESTERN INDIA —A Seminar Report by **Mohita Kapur**

5 **Bhimdev Bhatta**: DECENTRALISATION IN NEPAL Reviewed by **Tribhuvan Nath**

6 INDO-NEPAL RELATIONS—Report of a Seminar —by **Shashi Loknathan Virendra Narain & Rajan Mahan**

10 GITA in Capsule: **Chaman Nahal**: THE BHAGWAT GITA—A New Rendering —Short Comment by **Brahma Dutta Sharma**

11 **Asghar Ali Engineer**: MUSLIM COMMUNITIES OF GUJARAT: An Exploratory Study of Bohras, Khojas and Memons—Comment by **Mohommed Taher**

12 **Several Worlds of Henry James**: The Tintner Connection (3 Books by Adwline R. Tintner) —Comment by **Darshan Singh Maini**

15 IS INDIAN ENGLISH *DESI* OR *BIDESHI* ? —A Poser by **Mulk Raj Anand**

14 Dharamshala Seminar on INDIAN ENGLISH FICTION —A Report by **Susheel Kumar Sharma**

17 **S. Krishna Bhatta**: INDIAN DRAMA IN ENGLISH —Review by **O. P. Bhatnagar**

18 **P. Lal**: BHGVAD GITA —Reviewed by **R. K. Kaul**

19 THE PROMGENATE PRINCESS AND OTHER INDIAN FOLKTALES— —by **Edward Hower** - Translated by **M. K. Mukerjee**—Reviewed by **R. K. Kaul**

20 **Partha Chatterjee**: NATIONALIST THOUGHT AND THE COLONIAL WORLD —Reviewed by **A. M. Ghose**

22 **Sushil Kumar Saxena**: EVER UNTO GOD—Essays on Gandhi & Religion —Reviwed by **Udayan Majumdar**

23 **G. Krishnan-Kutty**: A WOMAN OF KERALA —Reviewed by **T. V. Reddy**

25 POETS' CORNER —Poems by **Partap Sinh Shewale, Kulbhushan Kushal & Nidhi Sharma**

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A JOURNAL ABOUT BOOKS & COMMUNICATION ARTS

REVIEWS, NEWS & VIEWS

indian book chronicle

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Save the I. I. A. S. & the Rashtrapati Niwas Shimla . . . !

In mid–June, a frantic communication was received from an almost forgotten, old friend about a cause worth a fight. We reproduce the same (with minor changes) :

". . . There is a move to hand over Rashtrapati Niwas in Shimla, which houses the Indian Institute of Advanced Study to a foreign chain so that they can convert it into a Five–Star Hotel.

We are addressing an appeal to the President and Prime Minister of India to save this magnificent building and Estate and the Indian Institue of Advanced Study from the sacrilege of five–star culture right next to Himachal Pradesh University. We would like your consent to adding your name to the appeal . . ."

Appeal to the President of India/The Prime Minister of India

". . . The erstwhile Viceregal Lodge–now the Rashtrapati Niwas–was gifted by the late Dr. S. Radhakrishnan for inellectual and scholarly pursuits in a congenial atmosphere so that it could be the Indian Princeton or All Souls. It has proved to be a unique place of its kind for 'the meeting of cultures, meeting of civilisations, meeting of different points of view' which the late scholar President had envisaged for it

"The recent decision of your Goverment, as reported in the papers, to start a super–deluxe 5-Star Hotel with American collaboration has shocked and upset the intellectual community at large. We strongly feel that the scenic and architectural beauty and historical value of the Rashtrapati Niwas should not be subjected to commercial exploitation. This kind of exploitation would be tantamount to injuring people's pride in their late President as well as a surrender of our national heritage to commercialism.

"Mr. President/Prime Minister, we solicit your immediate intervention so that the year of Silver Jubilee of the Indian Institute of Advanced Study does not turn into a requiem for it, and that too as a concession to a 5-Star culture. You will agree that this would be a travesty of Dr. Radhakrishnan's lofty vision for the place . . ."

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INDIAN BOOK CHRONICLE VOL. XV No. 7 JULY 1990

In This Issue . . .

(Front Cover) *SURYA AST HO GAYA . . . !* HOMAGE to Poet **Harindranath Chattopadhyaya** —B.H.

1 *SADHUS & PANDAS OF AYODHYA :* **Peter Van Der Deer :** GODS ON EARTH —Review by **Kuldeep Mathur**

2 *THE SEASON OF RAINS* 4 Poems from *GITANJALI*

3 **Rajni Kothari :** POLITICS AND THE PEOPLE—**In Search of a Humane India** —Reviewed by **Darshan Singh Maini**

5 **Anil Bhatt :** DEVELOPMENT & SOCIAL JUSTICE —Review by **Priyavadan Patel**

7 **P. Lal :** THIRTY-THREE ESSAYETTES —Comments by **Ashok Mahajan**

8 **M. V. K. Shivamohan (Ed) :** LAW AND SOCIETY : LECTURES AND WRITINGS of JUSTICE P. JAGMOHAN REDDY —Reviewed by **K. L. Vibhute**

9 **Mulk Raj Anand :** PILPILI SAHAB —Comments by **Jag Mohan**

10 **Sajal Basu :** FACTIONS, IDEOLOGY AND POLITICS —Comment by **G. Krishnan-Kutty**

11 *Edited by* **George Mathew :** PANCHAYATI RAJ IN KARNATAKA —Reviewed by **R. S. Kumat**

12 THE SELECTED POEMS OF LEELA DHARAMRAJ —Edited by **Prabhu S. Guptare**
GERMINATION by **A. J. Thomas**
TRISHANKU : NEITHER HERE NOR THERE by **Rama R. Rao** —Reviewed by **R. Rabindranath Menon**

13 ARSENAL — A Poem by **Chandrakant Deotale.** Also NANDI PATH (page 16)

14 **D. R. Sharma :** MEMORIES AND MEDITATIONS —Reviewed by **Karnail Singh**

16 **Ramesh K. Srivastava :** SIX INDIAN NOVELISTS IN ENGLISH —Comments by **M. K. Naik**

17 **Sulochana Rangeya Raghava :** SOCIOLOGY OF INDIAN LITERATURE —Reviewed by **Asha Kaushik**

18 **Hari Mohan Mathur :** ANTHROPOLOGY AND DEVELOPMENT IN TRADITIONAL SOCIETIES —Reviewed by **Anand Kashyap**

19 NONSENSE VERSE : The Poet Retorts A letter from **M. K. Naik**

20 **The Critic Explains . . .** Extract from a Note by **Jaidev**

20 *POETS' CORNER* BIRTHDAY . . . MOODS AND MUSINGS —**Prem Kirpal**

21 *RAM & RAHIM* IN THE INTERNATIONAL LITERACY YEAR —A Poem by **Prem Kirpal**

21 **Sewa Singh :** INDIAN LIBRARY LITERATURE (1981-1985) —Reviewed by **Madhuri Arora**

22 **O. P. Bhatnagar :** SHADOWS IN FLOODLIGHT —Reviewed by **Shirish Chindhade**

24 *MAHABHARAT*—STRUGGLE BETWEEN MEANS AND ENDS —Comments by **Madan Gupta**

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SURYA AST HO GAYA.... !

I don't know if the association was right, but when I first read the news (or was it that one 'heard' it on the Door-darshan ?) the opening lines of an old forgotten song came to my mind. *Surya Ast ho Gaya. . . Gagan Mast ho Gaya. . .* The second line was, of course, not appropriate or in keeping with the sad news of the pasing away, though at a really ripe age, of the bard —Harindranath Chattopadhyaya !

I had first heard the song and its lilting music way back in the early forties—the youthful, vibrant and fateful forties for our generation. Those were also the early dramatic days of the People's Theatre Movement, when an ensemble of young hopefuls from Bombay, amateur artistes all, had invaded the slumbering tranquility of remote and 'immune to arts' Lahore with their performance on the small stage of the narrow and crowded YMCA Hall. The stage shook under their thumping feet, the hall vibrated with their songs and our young souls were lifted up, charged with elation, as the song and dance group went round and round. . . *Surya ast ho gaya . . . Gagan mast ho gaya. . .* It was a tribute—of the poet and the song and dance group—to the humble lives and humanity of working men and women . . . enjoying their even-tide leisure at the sunset hour, when the sky turns rusty . . . with hopes and dreams.

I am not sure but perhaps the poet and composer, and the choreographer was Harindranath Chattopadhyaya. (I may be corrected if am wrong). I am also not sure, but have a feeling, almost a certainty, that Harindra himself was in the group, on the stage, singing lustily, and merrily beating the drum which hung from his neck, as he went prancing round, jumping and dancing to the beat and rhythm of life.

That moment, that evening and that song and dance sequence have remained green and fresh in my memory, and associated with the many-sided and colourful personality of the poet, singer, composer, choreographer and dancer . . . and the ever–youthful Harindranath Chattopadhyaya. I have never met him in person, in the real sense of the word. I have also not read much about him. . . Much less have I read of his varied and rich compositions—poetry, drama and . . . other art forms. I have only seen him occasionally on the silver screen, and more recently on the small screen in a comedy serial—how delightful and full of life, perhaps a bit too loud, was his performance in that socio-comic drama between neighbours. His very presence, whether on the celloloid or on the video-cassettes or in person or on the stage, has always been electrifying and left an indelible mark. Or, am I exaggerating in a mood of hero-worship ?

Harindranath was born to be poet ! A true and rightful successor to Tagore, as the heresay or the saying goes. He wrote profusely—about 19 collections of verse, we are told. He wrote quite a few stage-worthy plays, with a message. He sang and danced and acted on the stage and in films, and more recently in the video and TV films. He lived many parts, each one with a richness and youthful zest for life, with full involvement. He fought for and supported many causes, giving to each the devotion, warmth and nobility of his mind and soul. A man of many parts, but an integrated and whole-some personaliy, he lived life completely, and in the bargain, enriched many other lives with his glowing presence. Such persons are rare to be born and rather difficult to forget. Would our readers like to join us in paying tributes to his life and works in a more befitting manner ? *B.H.*

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In This Issue . . .

Inside Cover —WHO SHOULD DECIDE ? *Editorial*

1 THE OTHER INDIA | REPRESSION AND RESISTANCE IN INDIA-(Ed.) A. R. Desai —Reviewed by Chanchal Sarkar

3 INTERPRETATIONS OF EARLY INDIAN HISTORY An Address by Romila Thapar

7&8 POETS' CORNER —Recent Poems by Guest Poet Rosemary C. Wilkinson

9 FROM *THE FEAST OF YOUTH* TO *THE ICONOLAST*
Two books by Harindranath Chattopadhyaya —Comments by Sri Aurobindo & Mulk Raj Anand

12 POETS' CORNER OUR VILLAGE BUS : Poem by I. K. Sharma

13 AN AFFAIR WITH INDIA—SELECTED LETTERS OF ROMAIN ROLLAND
– Francis Dore & Marie - Laure Prevost—Reviewed by G. B. K Hooja

15 Shyamanandan Shahi—LALA LAJPAT RAI : His Life and Thought —Reviewed by T.N. Chaturvedi

17 Walter K. Anderson & Sridhar D. Damle : THE BROTHERHOOD IN SAFFRON :
The Rashtriya Sawayamsevak Sangh and Hindu Revivalism —Reviewed by Harsh Sethi

19 Asghar Ali Engineer (Editor) : THE SHAH BANO CONTROVERSY
—Comment by Suresh H. Mathur

21 MAGIC & ROMANCE OF THE INDIAN OCEAN
Edited by Ashin Das Gupta and M. N. Pearson : INDIA AND INDIAN OCEAN (1500–1800)
A Review Article by Ashim Kumar Roy

25 PAHARI GEET : SOULFUL SONGS OF HIMACHAL—Selected & translated by D. C. Chambial

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WHO SHOULD DECIDE ?

(*Continued from opp. page*)

nor by the administrators lost in the jumbo-mumbo of their officialese.

It is time the chief ministers and political authorities of the Hindi states should stop from tilting their swords and spears at the windmills of the language-rooted demons of fear and doubt.

The populist scheme to teach South Indian languages in U. P. may also prove counter-productive.

Protagonists of the "Three Language Formula" prescribed at the school level should also reconsider and review their stand, and not force every child to learn three when one or two can serve the purpose. Let the politicians and other professionals learn three languages ! —*B. H.*

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राजस्थान में विकास चेतना के नये दिशा संकेत

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शासन जन, जन से सहयोग का आकांक्षी : संकल्प सिद्धि में आप भी भागीदार बनें

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In This Issue . . . (*On this page*) A PRAYER TO MOTHER TERESA —Ananya S. Guha

1 *CHALLENGE OF HIGHER EDUCATION IN 1990's* Address by V. C. Kulandai-Swamy

3 S Radhakrishnan : ESSENTIALS OF PSYCHOLOCY —Reviewed by Madhu Singh

4 K. V. Mital : HISTORY OF THE THOMASON COLLEGE OF ENGINEERING (1847-1949) —Reviewed by G B. K. Hooja

5 IGNOU TO START NEW VOCATIONAL COURSES —*News-Item*

6 A POET FROM PAKISTAN : G. F. Riaz : SHADE IN PASSING —Review by M. Prabha

7 Viney Kirpal : THE THIRD WORLD NOVEL OF EXPATRIATION —Reviewed by Jasbir Jain

10 A DIALOGUE WITH QURRATULAIN HYDER —— ON MODERN SHORT STORY & THE CRITIC IN URDU —Sukrita Paul Kumar

14 A POEM—VICTIM - Kulbhushan Kushal

15 BEYOND LONGING OF LOVE & STRIFE
Harin Kumari : ECHOES IN REPOSE —Reviewd by Sheela Upadhyaya
Dwarkanath H. Kabadi : MELTING MOMENTS —Review by R. K Singh

17 THE SOCIAL & POLITICAL PHILOSOPHY of RADHAKRISHNAN —by D. Anjeneyulu

20 Bina Saxena : AGNIBHRATA —Reviewed by Sunaina Kumar

21 *A UNIQUE VOICE* Nissim Ezekiel : COLLCETED POEMS (1952-1988) —Reivewed by Sarita Gidwani

22 H. W. Singer, Neelambar Hatti and Rameshwar Tondon : TECHNOLOGY TRANSFER BY MULTINATIONALS —Reivew by I. C. Arya

24 H. K. L. Gandotra : GRIM REALITIES —Reviewed by Asha S. Kanwar

25 *& Last Page* —POEMS by Kulwant Singh Gill & O P. Malhotra

25 P. N. Pandey : EDUCATION & SOCIAL MOBILITY —Short Review by B. K. Nagla

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To Mother Teresa

A Prayer

Mother, how that city grows on you—
that overburdened, underfed city !
Yet, out of the springs of your loneliness
You delight in her, don't you mother ?
and delight us all
and make us feel ashamed ?

We are all children of you, mother !
children of the land where dusk falls
and where this twilight is ever so painful
As you stoop everyday
to gather armfulls of love;
the word creates visions for you, doesn't it,
as my mangled soul hastens towards
the reaches of its dark night ?

Your face wreathed with smiles
You are : Calcutta's emaciated child
Make us thirst for love.
spark the angel that's within us !

Ananya S. Guha, Shillong

Executive Editor

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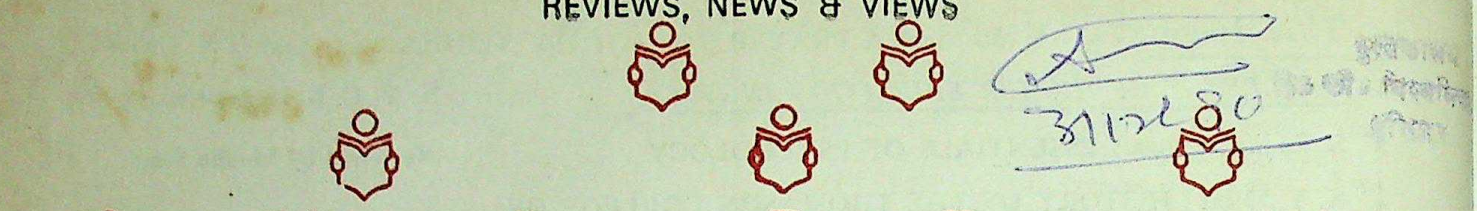
A JOURNAL ABOUT BOOKS & COMMUNICATION ARTS
REVIEWS, NEWS & VIEWS



indian book chronicle

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Nehru on 'Reservations'

★ ..."I have referred above to efficiency and to our getting out of our traditional ruts. This necessitates our getting out of the old habit of reservations and particular privileges being given to this caste or that group. The recent meeting we held here, at which the Chief Ministers were present, to consider national integration, laid down that the help should be given on economic considerations and not on caste. It is true that we are tied up with certain rules and conventions about helping the scheduled castes and tribes. They deserve help but, even so, I dislike any kind of reservation, more particularly in services. I react strongly against anything which leads to inefficiency and second-rate standards. I want my country to be a first class country in everything. The moment we encourage the second-rate, we are lost.

★ "The only real way to help a backward group is to give opportunities of good education. This includes technical education, which is becoming more and more important. Everything else is provision of some kind of crutches which do not add to the strength or health of the body. We have made recently two decisions which are very important : one is, universal, free, elementary education, that is the base; and the second is scholarships on a very wide scale at every grade of education to the bright boys and girls, and this applies not merely to literary education, but much more so, to technical, scientific and medical training. I lay stress on the bright and able boys and girls, because it is only they who will raise our standards. I have no doubt that there is a vast reservoir of potential talent in this country if only we can give it opportunity.

★ "But if we go in for reservations on communal and caste basis, we swamp the bright and able people and remain second-rate or third rate I am grieved to learn of how far this business of reservation has gone based on communal considerations. It has amazed me to learn that even promotions are based sometimes on communal or caste considerations. This way lies not only folly, but disaster. Let us help the backward groups by all means, but never at the cost of efficiency. How are we going to build our public sector or indeed any sector with second-rate people ?" ...

An excerpt from Jawaharlal Nehru : Letters to Chief Ministers 1947–1964 (Vol. 5), pp. 456–7. Oxford University Press, 1989

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indian book chronicle

IN THIS ISSUE . . .

Inside Front Cover OUR TIMES AND THE AUTONOMY OF THE WRITER —A Plea by Sitakant Mahapatra

1 MAHABHARAT RETOLD . . . Shashi Tharoor : *THE GREAT INDIAN NOVEL* —Review by R. K. Kaul

2 Jayantanuja Bandyopadhyaya : THE POVERTY OF NATIONS —A Short Comment by G. Krishnan Kutty

3 R. L. Wadhwa : THAT MIGRATION —Review by Darshan Singh Maini

4 SOULS IN SEARCH OF SALVATION : *VIGNETTES FROM HOLY VARANASI*
Raja Rao : ON THE GANGA GHAT —Reviewed by Gopal Das

6 M S. Pandit : OUTLINES OF ANCIENT HINDU JURISPRUDENCE —Review by Suresh H. Mathur

8 I. J. Parekh & K. P. Garg : INDIAN WOMEN—An Inner Dialogue —Review by Rehana Ghadially

9 M. Vamadevan : SRI LANKAN REPATRIATES IN TAMIL NADU
CERAK : ALIENATED EVERYWHERE } —Short Comments by V. Suryanarayan

10 Chitra Fernando : BETWEEN WORLDS —Review by Madhu Singh

11 WHY NOT COURSES OF PEACE STUDIES ? —A Poser by Anima Bose

12 Sakthi Mukherjee & Indrani Mukherjee : INTERNATIONAL TRANSFER OF TECHNOLOGY —Reviewed by Ram K. Vepa

13 *ECONOMIC DEVELOPMENT : THE RAJASTHAN EXPERIENCE*
V. Sagar & K. Ahuja : RURAL TRANSFORMATION IN DEVELOPING ECONOMY
A. Bapna (Ed.) : DEVELOPMENT OF RAJASTHAN —Reviewed by V. Nath

16 R. S. Newman : GRASS ROOTS EDUCATION IN INDIA —Comments by I.N. Sopori

17 *POETS' CORNER* AHEMADABAD —R. Rabindrnath Menon

18 *INTERNATIONAL LITERACY YEAR :* GETTING READY FOR THE NEXT DECADE —A Report

19 VANISHING TRIBES OF ANDAMAN & NICOBAR ISLANDS
Badal Kumar Basu : THE ONGE S. N. H. Rizvi : THE SHOMPEN
Dilip Kumar Chakraborty : THE GREAT ANDAMANESE —Reviewed by Udayan Majumdar

20 AFTER REALLY READING THE MANDAL REPORT —Comments by Yash Pal

22 Rajendra Shankar Bhatt : 1989 LOK-SABHA NIRVACHAN (Hindi) —Comments by Ramesh K. Arora

24 *POETS' CORNER* *TWO POEMS* by R. P. Garg IN A PRISON —Poem by Anima Bose

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OUR TIMES AND THE AUTONOMY OF THE WRITER

Sitakant Mahapatra

(Text of speech as Guest of Honour at the 16th Annual Convention of the Authors' Guild of India. April 7-9, 1990)

In the beginning was the word. With it Time began, for there was no time without the word. The word lived its life. It created not only time and its flux, love and its anguish and ecstasy, but also death and its grandeur. It gave us all the sun-laden beauty and promise of this earth. It gave us the liberating feeling of knowing our love for this earth, and the agony of the realisation that one day we won't be a part of it even though the show would still go on.

THE WORD IS THE SOUL OF MAN

Yes, in the beginning was the word,but once it was there, there could no longer be end to the world of man's being here and his becoming. A Chinese emperor could order all books to be burnt so that no one could read them. The shadow of death could pursue a Rushdie; but the word once created lives on for it creates a world of its own—its sun, stars and seasons; its birth, death, terror and beauty. Indeed it becomes an autonomous universe. Some may even claim that it creates a universe of its own, because it is not happy with the universe God created; that in a sense, it is engaged in a culpable rivalry with God.

The word is not merely a gesture or a sign. It is itself the soul of man investing reality with all its colour and complexity. The word is man's only defence against the incredible weight of daily life, in the unequal and helpless battle with the incomprehensible and the terrible silence of the universe and all its apparent meaninglessness. But what gives strength and courage to the writer is that it is an act of togetherness, of love, of the celebration of life of one and all who are his companions in the journey of life. It is not an act of separation from the world and the lives of men.

THREATS TO AUTONOMY

Our times are particularly difficult The onslaught on creativity has come from many sources. Some of them are more visible and pronounced; others more subtle and hence more invidious. There are forces and powers who, not content with ordering what kind of economy or society we should have, may also like to order our lives and thoughts. There are other forces which would like to rob our lives of that final pleasure of imagination, of shared feelings The power of the State, the power of the information explosion, the power of the electronic media—all of them could impinge adversely, in various ways, on the realm of creativity which is so essential for the survival of civilization. For, in the word and its gestures lies the essence of our humanity, our sensibility and our relationship to our own selves and the terrible times in which we live. All these forces have no doubt a role in furthering and carrying through the message of the word. But dissemination or communication can also result in distortion beyond a point which can destroy the very essence of creativity. There is thus the lurking danger of confusing the spread of the word with its true life and meaning; in fact, its debasement and annihilarion could go hand in hand with its unbelivable expansion.

The autonomy of the writer and the written word is inseperable from the question of civilization itself. Luckily, as writers know, the word that can nourish also possesses the subvesive power of saying 'no' to all forms of tyranny, whether of the State, or of the majority, or of the electronic media and all the hidden persuaders. The word remains an element of what Octavio Paz would call, the 'secret fiesta' that has charcterised art in our times.

WRITER IN EXILE & THE PRISON—HOUSE OF WORDS

The art of writing is basically an incompetent and clumsy attempt at finding appropriate symbols for the wordlessness. In the final loneliness that is perhaps our destiny, the writer, as much as any artist, tries to explain the inexplicable, even while realising that everyday he seems to comprehend even less and less. As we all know, an honest writer ultimately works at the impossible, and it is out of the quarrel with his own self, that he creates the words that move men and shape lives. In his '*Reflections from a Mutilated Life*' Theodor Adrono has this remarkable statement. "The house is past. The only house available now is, though fragile and vulnerable, in writing".

Twentieth century has seen a whole genre of western literature which is extraterritorial. The writers in exile in this century perhaps outnumber those in all previous centuries. But the condition of terminal loss that is a true exile's can no doubt be tra nsformed into a valid and enriching motif of life today. Edward Said is right when he says that it is an "nubearable rift forced between a human being and a native place, between the self and the true home". It is thus an essential condition of sadness.

The writer's ultimate moral responsibility and commitment is to the preservation of the authenticity of the word, its final purity, not in grammar but in experience. Even as writers defend it as a sacred trust against all forces of darkness, it is also necessary to remember that words or language can, like home itself, become a prison. The final commitment to life is the idiom of love; love that is at the root of all revolutions and all protests. It goes beyond any smaller commitment to a group or even to a nation. Any honest writer looks upon experience as if it is finally going to disappear, and may be the next moment. Any honest writer also lives with a hidden fear of the words lest they build a prison-wall around.

(Continued on inside last cover page)

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In This Issue . . .

Inside Front Cover : HER AGONY & ECSTASY—Amrita Pritam : A SLICE OF LIFE—Selected Works —Comments by Madan Gupta

1 THE LEGACY OF NEHRU —R. V. Raghunath Reddy

4 A POEM A STRUGGLING STAR —Prem Kirpal

5 A WRITER ROOTED IN THE SOIL

Atma Ram (Ed.) : MULK RAJ ANAND—A Home Appraisal—Review by Vijay Mohan Sethi

7 John L. Seitz : THE POLITICS OF DEVELOPMENT—GLOBAL ISSUES —Reviewed by Rakesh Hooja

10 D. C. Wadhwa : GUARANTEEING TITLE TO LAND —Review by G. B. K. Hooja

11 Gyaneshwar Pandey : THE CONSTRUCTION OF COMMUNALISM IN COLONIAL NORTH INDIA —Comments by Harsh Sethi

13 RURAL DEVELOPMENT & WOMEN'S PARTICIPATION

P. Manikyamba : WOMEN IN PANCHAYTI RAJ STRUCTURE—Review by I. Ramabrahman

14 I. H. Rizvi : CONTEMPORARY INDIAN-ENGLISH POETRY —Review by R. K. Singh

15 A LIFE OF DEDICATION & SERVICE

B. R. Nanda : IN GANDHI'S FOOTSTEPS—The Life and Times of Jamnalal Bajaj —Review by T. N. Chaturvedi

19 SOCIAL SERVICES IN INDIA—Basantibala Jena & Rabindra Nath Pati : HEALTH & FAMILY WELFARE SERVICES IN INDIA —Comments by Chhaya Patel

22 OUR FIRST EPIC : THE HISTORICITY OF RAMAYANA —B. Hooja

24 POETS' CORNER FOUR POEMS by Pratapsinh Shewale

Inside Back Cover : SEARCH FOR IDENTITY Safdar Mahmood : PAKISTAN—POLITICAL ROOTS and DEVELOPMENT —Comment by A. K. Roy

: ODE TO SPEAKING POSH —A Poem by Joy Beaudette Cripps

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HER AGONY & ECSTASY

Amrita Pritam : A SLICE OF LIFE – SELECTED WORKS

Vikas Publishing House, New Delhi (1990)

Comments by Madan Gupta

A Slice of Life is a collection of forty-four poems of Amrita Pritam, ninteen pieces of fiction, and some of her other prose writings. Twenty four of the poems have been translated by Charles Brasch, a New Zealand poet, three by Pritish Nandi, one by Krishna Gorowara and Khushwant Singh, and the others by Hari Sharma. Among the translators of fiction appear well-known names like Khushwant Singh, Raj Gill, Manmohan Singh and others. The other prose writings have been translated by Hari Sharma. The translation is reasonably competent.

FICTION

Fiction included in the volume has also extracts from the biography *Sara Shagufta* and novels *49 Days*, *Thirteenth Sun*, *That Man*, *Skelton* and *Doctor Dev*. An extract from a forth-coming book *Lal Dhage Da Rishta* (The Bond of the Red Thread) also finds a place in the book.

The book is an interesting introduction for those unfamiliar with Amrita Pritam's works. For instance, the three or four page extracts from the novels give us a peep into the thought content and her style.

TALES OF WOMEN'S WOES

The stories in the volume, though not representative of Amrita Pritam's vast short-story repertoire, give a glimpse of Amrita Pritam's soul bleeding in torment at the inhuman treatment meted out to women in this country : how the fountain of life is polluted unashamedly.

Stench of Kerosene (Khushwant Singh's translation) narrates the story of a woman who commits suicide by pouring kerosene on herself when she learns that her husband has, under the influence of his overbearing mother, taken another wife, because she was unable to bear a child. Though the man succumbs to his mother's pressure, he is unable to forget his first wife whom he loved dearly. When his second wife gives him a son and the child is put into his lap, he stares at it with an expressionless face. Then, writes Amrita Pritam, suddenly the blank eyes filled with horror, Nanak began to scream. "Take him away!" he shrieked hysterically, "Take him away. He stinks of kerosene !"

Similarly, the story *Chhamak Chhallo* is the moving story of a young girl selling baskets to eke out a living, who becomes a victim of a rich man's lust.

A FERVENT APPEAL . . .

Among the poems, "*A Letter*" deserves special mention. It is a fervent appeal to the rulers and the scientists to think of the well-being of this earth before they start firing bullets, guns and atoms. Amrita Pritam beseeches :

> "Moon and Sun are two inkpots
> lift your pen, reply to this letter,
> and write a word or two
> about the wellbeing of this earth."

. . . AND THE SOUL'S CRY

The other prose writings of Amrita Pritam included in this volume are equally thought-provoking. For instance, the piece *A Cry From the Depth* regarding a visit to the Madhav Temple is an indictment of the double standards maintained by champions of religion. Madhav Temple is a temple where Hindus and Muslims join to offer prayers. When asked if the Hindus and Muslims also recited all the *mantras* she was asked to repeat, all that the priest had to say was "only the Hindus are certified to come near the images. Muslims have to keep standing outside near the threshold." Writes Amrita Pritam : "This gave me an intimation that there were two different paths - one for the Hindus that led upto the image and the other for the Muslims which ended up at the rather huge threshold that seemed drawn like a *Lakshman Rekha*, forbidding them to go any further."

Her account of a visit to the Vaishnav Math in Assam is an equally heart-rending account of the treatment meted out to women.

Amrita Pritam is not only a talented writer, but also a fearless writer who does not mince her words to condemn oppression. Besides, her keen insight into human nature and her emotionally charged style of writing makes the reader live the agony or the ecstasy that she portrays. The book is worth reading.

A retired civilian, Shri Madan Gupta (New Delhi) is a frequent contributor to these columns.

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IN THIS ISSUE . . .

Inside Front Cover : THE ANTIQUITY OF AYODHYA —B. H.

1 *BHAGVAD GITA & NEW TESTAMENT*
Dr. Ishanand Vempeny, S.J., : KRISHNA AND CHRIST —Comments by A.M. Ghose

2 *IN THE YEAR OF THE GIRL CHILD*
Manorama Mathai : LILIES THAT FESTER —Reviewed by Madhu Singh

8 Asha Kaushik : POLITICS, AESTHETICS AND CULTURE —Reviewed by Jasbir Jain

5 Vera Sharma : NAINA AND OTHER STORIES
Joyshri Lobo : THE UNTOUCHABLE'S WIFE } —Comments by Pankaj Singh

7 Young Yun Kim : COMMUNICATION AND CROSS-CULTURAL ADAPTATION —Reviewed by R.K. Singh

9 ON THE WRITING OF HISTORY—VIEWS FROM FRANCE
M. Aymard & H. Mukhia (Ed.) : A REVIEW OF FRENCH STUDIES IN HISTORY, Vol. I —Comments by P.B. Mehta

11 K.N. Pannikar : AGAINST THE LORD AND THE STATE —Comment by G. Krishnan Kutty

12 S. Narayan & Manohar Lal : INTEGRATED RURAL ENERGY PROGRAMME —Comments by Ram K. Vepa

13 K.R. Sharma : CHINA—REVOLUTION TO REVOLUTION —Reviewed by Parshotam Mehra

14 Punyapriya Das Gupta : CHEATED BY THE WORLD—THE PALESTINIAN EXPERIENCE } —Comments by M.S. Agwani

15 M. Dharamdasani : BENAZIR'S PAKISTAN

16 NEW MEDIA APPROACH TO HIGHER EDUCATION—OPEN LEARNING SYSTEM —by S.N. Dube

17 Subhash Chandra Sahai (Ed.) : *JOURNAL OF AUSTRALIAN LITERATURE*, Vol. I —Comments by Nidhi Bhagat —A Notes by Edward Hower

18 INTEGRATING FOLK TALES —Review by S. Gupta

20 Rajni Kothari : TRANSFORMATION AND SURVIVAL —A Poem by Rosemary C. Wilkinson

21 FIRES OF FREEDOM

22 *POETS' CORNER* FOUR POETS FROM NORTH-EAST INDIA : Introduced by Ananya Sankar Guha
Navakanta Barua, Sankar Chakravarty, Birendra Rakshit & Ashok Lyngdola

24 G. Gowardhan Swamy : WHEN I SEE —Review by A.K. Sinha

Inside Back Cover : Ishwae Dhingra : THE INDIAN ECONOMY —Comments by M. K. Ghadolia

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The Antiquity of Ayodhya

—B.H.

Going by Indian mythology and tradition (as outlined in the *Puranas*) there can be no doubt about the antiquity of Ayodhya, though Indian archeology and historical researches have a long way to go before the obvious gaps can be filled.

We learn more about ancient Ayodhya as the Aryans are reported to have advanced deep into the heartland of India, i.e. Aryavart or Bharat. We need not get involved in the debate whether and how the Indo-Aryans had come into India, or whether they were indigenous to these parts. (Even the *Puranas* are silent about the original home of the Aryans).

The tradition or history opens with the division of the land (north India up to Orissa) among the ten sons of Manu, the first king and the common ancestor of the ancient Indian ruling families. The advance of the Aryans then follows through the four Ages : *Krita*–40 generations; *Treta*–25 generations and *Dvapar*–30 generations : with King Sagar, Rama and Krishna appearing respectively at the end of each Age; and the *Kali* Age beginning with the end of the great Bharat War. (This traditional historical view does not, however, tally with the Vedic texts).

Manu's eldest son, Ikshvaku was the first king of Ayodhya; he had been given the land called Madhyadesh. He had 100 sons. (Perhaps those days, it was not unusual for kings to beget 100 sons. Or did the 100 sons really mean 100 male persons of the tribe or heads of 100 groups ?) Vikushki, the eldest, succeeded his father in Ayodhya, while the second son, Nimi, founded the Videh line; and the third son, Danda or Dandaka gave his name to the Dandaka forest.

We need not dwell upon the subsequent fate of the Ikshavakus except to note that, among the Brahman priests, the Vasishthas were connected with the kings of Ayodhya as hereditary priests. Is it not strange though that the family chronicles of some of the Brahman clans run parallel to the accounts of the warrior families and have survived to the day with some of the sages/priests performing more than priestly functions. With the passage of time, the kingdom of Ayodhya lost its importance.

We next hear of Ayodhya in the so-called Mandhatri Period. He was a scion of the Ikshavaku family, who became a *chakravartin* and a *samrat*. While he could expand and consolidate his kingdom. Ayodhya declined again after his son Purukutsa. (Perhaps, it was fated that Ayodhya should have brief spells of rise for a generation or two, followed by long periods of decline.) The Haihaya of the Yadvas now began to expand from the west towards Ayodhya and further north and east.

With the Haihayas (of the Lunar Dynasty), the centre of Aryan power also shifted to the south of Malwa region with Mahishmati, founded by king Mahishmat, becoming an outpost of the Aryan colonies. Sahsra-bahu Arjun belonged to this dynasty.

Among the Brahmans, the Bhrigus (Bhrigu-Vamsa or the Bhargavas) who dwelt in Anart (Gujarat) came to be associated with the Haihyas when western India was dominated by the latter. Jamadagni and Parshurama blonged to this order of priests, who ultimately came into conflict with Sahsra-Bahu Arjuna, leading to the crusade of revenge by Parshurama against the Khsatriyas. Though these events took place long before the times of Dashrathi Rama, in mythology and common belief they have been transposed to the latter period through the episode of the famous bow of Parsurama which Dashrathi Ram had to lift and bend before he could wed Sita.

At the time of the advance of Haihayas into Ayodhya or further east towards Kasi etc., another historical event was that some hardy and semi-barbourous tribes from the north-west were also cooperating with the Haihayas, when the latter forced their way into Ayodhya. These tribes were none other than the Shakas, Yavanas, Kambojas, Paradas and Pahlavas .. With the whole of north India (almost) over-run by these tribes and the Haiyayas, king Bahu or Asit had to leave the throne of Ayodhya and seek refuge in the hermitage of Aurav Bhargava. He died there; but his queen gave birth to a son who was brought up and educated by Aurav Bhargava. He was none else but the famous Sagar, the great king of the Solar dynasty, who regained Ayodhya kingdom and raised it to new heights.

Annals of the Solar dynasty are embellished with the many exploits of Sagar against the Haihayas and against the foreign tribes like the Sakas and the Yavanas who had settled in Ayodhya and were called Kshatriyas. Sagar became the overlord of the whole of north India. But after his demise, Ayodhya had a setback once again, until the time of Bhagiratha who is reputed to have brought the sacred Ganga/Bhagirthi to the parched earth. But once again, there were some ups and downs in the times of his successors, until the coming of Dilip and Raghu and later on Dashrath and Rama. There was a further relapse after the saga of *Ramayana*. That was more than 2500 year age.

According to popular belief, the age of Rama was a golden age—Rama Rajya has become synonymous with the rule of law, of compassion and justice, of peace and prosperity; yet this golden age did not last long. A generation or two later, decline had set in once more. Raghuvanshi descendants of Rama were lost to history and tradition soon after the Valmiki taught singer-twins Luv and Kusha had performed their kingly duties in the regions which came to their lot.

Why was Rama's golden age so short ? And why did the glory of Ayodhya fade out soon after that legendary King, Purushottam (the best among the men) Rama ? Was it because of a curse by his (neglected and forsaken) consort Sita who, at the time of her second *agni-pareeksha*, called upon mother Earth to give her shelter and peace to her tormented soul ? [Perhaps geologists should also work out to confirm whether there was a severe earth-quake and an opening up of the ground at Ayodhya at that time]

Much later, Ayodhya was resurrected once more, but under another identity—that of Saketa and found mention in the Buddhist chronicles. Jain traditions also had their foothold there.

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Jehangir P. Patel & Marjorie Sykes
GANDHI, HIS GIFT OF THE FIGHT
Friends Rural Centre, Hoshangabad, (M.P.)., pp. 217, Rs. 40/-, 1987.

A Comment by Anima Bose

Mahatma Gandhi's assassination on January 30, 1948, must surely be counted among the most negative acts in history, for he exhorted his fellow men and women to the virtues of a fully 'human' way of life and living, planting the message of love in action and courage amidst hatred and terror. Though 40 years have gone since his passing away, still we continue to get varied accounts of personal contacts with Gandhiji.

The authors, Patel and Sykes, assure the readers that this account of their personal contacts with Gandhi during the last few years of his life is not an attempt to write a "Life" of Gandhiji. But, they have a message for the generation of to-day, which is that Gandhi's road is now the only road into a viable future of India and humanity alike. Both the authors studied at Cambridge. Patel thought "Cambridge and Sevagram go well together" and said so to Gandhi. Both found that experiences in Cambridge and Sevagram complimented and enriched one another.

It is eminently appropriate, even expected, that a chapter should be devoted to "Gandhi and Tagore" because both were not only candid friends (even if one differed widely from the other in background and temperament), but they also worked for the same goals - the dignity of self-reliance and the exercise of responsible freedom. Their faith in humanity was not only strong but passionate, and they shared a great vision of a free and united Indian people.

The twelve chapters of this book include Dark Days: Period between 1932-42 ; Quit India : 1942-44, Release and Renewal 1944; Poorna Swaraj : Divide and Quit, 1945-47. The last paragraph of "Divide and Quit" describes *(p. 159)* that some Indian nuclear scientists sought out Gandhi in Calcutta in August 1947, and asked him what they should do if required by the state to undertake nuclear research for military ends. Gandhi's unambiguous reply was that "they should resist such a state to the death". In our time and day, when the whole world is horrified by "the prostitution of scientific discovery to military uses", the words of Gandhiji on the subject should be repeated again and again for all humanity to hear and comprehend.

A visiting friend from another country asked this reviewer, why include "fight" in the title of a book connected with a person who believed in non-violence uncompromisingly, to whom non-violence was "the passion of his soul", and who lived "non- violence" literally and in spirit and essence. As the authors explain "the fight is a struggle against selfishness and pettiness, greed and fear, and all the crudities they breed, both in ourselves and in society". *(p.2)* To-day, human society the world over needs to be reminded of this fact, again and again.

Gandhi refused to be vanquished even by death :"So long as my faith burns bright .... I shall be alive in the grave, and what is more, speaking from it", he wrote in the *Harijan*, 17th August, 1947. His living voice still speaks, because there is work to be done. Jehangir Patel and Marjorie Sykes have rendered an invaluable service by reminding us all of the work to be done.

The frontpiece, the preface, the authors' note and introduction greatly enchance the value of this book, as do, the references and sources which whet the reader's appetite to look for more. And as the readers do so, the truth and the richess of Gandhiji's legacy are bound to dawn upon them.

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EINSTEIN ON MAHATMA GANDHI

A leader of his people, unsupported by any outward authority : a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; *a man who has confronted the brutality of Europe with the dignity of the simple human being and thus at all times risen superior.*

Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth.

On the occasion of Gandhi's seventieth birthday in 1939. Published in Out of My Later Years, New York : Philosophical Library, 1950.

from Ideas and Opinions by Albert Einstein (New York, Crown, 1954), 77-8

ON PEACE

(The problems of) bringing peace to the world on a supranational basis will be solved only by employing Gandhi's method on a large scale. (1951)

from *Einstein on Peace* edited by Nathan and Norden (New York, Simon and Schuster, 1969), 543

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LITERATURE & NATIONAL INTEGRATION : A GANDHIAN PERSPECTIVE

An Experience Recalled

by

S. P. VARMA

I would like to take the readers back to 1935, to Indore. We had invited the All India Hindi Sahitya Sammelan to hold its annual conference and Gandhiji to preside over it.

The civil disobedience campaign (1930 and 1932) had lost its vigour and C. Rajgopalachari, the last dictator appointed by the Congress for the civil disobedience campaign in 1933, had decided to wind it up and start anti-Untouchability activities. The efforts of the British Government at the Round Table Conference in London to create a split between the high caste Hindus and the untouchables (which was countered by Gandhi's fast unto death) had thrown up a new challenge to Indian unity. On being released from prison, Gandhiji made a hurricane tour of the country on a campaign against untouchability. It had been a remarkable success.

Hindi, Urdu & Hindustani

Another major challenge to national integration came from the barriers of languages, which separated one province of India from another, and made contact or understanding between them difficult. Gandhi wanted Hindi to be accepted as the national language of India and was engaged, through the **Dakshina Bharat Hindi Prachar Sabha,** in propagating Hindi in the South.

The main problem in the North was the cleavage being widened by writers in Hindi insisting on discarding words of Persian and Arabic origin and replacing them with words from Sanskrit, and the writers of Urdu stretching their language more and more in the direction of Persian and Arabic. Those who believed in a compromise situation advocated the use of what was called **Hindustani**, a language containing simple words from both Persian and Sanskrit and which could be understood by the common man. In a series of articles, Jawaharlal Nehru strongly advocated the use of Hindustani. Many Hindi and Urdu workers joined the controversy, some supporting it, others expressing their faith in maintaining the purity of the two languages.

GANDHIJI AT THE ALL INDIA SAHITYA SAMMELAN

It was at that point that a delegation from Indore called upon Gandhiji at Wardha and invited him to preside over the annual session of the All India Hindi Sahitya Sammelan. Gandhi accepted the requet, adding a condition that the Reception Committee would have to offer him a sum of Rupees one lakh for propagation of Hindi in South India. The delegation accepted the condition though later on, it found itself unable to honour it to the full extent.

Gandhi came to Indore and presided over the All India Hindi Sahitya Sammelan.

I was in charge of the **Sahitya Parishad,** the particular section of the conference to be devoted to a discussion of literary problems.

Indore happened to be a cosmopolitan town in those days. Perhaps more cosmopolitan than it is now. Its population consisted of 40% Hindi-speaking and 40% Marathi-speaking people, besides a large number of Gujarati speaking persons mainly Hindus but also Parsis and Bohras who spoke Gujarati (in different forms) and a large number of Bengalis.

A PLAN FOR NATIONAL LITERARY ORGANISATION

I evolved a plan to bring together outstanding writers of the various literatures in the country under a national literary organisation and sent round a circular letter to some of the outstanding writers of Hindi and other Indian languages inviting them to the Sammelan and requesting them to give expression to their views on the subject. The response was poor. There was little understanding in those days for the approach among the Indian writers.

In spite of the session being held in the month of May, there was a heavy rainfall on the afternoon of the day when it was scheduled to be held and since we had arranged the session in a big *shamiana* with a seating capacity for twenty five thousand people, all our arrangements got disrupted, and we had to cancel the evening session. I, therefore, went to the Gandhi camp, the house where he was staying. I found a large group of people chatting in the verandah outside his sitting room. They included Kaka Kalelkar and Mahadev Desai who were at Indore not for the Sammelan or at its invitation, but in Gandhiji's entourage. Jainendra Kumar was perhaps the only Hindi writer present there. K.M. Munshi and Lilavati Munshi were also there. One of the most outstanding writers of Gujarati, K.M. Munshi had come to Indore to appear in a case in the High Court there. He had perhaps arranged the dates of his visit to coincide with the session of the Hindi Sahitya Sammelan which was to be presided over by Gandhi. K.M. Munshi was a top writer in Gujarati and represented the romantic current in Gujarati literature as against the puritanical trend represented by Kaka Kalelkar.

I must say that I was very much attracted, almost fascinated, by the personality of K.M. Munshi. He was one of the most dynamic men I had met.

I broached open the subject (of a national literary organisation) which was closest to my heart before this group. K.M. Munshi's response was extremely positive. He told me that Prem Chand had met him in Bombay a few months back, and they had discussed a similar proposal. Following a preliminary talk, it was decided that we all go to Gandhiji's room and place the idea before him.

BHARATIYA SAHITYA PARISHAD

National integration being dear to Gandhi's heart, he immediately agreed with the idea. He suggested that we place the proposal before the Subjects Committee meeting of the Hindi Sahitya Sammelan to be held on the next afternoon.

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Early next morning I met K.M. Munshi, and we drew up the English as well as the Hindi versions of the proposal to be placed before the Subjects Committee meeting. Since Gandhiji had already blessed the proposal, we saw no difficulty in its being approved of by the Subjects Committee, though I am not sure how many people in that body actually appreciated the significance or the full implications of the proposal. It was on the basis of that proposal that an all-India body, called the **Bhartiya Sahitya Parishad,** was set up; and it was decided to organize a session of that body under the presidentship of Gandhiji, in the succeeding year, along with the annual session of the Hindi Sahitya Sammelan at Nagpur.

Those days there was a great deal of parochialism and complacency among the writers of Hindi. A statement made by Gandhiji in his presidential address at Indore to the effect that Hindi deserved to be the national language of the country not because it had the best literature (as a literature it would possibly have the fourth or the fifth place in the country) but because it was spoken and understood by a vast majority of the people, had shocked many writers in Hindi, and had been followed by a controversy lasting for several years.

The Sahitya Parishad Session (of which I was in charge) was to have been held the preceding afternoon, but it had to be postponed, besides having been disrupted by heavy rain because Ram Chandra Shukla, the president-elect, had not turned up. The next morning also, Shuklaji did not arrive by the time the session was to begin.

In my capacity as *Sahitya Mantri*, I went to the microphone and announced that since Shuklaji had not turned up and the All India Hindi Sahitya Sammelan was already committed to the setting up of an all-India body with a view to bring the various provincial literatures closer for the purposes of greater national integration, it would be in the fitness of things to request K.M. Munshi, who was fortunately present there, to presite over the session. Purshottam Das Tandan, who was the mentor of the Hindi Sahitya Sammelan and an outstanding political leader of national standing, immediately came to me and asked me why I was proposing the name of someone who was from outside the field of Hindi literature when a large number of outstanding Hindi writers were present on the dais. I, naturally, had to listen to him, and keep the audience busy with the recital of poems by Bhagwati Charan Varma and other poets present there. Shuklaji came after some time, and the session went on.

PREM CHAND's JOURNAL *HANS*

The Bharatiya Sahitya Parishad having been formed, K.M. Munshi asked me to approach Prem Chand with a request to allow the Bharatiya Sahitya Parishad to use the journal *Hans*, a journal of short stories that Prem Chand had been editing and publishing for a number of years, as its main organ. I had known Prem Chand personally for quite sometime and had contributed a few two short stories to his journal. I entered into a correspondence with Prem Chand, and ultimately succeeded in overcoming his reluctance to hand over the journal for the use of the Bharatiya Sahitya Parishad. K.M. Munshi and Prem Chand became its joint editors.

AT THE FIRST SESSION OF BSP: THE LANGUAGE CONTROVERSY

As decided earlier, the first session of the Bharatiya Sahitya Parishad was held at Nagpur in May 1936, with Gandhiji as its president. The session was attended by a number of distinguished scholars from several languages, Maulvi Abdul Haq, the President of the **Anjuman Taraqqi-i-Urdu,** Suniti Kumar Chatterji, the noted philologist of India, and a large number of other outstanding scholars of various languages were there, besides political leaders like Jawaharlal Nehru, C. Rajgopalachari, Vallabhbhai Patel, Jamnalal Bajaj and others. The language controversy had, in the mean time, taken an even more acute form. As a compromise solution, Gandhi evolved the term *Hindi-Hindustani*, meaning a Hindi which was moving in the direction of becoming Hindustani. It was followed by a bitter controversy. Maulvi Abdul Haq expressed himself strongly against Gandhi's views. He stood for Hindustani, which for him was Urdu.

Prem Chand, who rarely spoke in public meetings, criticised Gandhiji's approach in the matter on the basis that it would make the issue more complicated; for him, there was already a Hindustani language in existence and it was not necessary to coin a new term. One knew that Jawaharlal Nehru also was not in agreement with Gandhi, but he sat quietly by his side, taking support from the same *gao takia* (large cushion) on which Gandhiji was sitting, but did not speak a word. (I remember somebody whispering to me that Jawaharlal Nehru had a superiority complex before everyone else, but an inferiority complex before Gandhi).

A SHORT-LIVED VENTURE

In the meantime, *Hans* had already started its publication under the joint editorship of K.M. Munshi and Prem Chand. Any one looking into the old files of *Hans* will find a large number of first-rate articles published in that journal during a period of those two years (1935-37), which was to be the total life span of the Bharatiya Sahitya Parishad, to reflect the major trends of literature in the various languages of the country. That in itself was a remarkable achievement. K.M. Munshi, with his stature and dynamism, was able to draw some of the leading literary figures in the various provincial literatures into the mainstream of the movement.

It was a great tragedy that the experiment turned out to be abortive. Prem Chand passed away in October 1936 and soon K.M. Munshi entered Bombay politics to become the Home Minister of the Bombay Province, and gradua ly withdrew himself from the activities of the Bharatiya Sahitya Parishad.

One of the main reasons for the break-up of the Bharatiya Sahitya Parishad, however, was the sharp antagonism of opinions between K.M.Munshi and Kaka Kalelkar. K.M. Munshi was a strong supporter of using a language which was full of Sanskrit words, taking the view that this would bring Hindi closer to the other provincial literatures of the country. This view was not quite correct, since almost every language in India, Marathi and Gujarati being major illustrations, reflected two trends, one using words of Sanskrit origin in abundance, and the other quite open in accepting Persian (or Urdu) words. Kalelkar,

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following in the foot-steps of Gandhiji, believed that Hindi should absorb more Urdu words, on the one side, and colloquial words current in the rural areas, on the other.

A JOURNAL OF NATIONAL LITERATURES NEED OF THE HOUR

More than half a century later, in 1989, I still believe that one of the best means, not only of improving the quality of Hindi as well as of other literatures of the country but also for bringing about greater national integration and giving it a deeper content, would be to revive an experiment of that kind.

Even if we are not able to set up an institution of the type of Bharatiya Sahitya Parishad, the publication of a journal reflective of the major trends in various literatures of the country on the lines of *Hans* would be a long step towards bringing various *national* literatures (let us no longer call them *provincial)* of the country closer and moving in the direction of greater national integration.

I would still attach a great deal of importance to the role of Hindi, and say that Hindi might perhaps be the best medium for such a journal, though one could think of bringing out an English edition simultaneously.

HINDI AND SOME OTHER INDIAN LANGUAGES

Hindi has never remained completely unaffected by the other languages and literatures of the country. Hindi prose was moulded on the lines of Marathi prose, the refinement of which had chronologically and qualitatively also taken a precedence over Hindi prose in the writings of writers like Lokmanya Tilak, Gopal Kishan Gokhale, Mahadeva Govind Ranade and others by Mahavir Prasad Dwivedi, the editor of *Saraswati,* in the form of what was known as *taksali,* or standard Hindi. Almost the entire Bengali literature of the period (writings of Bankim Chandra Chatterji, Sharat Chandra Chatterji, Rabindra Nath Tagore and others) had been published in Hindi and had inspired Hindi writers. Suryakant Tripathi 'Nirala' an eminent poet of the late twenties and early thirties, belonging to the *Chhayavad* era (others being Jaya Shanker 'Prasad', Sumitra Nandan Pant and Mahadevi Varma) had almost started his literary career with a translation of Rabindranath Tagore's poetry, and in his own poems, bore a deep imprint of that, though 'Prasad' was more inspired by the classical, *Pauranik* approach and Mahadevi Varma had a great mastery over Sanskrit.

By mid-thirties, however, Hindi writers perhaps thinking themselves superior to writers in other languages, seemed to have lost interest in other literatures. The Bharatiya Sahitya Parishad, through its organ *Hans,* was able to revive that interest temporarily, if not among the top writers in Hindi, certainly among the vast reading public. *[The All India Radio was also attempting the same thing in its own way about the spoken word. Ed.]*

It we can organise the publication of a journal in Hindi (and English, if possible) with not only creative articles by outstanding writers of the various Indian literatures, but also critical surveys of major trends prevalent in those literatures, I am sure, it will act as a great force not only in bringing the trends, but also the trend-setters closer. It may no longer arouse the kind of controversy it did in the late thirties.

Since partition, Hindi language literature has become much more open to influences from outside. A large number of words have been adopted from Urdu. Even in Hindi poetry, there is a great impact of Urdu, one of the more popular forms of Hindi poetry being the *ghazal.*

LANGUAGES IMPEDE INTEGRATION ?

The existence of a large number of languages in the country some of which, like Tamil, may be proud of having a literature going back to the hey-day of the Sanskrit literature, is one of the major obstacles in the way of national integration. We cannot think of having one national language in the country. In fact, the country is richer by the fact that we have so many literatures rich in their content, flourishing in different regions of the country. They sustain the culture of the people, and are the nation's very life-blood. Hindi can only be a link language. The only thing we can think of and do is to bring about closer relations among the literatures in these languages.

A CENTRAL INSTITUTION OR A COMMON JOURNAL FOR ALL

If there is a central institution, or even a journal, which might reveal to its readers the major trends in various Indian language literatures, I am sure, it would certainly act as a great force towards strengthening national integration. There is at present no journal in Hindi or any other Indian languages that I know of, which reflects the major writings of the various literatures of the country.

I am sure that the outstanding writers in the various languages of the country are interested in knowing what is being published in this journal about them, about their views on life, literature, society and about the literature in the development of which they are actively participating. This will also induce them to learn Hindi.

An attempt of this kind will lead to a greater interaction among the outstanding writers of the country on the literary plane, and even on the personal plane. It will certainly turn out, in the long run, to be a major step towards national integration which is my main purpose in drawing the attention of the readers to the experiment made in 1935-37 under the leadership of no less a person than Mahatma Gandhi, and in which leading writers of Gujarati and Hindi like K.M. Munshi and Prem Chand actively participated.

Prof. S.P. Varma is a leading academician and political scientist of the country, now leading an active and fruitful retired life after nearly 3 decades of association with the University of Rajasthan.

Message for the Physics Laboratory of Delhi University (February 24, 1940)

"This is the sentence expressing my good wishes for your new Physics Laboratory :

Keep good comradeship and work with love and without pre- conceived ideas and you will be happy and successful in your work."

A. Einstein

Note : This and other quotes from Albert Einstein have been selected/ contributed by Prof S.Lokanathn, University of Rajasthan. (Also see page 7).

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Reading For Pleasure

Mohinder Singh

An A/c Chair Car is a wondrous place to watch what people do with their time in comfortable captivity. Some snore; others talk on; a few gaze out. Some are seen immersed in a book, while others rummage through magazines, bought or borrowed.

Reading for pleasure is often likened to eating. As books 'taste', so they are 'eaten'. Readers are said to devour books, to gobble them up, or to have an insatiable appetite for them. Hungrier readers, say of formula fiction, are known to wolf them down, skimming duller portions the way an over-indulged diner skips what he does not fancy.

WHO READS?

Who reads for pleasure as distinct from reading for one's studies or work ? And why he reads, often devoting much of his spare time to it while many school and college pass never read a book, or perhaps read one or two in a year in addition to their newspapers ? What does he read and the manner in which he reads ? Questions that fascinate, but baffle too. Researchers have been investigating the phenomenon, particularly the psychology of pleasure reading. A recent study to come out is **Victor Nell's** "*Lost in a Book*" (Yale University Press, 1988).

Who reads ? Certain conditions must be met before reading for pleasure can begin. A person has to be somewhat skilled in reading rapidly and effortlessly - a minimum speed with comprehension. To be buoyed by the expectation that reading will be a pleasurable experience, not too tardy or tedious. And there is the ability to get hold of books that promise a "good read". Ordinarily, reading declines with age, even though one may have more time. Persons are apt to read more at twenty-five than at sixty-five.

ESCAPE OR SHARING EXPERIENCE

Pleasure readers are broadly of two types. One type mainly seeks refuge in books from vexations in real life. "Reading removes me for a considerable time from the petty and seemingly unrewarding irritations of being," says one. "I perhaps read more for "escape" than for "reward"." The second type primarily reads to enlarge experience for living a fuller life.

Not that a person cannot pass through both these states. But the trait to use books for dulling one's consciousness or heightening it is usually well set and enduring in individuals. A housewife may bolt down a lot of fiction to fill her day. Or a busy professional may pack much choice reading in his travel time. The first type takes care not to be left without a book in idle hours or run short of them often overstocks. The second type can easily take to an alternative activity, if no reading matter is at hand. The second type usually ends up reading fewer books than type one, but of greater variety, both in fiction and non- fiction.

FICTION PLUS

What do pleasure readers read ? Absorption seems to accompany all such reading. And here fiction, with the magic of its story, is the great absorber. Right from childhood, we surrender ourselves to storytellers. Everyone savours the suspense of a story. Even when we know the end already, the very drama of struggle through which hero/heroine win through, enthralls us. That way our morning paper itself can contain a dozen short stories. In the West, mass reading, as a consequence of mass literacy, was actually triggered by a succession of novels (often appearing in serial form) in the 18th and 19th century.

Non-fiction such as a travel book, biography, memoirs or even accounts of great disasters, things like the sinking of Titanic, can equally rivet a reader's attention. But fiction continues to be the most common vehicle of pleasure-reading. It is the staple diet of lending libraries.

HIGH-BROW, LOW-BROW & TRASH

Mr. Nell discounts the traditionalist view that readers are either low-brow or high-brow and, as a corollary, that trained and untrained minds do not share the same tastes. He calls it "the elitist fallacy". Though sophisticated readers have the capacity and desire to enjoy high-sensitivity literature, and habitually do so; they continue, on occasions, to delight in the childlike stories of invincible heroes and heroines, gods and goddesses. Nell found that among "trained" minds, even university professors, a fair amount of reading takes place that the readers themselves categorize as "trash", good enough for airplane or before-sleep reading. "Elite and low-brow minds share a multitude of drives and gratifications, in literature as in life," he says.

READING SPEED

How fast pleasure-readers read ? Nell's sample of thirty-three reading addicts in the laboratory study averaged a reading speed of 408 English words per minute. As the group included some exceptionally fast readers (going up to 600 w.p.m), he considers that an average pleasure-reader should be doing 250 w.p.m. But 200 w.p.m. is rated as the minimum for pleasure readers : "You are supposed to read from the top down to the bottom". The upper limit of reading speed is put at around 800 beyond which reading stops and skimming starts. This is the neuro-muscular limit, and it arises because reading requires two levels of eye movement; rapid sweeps of the eye from one word group to the next and fixations, in which the gaze is focussed on one word group.

Pleasure readers also reward themselves by varying the pace of their reading. They slow down on portions they like more unless the low readability of the text itself slows them down. Flexible reading is to an extent an indicator of reading maturity.

The reader's control over the pace of reading is an important aspect of reading sovereignty. And in this respect, the book, the most portable entertainment product, is markedly superior to other entertainment like cinema movies (you can put down a book if it bores, but you sit through a boring movie) or TV. Not even a video tape, played on one's VCR in one's room, which one can start, stop and freeze at will, can match the reader's control over a book. The pace at which words and images are delivered on the screen is the producer's choice, not viewer's. "Nobody has been seduced by a book," says **Gore Vidal.**

In fact, there are interesting differences between reading a book and watching a television programme. In reading, you have to extract meaning from the written text; in

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television with its pictorial representation, the message is often ready-made. Reading traps the eyes, locking them to the page. The television viewer is more aware of goings-on in the room than the reader, because the viewer's eyes are more free to roam. In a way, that is the power of the book; reading makes heavier demands on attention than viewing, not only of the eyes but also of mind.

OF ILLUSTRATIONS & NEWS MAGAZINES

Many fiction readers feel irritated at finding illustrations in the book (one reason novels rarely carry illustrations). They want to form and nurse their own images of characters and scenes, not to be dictated or pinned down by the illustrator. Again, often, a book reader comes away dissatisfied from a movie version of a favourite book.

Newspapers and magazines compete strongly with books on readers' time. On an average, the world over, half an hour is taken up by the daily papers, if not more. In this field, a general rule seems to be operating: the higher a person is educated, the higher is the percentage of his book reading time to that of his newspaper reading time. Again, slow readers are found more in the newspaper/magazine readership than that of book readership.

FANTASIES & DREAMS

Reading is not dreaming despite the striking parallels between the two. A reader can be wholly taken up by the book-induced fantasy: his eyes move over the page but perceive no type. He can go into a sort of trance. Yet a reader retains control over book-related fantasies: he has none over dreams. Reading is different from day-dreaming too. The reader's volitional ability for images is unimpaired as opposed to the hallucinatory quality of day-dream imges.

For most readers, taking a book to bed is a distillation of the delights of reading. Bed time is private time and little of the guilt that may accompany reading at other times attaches to bed time reading. Many regularly use bed time reading as an aid to sleep; light reading inducing the needed relaxation to bring on sleep. Yet readers are not dependent on the comforts of the bed for their reading; they can be seen reading in circusmstances of evident discomfort and distration.

MISMATCH & OTHER PROBLEMS

Correct matching of book and reader is the foundation on which pleasuere reading rests. A mismatch results in higher expenditure of energy and effort than the pleasure reader is normally accustomed to. An-ill chosen book can lead to an abandonment of reading in favour of another activity. However, the scale of publishing industry and the proliferation of books is such that pleasure readers, a surprisingly determined lot, are able to select and secure appropriate ones. Unforunately, the public libraries network is inadequate in our country, and private incomes rarely permit large purchases of books. Shops, however, have mushroomed in cities, lending popular paperback fiction along with the video tapes. And book borrowing is a common and accepted mode of getting at books.

PLEASURE READING ARTICULATION & SATISFACTION

Do pleasure readers disply any common characteristics? Mr. Nell brought together a group of pleasure readers to talk about their reading. He found that they responded first with amazement and then with delight. The group soon discovered that they had a good deal in common. Pleasure readers are generally articulate, well-informed and remarkably curious- whether as a precondition for pleasure-reading or as a consequence of it. Their lives seemed larger, deeper and more satisfying than many real but impoverished lives, say those of rummy addicts.

In western society, pleasure reading is now very commonplace. And it is fast increasing in India too, both in English and Indian languages. Some people may be spending as much as thirty hours a week over it, and getting through something like 4-5. The pehenomenon is best described in Victor Nell's words:

> "Reading for pleasure is an extraordinary activity. The black squiggles on the white are still as the grave, colorless as the moonlit desert; but they give the skilled reader a pleasure as acute as the touch of a loved body, as rousing, colorful and transfiguring as anything out there in the real world....
>
> These are the paired wonders of reading: the world-creating power of books, and the readers's effortless absorption that allows the book's fragile world, all air and thought, to maintain itself for a while, a bamboo and paper house among earthquakes; within it readers acquire peace, become more powerful, feel braver and wiser in the ways of the world."

Book reading has been a grand passion with Mohinder Singh (I.A.S. retd. Rajasthan cadre) who would always find time for his favourite books whatever his assignment in the administrative set-up of Rajasthan or the Govt. of India.

IF YOU LIKE TO READ BOOKS

How do you keep up with the growing and expanding world of books ?

How do you come to know of good and readable books?

How do you advise your friends or family members, your colleagues or fellow workers about new books and publication ?

And how do you select them

for your own or family use, and

for your personal or insitutional library ?

Perhaps you are guided by your local book-seller, a visiting salesman or a book- loving friend or through a hand-out circulated by the publishers, or perhaps some interesting review in the columns of your favourite newspaper or magazine catches your eye.

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PORTRAIT OF A MARRIAGE

Shashi Deshpande
THAT LONG SILENCE
Penguin India (1989) pp. 196; Rs. 55

Reviewed by T. N. Dhar

Shashi Deshpande's new novel, like that of her heroine's, is quite different from her earlier ones, for it is neither about young girls in search of love and husbands, nor is it a story of mystery and adventure. It is a complex and sophisticated confessional narrative in which the protagonist writes a novel about the momentous changes she experiences in her life; and because she tells us about why and how it came to be written, it also acquires a metafictional character.

After being married for seventeen years to Mohan and living in reasonably comfortable circumstances in a well-maintained flat in Bombay, with two children in good schools, Jaya's life takes an unexpected turn. With children away on a holiday with a friendly family, she is forced to be with Mohan in a different flat in the same city, because he has some trouble in his office and does not want to be accessible to people. He becomes peevish and sullen and accuses her of not providing him the kind of support he expects of her during his hour of trial. When he leaves her abruptly, though temporarily, to sort out his problem, Jaya is left alone to think on her situation. She goes through an overpowering experience in which she comes to understand herself and to re-examine her relationship with her husband and her children.

BETWEEN THE PAST & PRESENT
A HOUSE OF CARDS

The narrative see-saws between Jaya's present and past. She remembers bits and parts of her girlhood, adult-hood, her days in college, and some details of her married life. These are in the nature of a selective recall and are presented mostly in the realistic mode. However, when Jaya experiences intense emotional upheaval in the present in which she is convulsed by an awareness of the emptiness of her life, the presentation verges on the surreal.

When Jaya becomes aware of the truth about herself, she re-evaluates the life she and Mohan had lived till then. What she had considered a comfortably stable married life crumbles like a house of cards; she is horrified to learn that it was role- playing of the most insensate kind. She now sees the emptiness and nothingness of what had looked a busy and full life.

Deshpande, however, gives a specific dimension to Jaya's identity-crisis, because her awareness of herself had remained buried under the overpowering weight of custom and tradition which rule our lives in India.

LIFE A PROCESS OF WAITING

Jaya's new experience gives her the insight to understand herself as well as other women, especially those she had misunderstood, because they had been different from her. Now she remembers her mother, her aunts, her cousins and perceives clearly the tragedy of their lives : their despair, silence, and surrender. Silence, in fact, turns into a charged metaphor for female destiny, because it implies acceptance of her role without complaining : to grow, to get married, to be like Sita, Savitri, and Draupadi, and to accept the husband like a sheltering tree. Jaya sees the emptiness of the wisdom of her elders, in which her life had become an endless process of waiting:- "Wait until you get married. Wait until your husband comes. Wait until you go to your in-laws home. Wait until you had kids." During this time, she had grown into a soft, smiling, placid motherly woman who looked after the family and babies.

The Long Silence is in this way a novel of self-discovery which is culture-specific. Deshpande writes with deep insight and commendable objectivity. The work is free from sexual rancour and bitterness. Jaya mostly blames herself for what she had been ; she tells us that she is not "writing a story of a callous, insensitive husband and a sensitive, suffering wife. I'm writing of us." Perhaps that is why the novel does not take an ideological position by advocating a radical change in male-female relationship.

After her traumatic experience, Jaya accepts that she is different from what she was, and therefore, expects to have a new relationship with her husband, but she is hopeful of this working out well. This makes it a novel of hope and faith, sanity and health.

Written in a lively style, it is both gripping and consciousness raising. It deserves to be read by all women and men.

Dr. T.N. Dhar is Prof. & Head of the Department of English, University of Kashmir, Srinagar.

● Einstein's Advice to an Indian student ●

On 14 July 1953, an Indian in Delhi wrote Einstein a long and somewhat repetitious letter seeking aid. The writer was a 32 years old penniless bachelor who wanted to spend the rest of his life doing nothing but research in mathematics and physics, although he was, admittedly, "terribly weak" in these subjects.

On 28 July 1953, Einstein replied to him at some length in a letter that is interesting for more than just its courtesy:

"I received your letter and was impressed by your ardent wish to continue to study physics. I must confess, however, that I can in no way agree with your attitude. We all are nourished and housed by the work of our fellow-men and we have to pay honestly for it not only by work chosen for the sake of our inner satisfaction but by work which, according to general opinion, serves them. Otherwise one becomes a parasite, however modest our wants might be. This is the more so in your country where the work of educated persons is doubly needed in this time of struggle for economic improvement.

"This is one side of the matter. But there is another side. In striving to do scientific work the chance or, even for very gifted persons or, to achieve something of real value is very little, so that it would always be a great probability that you would feel frustrated when the age of optimal working capacity has passed.

from Albert Einstein : The Human Side edited by Helen Dukas and Banesh Hoffmann (Princeton, Princeton University Press, 1979), 58-9

Selected and contributed by Prof. S. Loknathan, University or Rajasthan, Jaipur

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THE BOOK SCENE IN INDIA

A Report by Ashok Chopra

Reproduced with the writer's consent and grateful thanks to the Editor, Hindustan Times, Sunday Magazine (December 31, 1989)

INDIA SLIDES BACK

While the last 10 years will perhaps be considered a water-shed for the Western publishing industry, it was a decade of contradictions for its Indian counterpart. While every other major publishing country moved up in the rating, India was relegated from the seventh to the fourteenth position in the world. While other countries gave concrete shape to their plans regarding form, presentation, content and the layout of books, our outlines remained blurred, hampered by unchanged styles, distribution channels and poor to no editorial inputs.

Yet while prominent publishing houses in the West faced crises which led to buy-offs and mergers, still more publishers sprouted on the Indian scene. And while each one of them individually and collectively made a big noise throughout the decade about the unseen crisis in the industry, the fact remains that the last decade saw each one of them flourish, expand and increase its turnover.

THE GREAT RESURGENCE

To top it all, the eighties saw the resurgence of the great Indian novel and a definitive recognition of the literary talents of the younger generation of Indian writers in English in the West. This truly has been the landmark in the Indian literary and publishing scene.

In the last 10 years, nearly two dozen Indian writers have established themselves in the West (from where, of course, they have come home to us) and almost all of them have given up lucrative careers to tread the precarious tight rope that is full-time writing.

Who are these writers and what have been the concerns that have propelled them to Western publishers, hitherto considered to be the most conservative elements of the cloistered Anglo- American community ?

How and why have they suddenly "made it" on the international literary scene ? And what has been the role of modern technology and communication systems in establishing them ? These are some of the questions that come to mind as I go through my voluminous notes jotted down at different times in the last 10 years, times that have seen many fundamental changes in the publishing world and set the future pattern of growth.

ROLL OF HONOURS

Though I have been writing regularly (in these columns) about almost all Indian writers who have been successful in the West during the last four years, I will again run down the list.

To start with, there is of course, Salman Rushdie. Rushdie's **Midnight's Children** and **Shame,** in many ways, started the ball rolling. This was followed (not necessarily in a chronological order) with Amitav Ghosh's **The Circle of Reason** and **Shadow Lines,** Vikram Seth's classic novel in verse, **The Golden Gate,** Bharati Mukerjee, **The Middleman and Other Stories,** Upamanyu Chatterjee's **English August : An Indian Story,** Gita Mehta's **Raj,** Allan Sealey's **The Trotter Nama,** Nayantara Sehgal's **Rich Like Us** and **Mistaken Identity,** Shashi Tharoor's **The Great Indian Novel,** Ruth Prabher Jhabwala's **Three Continents,** Anita Desai's **Clear Light of Day, Baumgorner's Bombay,** Pico Iyer's **Video Nights in Kathmandu,** Nina Sibal's **Yatra** and Firdaus Kanga's **Learning to Grow** which will be released soon. What perhaps may not be known to the general readers is that all these authors, some of them first timers in the ruthlessly competitive world of modern novel, have been signed up or actually commissioned by publishers for their next works. Very simply, they have "arrived".

THE REASON WHY ?

The basic question that comes to my mind is: what has led to this great resurgence of Indian writing in English which had hitherto been confined to the cloistered corridors of academic studies. Is it the great nostalgia for the Raj that had gripped the West in the last seventies and transformed everything Indian into some-thing worth a second look or is it something intrinsic in the nature of the new Indian novel that has gelled with contemporary literary tastes in the West ?

I have no doubt that the Raj revival contributed to making Western publishers more responsive to writings from this part of the world, and furnished a different perspective on the staid solitary lives in Britain and America. Here after all were novels that spoke of the alienation of the Western educated elite in their own countries, for example Chatterjee's **English August** or of the alienation that the immigrant Indian suffered in the West which he couldn't adopt as a home of his own.

THE ALIENATION THEME

It is this theme of the loneliness of the exile or of the alienated man in the West that rang true. What else are Vikram Seth's **The Golden Gate** or Salman Rushdie's or Bharati Mukerjee's novels all about ? Their characters are not at home either in India or in the West; life is just so many shadow lines; just trotting to nowhere. I feel that more than anything else, it is the theme chosen by our novelists, of a journey without any destination, just one long drift that has attracted the attention of Western publishers, because it is so reflective of the actual conditions existing there. Of course, the style of the writing, terse and hard, has also contributed to its acceptance abroad because this precisely is the style the West prefers most today.

AMONG THE OLD GUARD

While a whole crop of younger writers have suddenly come into the limelight, the old guard like Khushwant Singh, R.K. Narayan, Raja Rao, Ruskin Bond have also continued to hold the fort and strengthen it. Khushwant's magnum opus **Delhi** was released earlier this week. Twenty-five years in the writing, it is a great historical novel, which to quote from the publicity write up : "takes in its epic historical sweep all the great dynasties and rulers who made Delhi their capital, and ends in the present century at the time of the brutal massacre of Sikhs after the assassination of Indira Gandhi." While Bond continues with more collections of his earlier stories, Narayan has been giving us a whole lot of essays, sketches and short stories.

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INDIAN PUBLISHERS

If most of our younger writers have gone West, what have our own Indian publishers done to draw on the talent in English or in translation at home. Fortunately, **Penguin** India and **Ravi Dayal Publishers** have broken ground and provided the opportunities that young Indian writers have been seeking for many years. In the last two years of its existence, Penguin India have unearthed original Indian talent like Ranga Rao **Fowl Filcher,** Sunil Gangopadhyay **Arjun,** Shashi Deshpande **That Long Silence,** Vijay Singh **Jaya Ganga,** Prafulla Mohanti **Through Brown Eyes** and O.V. Vijayan in the **The Saga of Dharmapuri,** and **After the Hanging and other Stories.**

Ravi Dayal Publishers who also started one year ago has published some excellent books in its steadily strengthening list comprising **Collected Short Stories** by Khushwant Singh, Jayant Narliker's **The Return of Vaman,** Amitav Ghosh's **Shadow Lines** and Gopal Gandhi's **Refuge** to name a few. While these two young publishers have done pioneering work in ferreting out talent from the vast sea of mediocrity, it would be churlish to deny the contribution that Vikas made in its "**Library of Modern Indian Writing**" and Oxford University Press made in bringing Indian writing in English or in translation to a wider audience both in India and abroad. A small but significant list of Indian poets in English has been regularly published by **OUP** which includes Nizzim Ezekiel : **Collected Poems - 1952-1988;** R. Parathasarathy :**The Twentieth Century Indian Poets;** Imtiaz Dharker :**Purdah and other Poems;** Bruce King : **Modern Indian Poetry in English.**

However, the most significant release has been Gopinath Mohanty's **Paraja** - an Oriya writer translated into English, which was reissued by **Faber** in the UK and critically reviewed there. The important point here is that it was accepted in the Faber list, which is certainly the most difficult to get into and therefore, more prestigious.

DISTRIBUTION

Now let's come to the distribution and sales of books. There is a simple axiom in publishing that you can have the best manuscript in the world, produced in the best possible manner, but the product would flop if it is not matched by proper distribution. It was inevitable that with more books coming out, the distribution channels which were hither to controlled by large houses like UBS, Orient Longman, Macmillan, OUP and others who represented British and American publishers' list in India, would need to be restructured.

In the eighties, almost all British publishers broke off the exclusive distribution arrangements they had with their earlier associates, and threw open the market for their books to anyone who could increase sales and pay on time. As a corollary to this, they also appointed their local representatives to promote and ensure the availability of their books in India.

Today, almost every major publisher is represented not by large groups but by representatives, a step which has apparently yielded results because the turnover of British books in India has gone up from $ 18 million at the beginning of the decade to over $ 26 million now.

THE BANE OF REMAINDERS

The bane of the Indian publishing scene during the eighties was the problem of Remainders, which has today become the favourite whipping boy among established members of the trade. This is simply because the last decade has seen a quantitative and qualitative shift with Western publishers : the number of titles being remaindered have gone up manifold and the time period for a book allowed to remain on the shelves unsold has been cut to less than half. In fact it has been estimated that nearly 50 per cent of all the titles being published in the UK are out in the remainders list within one year of publication and find their way into countries like India, raising important questions about how remainders affect the overall trading pattern and availability of good books, and whether it is at all possible or feasible to stop the flood of such books into the Indian market.

Above all, are remainders as much of a menace to the indigenous publishing industry or to the serious reader of books as they are made out to be ? Though one has yet to get clear cut answers to these question, one thing is clear that the remainder business has come to stay as an integral part of the book trade now, and the sooner we realise it the better.

NEW TECHONOLOGY

No account of the changes in the eighties would be complete without mentioning the new print technology that has already become an intrinsic part of publishing in the West. From this widespread application of electronic technology and the advent of management accountants as the key decision-makers in the publishing industry, has emerged not just a new kind of a book but something beyond the book itself-audiovisual cassettes, "books on tape", and compact discs for large reference books. While all this has dictated its own logic in the West, we seem to be more than happy with our age-old mechanics of publishing and prefer flying off to Singapore for the production of lavish coffee table books instead of modernising our units at home.

Ashok Chopra is a well known freelance columnist. who has made his mark in the field of critical appreciation of books.

We invite other critics and reviewers to share their overall assessment of the literary scene with our readers. Articles and comments are invited - Ed.

Contributions may be sent to Chief Editor, Indian Book Chronicle, 11'Uniara Gardan', Jaipur,302004

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A SEARCH FOR IDENTITY

V.S. Naipaul : A TURN IN THE SOUTH

Viking, London (1989) pp. 302

Reviewed by Jasbir Jain

Naipaul's latest travelogue, *A Turn in the South*, is a journey into the American South, which continues his earlier journeys and, once again, provides a testing board for his own identity. On the face of it, the journey is undertaken to fathom the difference which exists in the attitudes of human beings.

AN ESCAPE ?

It all begins with Howard, who is not at all dismayed by the possibility of being unemployed. He would simply pack up and go home to his mother. Naipaul finds this surprising--for Howard's blackness, in Naipaul's view, would have alienated him from white America. But this is not so. Howard has roots in the South and has a home there which for him is a place from where he can begin again. Naipaul does not have a similar feeling of belonging. From this beginning, he travels to North Carolina, Georgia, Florida, South Carolina going to different places, meeting different people and finally returning to New York.

Howard had left his home for he hated the place "because of its continuity". Even in New York, he chooses not to live in Harlem, for he cannot find in himself the rage which he feels emanates from Harlem. He is not angry, and by choosing to live outside Harlem, he demonstrates his desire to separate himself from others.

EXPLORING THE PAST

But Howard is not the central figure : the central figure is Naipaul who explores the Southern past and Southern history through his own experiences--his childhood and education in Trinidad, his Indian origins, and his colonial past. It is Naipaul who is constantly trying to understand and relate to the black experience, for the fact of slavery has defined all relations which surface today. And attitudes both towards self and culture are ambivalent and clouded.

The book is about the South, and the note on the cover flap describes it as one concerned not with "race or colour" but with "change and changelessness, the present and the past." The description, however, is incomplete for Naipaul is never very far from the question of colonialism, slavery and human dignity. The blacks in America are not like a "West Indian or an African crowd", but the people going home for the Easter holidays were subdued and quiet. For, in other colonial situations, the rulers had finally been forced out or had left the countries they had occupied; here, however, the situation was reversed. The blacks had been uprooted from their own country, and freed and isolated in a land of their forced adoption. And their feelings towards the land were in a constant state of flux, of oscillation between belonging and resentment.

And what of the past ? Had it changed ? Were things better now ? The answers he gets are different and complex. The isolation of the black community gave them a strength peculiar to cohesiveness. It gave them a sense of identity, of communication, of belonging. But it deprived them of freedom, of inter-racial contacts and made them inward looking. De-segregation too had its disadvantages, for it weakened their common bonds.

LINKS IN CONTINUITY

The questions which concern Naipaul over and over again are the conflicting human needs for identity and belonging and the impossibility of ever retrieving the past. He travels backwards in time from his standpoint in the eighties. He looks at the past, the civil rights movement, the thirties, the twenties, further back to the Civil War and even further back to the end of the eighteenth century. He travels through a personal past shared with the blacks--the common heroes and the common goals. Stepin Fetchit whose movies they had seen; Booker T. Washington whose writings have inspired them. And the methods of protest are linked with the Mahatma. Gandhi, Martin Luther King and Hosea L. Williams (who has led the march in the all-white Forsyth Country and has served more than a hundred prison terms) are all links in continuity, following nonviolent methods. Hosea L. Williams tells him that large numbers of blacks would have died if it had not been for the non-violent methods they followed.

There are other reminders of India. The motels which are now mostly owned by Indians, who are in some undefinable way intermediate between the whites and the blacks. They are rapidly becoming Americanized and beginning to acquire an Un-Indian confidence.

Naipaul moves from place to place--Charlestown, Tallahassee, Tuskegee, Nashville, Chapel Hill-- and meets different kinds of people. Hetty, Howard's mother, who accepts people in terms of their behaviour; Jack Leland the journalist, Hosea L. Williams, Maurice Crockett and several others. But he is never far from his own self. He does not write of the Southern aristocracy, but of the racial past and what it does to human development and relationships. People, landscapes, histories are different.

There are layers of history gradually unravelling themselves through the present. Words acquire new meanings, the past changes, yet the past lives on.

A SAD BOOK

A Turn in the South has none of the irony and anger which one finds in *An Area of Darkness*. Instead, there is a sadness, a deep sadness about the permanent scars which are impossible to get rid of in racial relationships, and there is also an awareness that human beings and responses are complex, torn as men are between conflicting needs and desires.

The journey which is planned in New York ends with a return there, for after all, the two worlds--or rather three--are in New York existing side by side. Afraid of a bus journey, he takes a cab to Harlem. But on his return journey, he takes a bus which brings him past the abandoned buildings and the desolation which characterises them. They are symbolic of the past which continues into the present. The observation is keen and by now experienced and well-directed, the language considered and live; but despite the comic interludes, *A Turn in the South* is a sad book. A book worth reading because it is so.

Dr. Jasabir Jain is Professor in the English Deptt., University of Rajasthan, Jaipur.

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AMERICANS COME BACK "HOME"

Stanely Weintraub : "THE LONDON YANKEES"
Published by Harcourt Brace and Jovanovich;
408 Pages $ 14.95
Richard Kenin : "RETURN TO ALBION"
Published by the National Portrait Gallery/Holt Rinehart Winston 287 Page $16.95

Reviewed by Atul Chaturvedi

Each year sees an influx of Americans into Britain. Some come as tourists, others settle permanently. Those who practise this 'reverse immigration', as a critic of Henry James' *Americans* described it, act as if it is their hereditary and inalienable right to do so. Americans have been exercising this right for a long time, in spite of the occasional reluctance of their hosts. More than two centuries have passed since Benjamin West, the first American artist--expatriate, abandoned Delaware Country, in Pennyslyvania, for London. West went because he was a painter, and London was the Centre of the art market. But he must have had other, less commercial, motives too-London meant culture, society civility and the company -- elements that America in general, and Delaware in particular, lacked.

'The London Yankees' is a chapter in the History of Americans in England. Why they went, what they did there, and how they were received there ? It covers only twenty years - the two decades preceding World War I - and it confines itself largely to the lives of Writers and Artists. These were crucial years in the relations between the two countries, including artistic relations. In the 1890s', Englishmen could still regard America as a colony that had come unstuck, with an essentially Colonial Art and Culture; but by 1918 neither of these assumptions was possible--War and the International Modernist Movement had changed everything. *'The London Yankees'* records that change.

THROUGH THE EDWARDIAN ERA

During these transitional Edwardian Years, Americans in London seem to have enjoyed particularly amiable relations with the English. They were not only tolerated, they were actively sought out. One can think of several possible reasons for this unusual social warmth.

The Heiress By The Dozens

These were the years of the great American Heiresses--Consueolo Vanderbilt, who became the Duchess of Marlborough; Jennie Jerome who married Lord Randolph Churchill, and Mary Leiter, who came all the way from Chicago to become Lady Curzon and the Vicerine of India. Perhaps their social buying power had something to do with the increased acceptability of Americans.

One can also argue that, because America was still widely regarded as an uncouth wilderness, any American who preferred England to his own country was showing good sense and refinement, and so was socially all right. Or one could simply consider the individuals, and observe that anyone would have welcomed the company of Henry James, Whistler, and T.S. Eliot.

But whatever the argument, the fact remains that during the Edwardian years, many gifted Americans--and a good number of less gifted ones - chose to live in London, and were successful there. More than successful, they were influential--consider the importance of Henry James to the novel, of Whistler to painting, and Ezra Pound to poetry. It seems ironic that at a time when the British Empire was at its peak, English Art and Literature were being formed by foreigners.

The figures in Stanely Weintraub's crowed canvas can be divided in two ways. First, by generation - an older generation composed of figures such as Mark Twain, Bret Harte, Whistler; and a younger one that included Jacob Epstein and T.S. Eliot (who barely makes it, arriving in 1914). The elders were, on the whole, clubable men, who got on with the literary establishment, the younger ones subversive modernists who did not.

Parody Figures

A more interesting division is according to the roles that they assumed. There are, it seems, two ways of being an American among the English. Either you become more American than you are; or you assimilate, adopt an English accent, and send your son to Eton. In either case, you become the stereo-type of a parody figure.

This division applies to both *'London Yankees'* Generations. Among the elders, Bret Harte dressed like Berti Wooster, complete with monocle. Mark Twain wore white suits and long hair. In the younger generation, Ezra Pound wore green velvet jackets and a red beard. He suddenly developed a yankee accent, which none of his friends could remember him having back home. T.S. Eliot contrived to look every inch the city banker he became for a time, and spoke with an accent that was as precise and English as tea-time. But, whichever role the individual chose, he became by choosing it, a parody figure. And perhaps that is the moral of the story : The price of living abroad is that you cease to be entirely yourself.

Portraits

Professor Weintraub is primarily a biographer; and his book is essentially a collection of interwoven biographies, which he calls 'Portraits'. The organisation of these Portraits is quite ingenious. Chapters have geographic headings. 'The Street', 'Lancaster Gate' - and in each, several minor figures are organised around a central organising one. If now and then, the inter-weaving seems a little franctic--from Henry James to Edith Wharton to Cora Crane in a single page, for instance - on the whole, the narrative moves smoothly from life to life, and gossip to gossip.

We see Stephen Crane, on his death bed, writing and writing to clear his debts. Mark Twain proclaiming that the news of his death is greatly exaggerated. Bret Harte writing of an American West he never knew (just like the New York Dentist, Zane Grey). Jacob Epstein, in Alpine Cap, startles the world with his sculpture **'Rock Drill'**. And in what is the high point of the book, Henry James, we learn, actually spoke in the prolix style he employed in his novels !

EZRA POUND

The book gathers momentum as we move into the 20th Century, and we meet Ezra Pound, the presiding genius of these last years, and the hero of these last pages.

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This strange, peripatetic man is as fascinating for us today, as he was to his contemporaries. In spite of the massive documentation on his life available to us, most attempts to unravel his complex personality seem doomed to failure. Pound was one of that select group of men who can truthfully say, 'Yes, I left a mark on my time.' And he certainly did. It is difficult to conceive Modern Literature to be what it is today, if it had not been for this great egomaniac. Robert Frost might have died the destitute farmer he was. T.S. Eliot might have lived his life out as a Bank Clerk, his poetry unknown and unread. If it had not been for Pound, an obscure Irish man named James Joyce might never have been acknowledged as the most important prose writer of the century. The list of people Pound helped in his role as literary talent-hunter reads like a who's who.

The pages in which Professor Weintraub writes about Pound at the height of his career are fascinating, hilarious, and ultimately, saddening. Saddening, because one is then reminded of Pound's decline in later years, and his short confinement to a Mental Hospital. Those who achieve greatness, pay a great price.

"*London Yankees*", Professor Weintraub explains in his preface, "is only a record of what was." Yet he seems a little uneasy about the straight forward descriptions - and he goes on to promise more -"Still, questions are answered, if only implicitly, in these pages. Did such Americans feel exiled from their country ? How did their experience affect England, and how did it reverberate in America ? For better or worse, how important a factor in the life and work of the expatriate was the experience of London ?"

Such questions do indeed come to mind in the course of reading the book, but the answers are, (at least for the present writer), very implicit indeed. Prof. Weintraub nowhere implies or expresses a theory of cultural interaction, which may help us to understand the Americans' London experience. One does not say this in criticism of the book - it is what it announces itself to be, a book of Portraits - but to point out an omission, whose inclusion would add to the value of the book.

Prof. Weintraub's book of Portraits has been done by a skillful Painter, who knows more about his subject than anyone else does, and who has made his record of 'what was' continually interesting.

A WIDER CANVAS

Richard Kenin, in *'Return to Albion'*, focuses on the same subject as Prof. Weintraub, but his treatment is wider in scope. Instead of focussing on a short period of time, a specific geographic location and a small section of expatriate Americans, he covers almost two centuries, the whole of the British Isles, and almost every conceivable type of expatriate - artists, writers, inventors, and socialites.

His story begins before the American Revolution, and ends during the Second World War. From London, we move to Scotland and Ireland. We meet Benjamin West, Pound, Robert Fulton (who invented the submarine), and Nancy Astor (who became the first woman to enter the House of Commons), among others.

In other ways, Mr. Kenin follows Prof. Weintraub's lead. He prefers the narrative form; and eschews analysis and theorisation. Whatever analysis there is, is to be found in Mr. Alistair Cooke's all too brief introduction, and is similar to the discussion in earlier parts of the present article.

There is, however, a major difference between the Weintraub and Kenin books. Kenin's text is supported by a large number of paintings, drawings and photographs, many of which have never before been reproduced. They include a drawing by Robert Fulton, which is half a design of the periscope and half a self-potrait; reproductions of Sargent's paintings, and what can one only describe as the incredible pictures of two photographic pioneers, the Americans Coburn and Man Ray. They include a photograph of George Bernard Shaw in the pose of Rodin's 'Thinker' (published here for the first time), as well as the beautiful photographs Coburn took for the 1911 edition of Henry James' Collected Works, which evoke the sights and sounds of a London in bye-gone days.

These pictures, which add to the value of the book, have not been properly reproduced. It would have been better if they had been larger in size, and the paintings had been reproduced in colour. One can only say that if the Jury in Whistler's defamation case against Turner's description of one of his paintings as dots and dashes, had seen the postage-sized black and while reproduction given here, they would not have given Whistler his one shillings damages.

These two books, ably researched and written with verve and wit, have succeeded in capturing a sense of place and period in a colourful era, now irretrievably gone.

ATUL CHATURVEDI is a young scholar based in Delhi.

16- Point action plan for environment

Promote programmes for sustainable development and develop better techniques in integrating environment needs with economic decision-making;

Strengthen international funding mechanisms and decision- making procedures to respond to environmental protection needs, taking account of proposals for an international environment fund/Planet Protection Fund;

Support for the work of the UN Environment Programme/World Meteorological Organisation Inter-governmental Panel on Climate Change;

Call for an international convention to protect and conserve the global climate;

Support the findings of the Commonwealth Expert Group on Climate Change as a basis for action to develop strategies for adapting to climate change and for reducing greenhouse gas emissions;

Support measures to improve energy conservation and energy efficiency;

Reduce and phase-out substances depleting the ozone layer;

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A DATE WITH THE GRAND MUGHALS

Muni Lal: THE MUGHAL GLORY
Stories of Love, Loyalty, Humour, Courage
Konark Publishers (Pvt) Ltd., Delhi

Review by Madan Gupta

Muni Lal, a journalist, a cricketer of distinction and a retired Foreign Service Officer, is now a chronicler of the Mughals. Apart from *Mughal Glory,* his books include *biographies* of Babar, Humayun, Akbar, Jahangir, Shahjahan and Aurangzeb. In these biographies, besides recounting their conquests and military exploits, Muni Lal weaves in many personal details from the lives of the monarchs, which make his books eminently readable. For instance, in *Shahjahan,* he writes in detail about the lavish arrangements made by the Emperor for the wedding of his son, Dara Shikouh. The prayer Jahangir offered at the shrine of Khwaja Moinuddin Chishti for the boon of a grandson is similarly recorded. Runs the narrative, "Both Jahangir and Nur Jahan came barefoot to the holy shrine and gave the offering of a priceless chandelier which originally belonged to the House of Bijapur in the Deccan. The Head Priest while accepting the gift, quoted an ancient Persian saying that the first son of a royal couple born in the same year would be a saint, the second a soldier, the third a servant of humanity and the fourth a model of the manly virtues of courage and chivalry."

The stories contained in *Mughal Glory,* by and large, make interesting reading. Muni Lal says in the Preface to the book, perhaps with some justification, that writing real-life stories about kings, queens and their kinsfolk is an exercise in making history what it should be--either a means to enjoy life or to endure it.

The story of Prince Salim relating to Akbar's Sheikhoo's rebellion against his doting father deserves special mention.

SHEIKHOO'S REVOLT

The Emperor's sights were clear. The Empire could not be allowed to fall apart for the sake of his son. The monarch issued a stern *firman* warning him that the Imperial Army will march against him if he did not see reason. The *firman* gave Salim cold feet. Writes Muni Lal, "The steel in this communication (Akbar's *firman)* un-nerved Salim. Feeble minds, in times of distress, look skyward for succour. There lived near Allahabad a half--clad *faqir* known for his occult powers. The Shahzada sent for him, and asked him as to what Fate had in store for him. The reply, given in full court, was as bold as it was truthful. Said the ascetic :

> "Ingratitude is a marble-hearted fiend : but when it shows itself in a child, it becomes more hideous than the monstrous Ravana of Lanka. A conscience devoid of offence towards father and towards mother is the greatest of all treasures. Your money will perish with thee, but your obedience and submission to parents are virtues divine and thus deathless... Akbar Padshah walked barefoot many a weary mile to Sikri to beg from the Chishti the gift of a son. The great God answered his prayer ... For you O gracious Prince, to labour thoughts of rebellion, is, I submit most deferentially, ingratitude, sin, blasphemy ... To defy parents is to defy God itself ... You are the heir-apparent. The crown will come to you in due time ... Let the will of God take its preordained course ... There are many crowns in the Lord's fort. Submit and you will acquire all the insignia of royalty. Defy and you will be in the wilderness of greed and want ..."

Muni Lal adds, "The assemblage of noblemen were aghast at the audacity of the naked, skinny Sadhu. They expected Salim to foam in the mouth and order some gruesome punishment to be meted out to him. They were all taken aback when the Prince descended from the throne, bowed to the Sanyasi and escorted him to a seat on his right ... The Prince was at peace with himself, and also with his father. Rebellion went out of his thoughts."

"WOMEN AS SYMBOLS OF DIVINE SPIRIT"

There are stories also in this slim 119 pages book about Jodha Bai, Man Bai *(Padshah Begum),* Rani Kumarvati and others. Rana Pratap finds a place in the book and so do Roopmati and Baaz Bahadur. The Rana Pratap story *(No.16)* records the Rana's deep anguish when his son Amar Singh carried away a part of Emperor Akbar's commander's harem. Muni Lal says, "Pratap spoke to his son thus," The honour of women is dear to us. On this noble plank is built the edifice of the Rajput code of conduct. Jauhar is no mere self-immolation; it is a symbol of woman's identification with the divine spirit. To lay the hands on women is to denounce God, and also to contravene the traditions of chivalry we are justly proud of. Never again should you be guilty of such a lapse..." Pratap himself apologised to the ladies, says Muni Lal, for the grievous mistake of his son and sent them back under heavy military escort to the Mughal camp.

Raja Man Singh's sister and Prince Salim's mother, Jodha Bai, daughter of Raja Bihari Mal of Jaipur, had come into Akbar's life, when she was a lass of no more than seventeen years. Her magnanimity and her charity made her the loved one of all. "On every festive occasion," says Muni Lal, "Muslim or non-muslim, she gave ten percent of her privy purse in charity. On the Id day following the 50th birth anniversary of her husband, the poor of the Empire stretching from Bengal to Qandhar were fed at her expense."

Inside The Forbidden Precincts

Life in the Mughal Harem *(No.15)* gives an account of Akbar's harem in the hey-day of his youth. The inmates numbered more than five thousand. Here is how Muni Lal describes it :

> This township of mistresses, concubines, and a few wedded wives drew its marbly-limbed population from all parts of the world. Friendly

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The Labyrinths of Love

K.S. Lal : THE MUGHAL HAREM
Aditya Prakashan, New Delhi, (1988) Rs. 800/-

Comments by N.K. GHOSH

The Mughal Harem is a laudable venture by Prof. Lal into the twilight zones of those areas of medieval Indian history which have hitherto escaped the serious concerns of any notable scholar or historian. "The book" notes Prof. Lal in his preface, "is not a spicy record of sheer hot love.... it is also not a dreary catalogue of ornaments worn by the women from head to foot."

The book is, in fact, an attempt to discover in the Mughal harems a real world peopled by queens, concubines, princesses, dancing and slave girls, and choicest beauties, who lived under one roof for 'the master's pleasure.' A vivid account of the day- to-day life of the harem--dwellers, the exotic stories of love affairs and philanderings of the Begums and princesses, the tastes and temperaments of the bevy of beauties blend together to make the book a source both of delightful reading and invaluable information.

A HAVEN OF COMFORT & PLEASURE FOR THE KINGS

The author deals primarily with the harems of Akbar and his three successors -- Jahangir, Shahjahan and Aurangzeb, with passing references to the harems of Babur and Humayun. Following the precedent of the Sultans of Delhi, Akbar too believed that the size of the harem determined the importance and stature of a ruler. As a result, he gave the Mughal harem "an elaborate administrative set-up which, during the time of his successors, developed into an elegant and sophisticated Institution."

The harem existed for the sole pleasure of the king who was both 'a master and a guest'. The women who were its twenty-four hour residents provided him with comfort and pleasure. A carefully devised system of internal administration and the organization of adequate arrangements for discipline ensured the maintenance and control of 'such a multitude of women.' The time devoted to official work and that spent by the king in the harem received equal weightage.

FOUR WHO SHONE IN THEIR OWN LIGHT

With exquisite touches of his pen, Prof. Lal draws the living portraits of the prominent personalities of the Mughal harem -- Nur Jahan, Mumtaz Mahal, Jahan Ara, and Roshan Ara, to name a few, --- who represented the quintessence of Mughal "feminine model" in the century of Mughal glory and grandeur.

Of the four mentioned above, the portrait of **Nur Jahan** stands out as the most outstanding. Her interest in sports and cultural activities her scholarly leanings and her magnamimous philanthrophy contributed to her glory not only as a consort to the king, but also as a queen *de facto*. The memory of **Mumtaz Mahal's** brief tenure as a queen was suitably compensated by the tribute paid to her by Shahjahan through that 'bubble in marble' called the Taj Mahal. Her devotion to her lord, her generous and benevolent nature, her talent at composing verses, her awareness of the affairs of the state, made her a very prominent figure in the harem. Prof. Lal has portrayed **Jahan Ara** as the most "lovely, discreet, loving, generous, open-minded and charitable", and one who was 'loved by all' -- a fact that takes away quite a bit of the controversy associated with her almost 'incestuous love' for Shahjahan. Her epitaph composed by herself, and inscribed on her tombstone, brings out the qualities of her humility and her excellence as a poetess:

'Let nothing cover my grave except green grass
For the green turf is covering enough for the poor.'

Roshan Ara Begum, less beautiful and less remarkable for wit and intelligence than her elder sister Jahan Ara, was known for sprightliness of temper and her cunning. She actively participated in court intrigues and conspiracies. Her sadistic temperament is evident from the fact that she celebrated the execution of Dara Shukoh by giving a grand feast.

The extent to which these personalities shaped the history of the Mughal harem can be seen from Prof. Lal's lucid account : "They were not only great as individuals; they raised the stature of Mughal womanhood to the pinnacle of excellence."

The harem was meant to be a bright place, an abode of the young and the beautiful, an arbour of pleasure and a retreat for joy. The *raison d'etre* of the harem, as mentioned earlier, was the king's pursuit of pleasure. And pleasure was of the flesh, wine and song. The harem catered to these needs in full.

IN DECLINE

The concluding chapter entitled 'The Last Phase', gives an elaborate account of the decline of the glory of the Mughal harem long before 1858 when the last Mughal emperor had to make his exit. Prof. Lal attributes it to politicial and economic crises as well as to moral decay and degradation. The harem was sustained by wealth and beauty. In the early nineteenth century both took their departure. The wasteful expenditure incurred on the maintenance of the harem seriously affected the dwindling reserves of a declining empire. In the words of the author : "How long could princesses, wives, concubines, dancing-girls and the army of women eunuchs be kept confined hungry and naked in the harem under the changing political conditions ?"

AN INNER SECULAR WORLD OF ARTS & CULTURE

Not withstanding the political and economic gains or losses, the harem's contribution to culture was immense :

"Akbar's induction of ladies of Rajput royal houses into the harem through matrimonial alliance was of utmost significance. The dwellers of the harem comprised Hindu, Muslim, Christian, Irani, Turani, Portuguese and women of many other European nationalities. Slave-girls from all over the world gave it a secular, cosmopolitan and almost

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Contiune from page 13

kings sent gifts of gay, glittering women for the Emperor's amusement. Ambitious traders from across the Hindukush and also from Spain, Portugal and Turkey exploited fully, for their advantage, the great Mughal's irrepressible lust for young, curvacious creatures. Separate apartments were allocated for the women of the same nationality or religion ... The Emperor made it a point to dine with them at least once in three months ... It was after one of these get-togethers in the 'white Christian apartment' that Akbar imbibed a strong liking for the Spanish Red Wine ... Akbar once compared its 'soft, mellow, inebriating effect' to the jingling of the ankle-bells of a dancing girl of extreme poise and balance ..."

The harems, says Muni Lal, were guarded at all hours of the day and night. Unauthorised entry by any man was punishable with severing of legs and throwing out the trunk to wolves for a feast ... In the twenty-two years of Jahangir's reign, sixty seven bold adventurers received this punishment for tresspass. Twenty one of them were first rank Umras. One was hacked to pieces for venturing to enter the apartment of Nur Jahan Begum ...

Stories of love, intrigue and hatred have, by their very nature, a fascination. Muni Lal takes full advantage of this fascination and provides interesting insights into the lives of the Mughal royalty.

(The Editors share the grief of many friends and family members and fans of (Late) Muni lal who recently fell victim to the dastardly attack by some unknow assailants)

Madan Gupta, a retired civilian and a book-lover with a wide range of interests now a frequent contributor to this Journal.

Continue from page 14

international character. Harem ladies belonged to all the regions of the country. Through them, Indian dance, music, painting and other fine arts of various schools and states influenced the Mughal art and *vice-vera.* They patronised scholars. So many queens and princesses constructed places of religious worship bridges and other buildings and laid out gardens on their own. Some of these exist to this day as an evidence of their contribution to the field of art and architecture."

The negative aspects of the Mughal harem are easily overshadowed by its significant role in continuing and preserving the Mughal culture, Mughal dress, Mughal manners, Mughal cuisine and dishes, Mughal elegance of language and Mughal sophisticated behaviour outlasted the Mughal empire.

SOURCES OF AN AUTHENTIC ACCOUNT

Prof. Lal's authentic account of the Mughal harem is based chiefly on royal memoirs, record of historians and foreign travellers and on the detailed descriptions provided by Abul Fazl, Jahangir and Manucci. The large list of sources consulted amply demonstrates that the author has not tried to take any liberty with the historical facts. But extensive references do not in any way mar the beauty of the harem scenario, which Prof. Lal depicts with untrammelled freedom. Brilliant occasional flashes of philosophical reflections like "life for the rich is a many splendoured thing. In all ages and climes the rich have sought to achieve the best of both the worlds. They strive for immortality by earning a name for piety, and also desire to live with magnificence and enjoy the pleasures of good living ...." lend grace and charm to this erudite study. And the author rightly hopes that scholars and laymen both will enjoy immensely reading it. Provided, of course, they can afford the excessively high price of the book.

Dr. Nibir K. Ghosh is in the Deptt. of English Studies & Research Agra College, AGRA

Commonwealth of learning - distance education project

Seven governments made new financial pledges to the Commonwealth of Learning at the Kuala Lumpur summit.

The Commonwealth of Learning, which has its headquarters in Vancouver, Canada, was set up to promote collaboration in distance education throughout the Commonwealth. It was formally launched in November 1988 and began work in the new year.

Currently, it is assisting in planning a new open university in Tanzania and considering similar requests from other countries. It is also at work on a scheme for collaboration among universities in several countries in creating a masters degree course in distance education, and is setting up attachments for distance learning professional at its headquarters. Information services are being provided through the Open University in Britain.

At the meeting, Commonwealth leaders agreed that the new institution, which had a budget of 15 million for its first five years, deserved further support and new financial pledges were made by The Bahamas, Barbados, Belize, The Gambia, Guyana, Jamaica and Maldives.

Heads of Government also asked the Commonwealth of Learning to pay special attention to programmes on environmental education.

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JDA – Caring for the development of the environment and the people.

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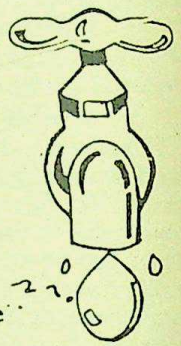
A conscious attempt is made to create an ambience of graceful proportions – recalling the form, scale and character of traditional Jaipur yet uniquely juxtaposed with the technological patterns of today.

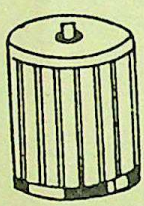
As the population grows and the pressures increases for convenient inner city locations, older single family homes are gradually replaced by more modern commercial and residential buildings. Fortunately in JDA there is a growing awareness of the value of older structures, as a vital part of the city's history and heritage and as a result they are being preserved and some 'recycled' and put to new uses. The traditional Pink colour for which the city is renowned is being preserved meticulously.

Jaipur contains many modern amenities and natural assets and is an example of imaginative redevelopment by JDA. Today its colourful public markets, theatres, office and commercial complex, boutiques, hotels, restaurants, provide a pleasant oasis in the heart of the city.

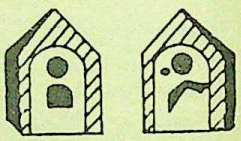
JDA is always doing a little extra for you. Now here's a chance to show you CARE for your city. And be proud of it. Just assist us in our task.



- Water is scarce and precious turn off the taps after use.

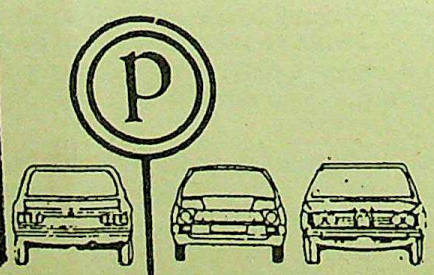


- Help us maintain parks and circles. Keep them clean and throw refuge in dustbins.



- Make use of public toilets.

- Follow traffic regulations. Use zebra crossings.
- Stop at red lights. They are for your convenience and safety.
- Do not encroach on footpaths and pavements. They are meant for walking.
- Avoid blocking the traffic and park only in authorised parking lots.



जयपुर विकास प्राधिकरण
Jaipur Development Authority

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SCIENCE AND TECHNOLOGY INDIA – SOME ISSUES

Shiv Visvanthan

ORGANIZING FOR SCIENCE—THE MAKING OF AN INDUSTRIAL RESEARCH LABORATORY

Oxford University Press, New Delhi,(1985)pp 279 Rs120.

Comments by Binay Kumar Pattnaik

In politics as well as in academics, concern in developing countries today centres round the question of under-development. Especially in developing countries like India – which heavily relies on Science and Technology (S & T) for its development, the emphasis on societal relevance of S & T has reached such an extent of skepticism, bordering on cynicism, that the scientific community is asked, 'what use are some (esoteric) papers in international journals to a developing society ?'

ON THE SOCIOLOGY OF SCIENCE

The very fact that sociology of development is the mainstream sociology, in a way settles the question of relevance. Because the field of sociology of S & T is also viewed as an integral part of development sociology. Though sociology of science is originally an offshoot of knowledge, it does not remain confined within theoretical and epistemological writings only. Today it also covers areas of study such as historicity of S & T in particular societies, sociological implications of science policy, transfer and appreciation of technology and the like.

Of course, studies in sociology of science is a very recent phenomenon in India, though Merton initiated it in America in the late forties. In India, at Delhi University, the Department of Sociology is supposed to be the first department to launch studies in sociology of science in the mid seventies. And the work of Shiv Visvanathan under review here—by any standard a pioneering study in sociology of science in India—is the outcome of his doctoral dissertation accomplished at the Delhi University Sociology Department.

Studies in sociology of science in India being very few, one welcomes the publication of this Visvanathan volume.

INDUSTRIAL RESEARCH IN INDIA

The eight chapters of this book are grouped into two parts. In the first part, apart from the statement of the problem explicated in chapter 1, the author traces the genesis and consequently sketches the growth of industrial research in India in chapters 2, 3 and 4. In the second part, except in the epilogue in chapter 8, he depicts the organizational dynamics of the National Physical Laboratory (NPL), Delhi, its dilemmas, and subsequent reorientation, its innovation chain and the diffusion of its technology to market in chapters 5, 6 and 7.

The first half of the book is probably the first attempt by a sociologist towards a systematic reconstruction of history of industrial research in India. It is basically fact-oriented and involves very little sociological analysis *per se.* To Visvanathan, Western science developed in India through three major phases. The first phase was the era of great surveys (in the fields of Botany, Zoology, Geology etc.) mostly conducted by European scientists. Professionalization of science in India and its subsequent Indianization constitute the second phase. This period witnessed the emergence of eminent Indian scientists like M.L. Sircar, P.C. Ray, Asutosh Mukherjee, J.C. Bose, M.N Saha and others, and the establishment of some important scientific bodies of India such as Universities of Bombay, Calcutta and Madras, Indian Association of Cultivation of Science, The University College of Science, Calcutta etc. The movement of scientific and technological education was a sequel to these developments. Undoubtedly, at this stage, science had a clear-cut primacy over technology in spite of P.C. Ray's Baconian approach.

Industrial research as such came to India in the third phase which was marked by the attempts to link science and technology. Though one of the early efforts to take science to industry was by P C. Ray, the voice and endeavours of 'science and culture' network were conspicuous in this context. It had a more encompassing view of relationship between S and T, where the former gave an impetus to the latter. And at a much later stage, industrial research took the form of industrialization of science even under the aegis of CSIR Laboratories.

SOME UNANSWERED QUESTIONS

Since this part of Visvanathan's thesis is purely historical and fact-oriented, one has very little to take issues with or contradict him. A few important questions can, however, be raised :

(i) While sketching the growth of western science in Indian soil, it is true to say that western science was ushered in by the imperial government for its own needs (e.g The Asiatic Society of Bengal as an imperialist organization continued to look for western interest in India) and the native intelligentsia had craved for it too. But the author has bypassed a major question, which worries many today, that in spite of the *Swadeshi* movement, how the fate of native science (like, astronomy, medicine and the like) was sealed, whether by sheer negligence or persecution. But the author has produced enough evidence to show that the native scientists like M.L. Sircar, P.C. Ray and others were ambivalent towards native sciences. Sircar encouraged native scientists but not native sciences.

Same is the question on the ethno technology of India Despite his lengthy discussion on M.M. Malaviya's well-known note of dissent to Indian industrial

(*Continued overleaf*)

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Commission, 1916, defending the cause of India's ethno-technology and the concern of Chatterton and Nicholson, two British officials for the same, the author has conveniently bypassed the issue of how the then ethno-technologies of India were annihilated. One explanation of this could be the well-known theory of de-industrialization, but Visvanathan has not produced any evidence in this regard. Neither could he offer the explanation which we offer here, i.e., the then ethno-technologies were annihilated by the birth of scienticised modern technologies. Because P. C. Ray, M. N. Saha, M. Visvasvaraya—the ruling scientists of colonial India, like the imperialists, had forgotten that science and technology are parallel processes. Hence they could not realize that ethno-technology could breed technology too, without giving technology a formal impetus of science, and that scienticised technology is only one kind of technology. Thus, there is no organic link between the then ethno-technologies and modern technologies of today.

(ii) After, its emergence in 1934, the 'science and culture group' scientists lead by M.N. Saha, Visvasvaraya and S.S. Bhatnagar virtually dominated Indian science and monitored S & T policy in India. M. N. Saha and others had been fighting consistently with British government for planned industrial development of India by planning institution—building in scientific and industrial research. The author has adduced sufficient evidence for this, but has failed to bring out the crucial fact that, in spite of the British government's favourable inclinations and eminent scientist E. Rutherford's warning to give priority to agriculture, the "science and culture" group along with other scientists of India, have severely undermined scientific research in agriculture and have over emphasized big science and scienticised technology.

Although the Imperial Council of Agricultural Research was established in (as early as) 1929, agricultural research in India acquired impetus only after independence That is why probably, India witnessed a semblance of Industrial Revolution first, and the Green Revolution later on. In Western Europe, it was the other way round. This is further evident from the fact that until the year 1978-79, expenditure of Government of India on the Department of Atomic Energy has been always more than the expenditure of Indian Council of Agricultural Research (ICAR). Not surprisingly, even the Sixth Five Year Plan outlay (1980-85) shows that when the total expenditure of Government of India on ICAR is Rs. 530.00 crores (Plan+non plan oultay) the expanditure on R and D in Atomic Energy alone was Rs. 533.57 crores (Plan+non-plan outlay).

(iii) Another major issue, which is very much evident in the writings of Visvanathan, is that neither the then scientific community nor the politicians of India sought the R and D funding by private sector. Private sector had always obtained technology without its own investments or expenditure. A 'Science and Culture' editorial had complained that the Indian firms had neither come to the aid of Indian university laboratories for technological problems, nor the firms had R and D units of their own, cites Vishvanathan himself. Concomitant to this was the effort of Indian scientists to bring planned industrial development through institution-building in scientific and industrial research. Hence by the time of independence, a network of state funded scientific organizations was emerging. And being influenced by the then ruling scientists, Nehru carried this trend forward. But this trend of complete "state sponsorship" of S and T had very serious implications, which Visvanathan has wittingly or unwittingly sidetracked.

CENTRE & STATES INVESTMENTS

With the continuation of this trend, expenditures on S and T in India remained the business of theUnion Government only till mid-1950s. It is only after 1958-59, that state governments and private sector started contributing to S and T activities, though their contributins are very negligible. However, our interest here is to see the expenditures of private sector on S and T activities. Thus, when in the fiscal year 1975–76, the total government expenditures on S and T activities was : (Union) 324+(State) 32=Rs 356 crores, the expenditure of private sector on the same was Rs. 42 crores only. Similarly, in the fiscal year 1979-80, this expenditure of Government (Union) 520+(State) 50 was Rs. 570 crores; and of private sector it was Rs. 80 crors only. The difference of expenditures between the two is amazing.

NEGLIGIBLE PRIVATE EFFORTS

Similar is the difference if we see the expenditures of government and private sector on R and D only, because in the year 1976-7, the Government had spent Rs. 352 75 crores exclusively on R & D: but private sector spent Rs. 49.50 crores only. And it is because of its meagre expenditure on R and D activities, implying the near total absence of R and D units in firms, private sector cannot indigenize or assimilate its imported technology, nor can it even improve the technology imported few decades back to keep pace with the latest technology. Equally inhibiting and harmful in the long run are the tactfully designed prohibitory clauses of foreign firms in deals of technology transfer. Virtually, the private sector remains dependent on the parent multinational companies (MNCs) for their monopoly over certain technologies, reinforcing neo-colonialism.

BASIC *VS* APPLIED RESEARCH

The second half of the book begins with Chapter 5 entitled 'Invention', which appears to be somewhat deceptive. Because in the later pages, Visvanathan says in his own words, "invention refers to a new idea or technique", whereas here, under the heading of invention, he first discusses the anatomy of an industrial research laboratory, *i.e.*, the organizational structure of NPL, that is, in other words, the dichotomy between

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IN INDIA — SOME ISSUES

basic pure and applied research. When the basic/pure research refers to the academic or university tradition in NPL, the applied research refers to the factory tradition in NPL. The primacy of the former over the latter in NPL, of course, leads to discrimination of technicians against scientists, which the author has brought out competently. This, however, resulted in the subsequent reorientation of NPL in the line of a synthesis of two traditions in the hands of Kitchlu and Zaheer.

As it appears, Visvanathan has been carried away by the discussion on the relationship between pure and applied research, and consequently between science and technology, mostly in the line of changing trends of NPL. However, in his lengthy discussion, the author has argued that the dichotomy is false, particularly in an industrial research laboratory where the two are two ends of a single process. But while studying an industrial research laboratory like NPL, the author has failed to see how inventions are outcomes of the functioning of a R and D organization as a *system*, which has been well-articulated by P.N. Chowdhury in the following table.

R & D Organization as a System

Environment	Inputs	Black Box	Out —puts	Environments
1) Society's Expectation	1) Goals values & attitudes of scientists	Scientists working on their own. Exercise of creativity on inputs	Process Patents Reports Papers	Users : Industry Government and Scientific Community
2) User's Demand	2) State of Art			
3) Scientific community —National, international	3) Rules and regulations			
4) Govt. plan & policies	4) Organizational climate, leadership, authority & structure			
5) Economic plans for development	5) Research programme			
	6) Man-power			Rewards to the scientist
	7) Physical facilities			
	↑ Feed back ↓			

(Source : P.N. Chowdhury 1979 t 45 with slight modifications)

After 'invention', the author comes down to 'innovation' and 'diffusion'—chapters 6 and 7 that make the most crucial and the best part of this volume. Here he has attempted a truly sociological analysis to show that the world of scientists in an industrial research laboratory is a microcosm of the problems of S & T in developing society.

INNOVATIONS & CASE STUDIES OF TECHNOLOGY TRANSFER

Apart from Visvanathan's novel discussion on 'innovation chain' in a laboratory, he deserves to be complimented, specially for his selection of four case studies which reveal the vital problem that a developing country like India faces when it attempts to achieve self-reliance in S & T. The entire discussion in these two chapters revolves around the problem of technology transfer-from an industrial research laboratory to an entrepreneur—that lies at two places such as, process technology and product technology. Because the quality of both these technologies is directly connected to the marketability of the finished product and thereby to the very survival of the firm. But this specific problem of technology transfer can be understood well only in relation to the broader problem of underdevelopment and dependency pattern often accepted unwitingly by developing societies due to world capitalistic system. Because, for the underdeveloped nature of either of the process or product technology or of both, Indian firms lose their market to MNCs or to their collaborators in India.

THREE PARTNERS

Directly related to this problem are the three partners *i.e.* (i) Scientists of ihe industrial research laboratory (ii) Government, and (iii) the Indian firms. As the author has rightly pointed out, there is an utter lack of consensus on the policy for indigenous technology. There are sheer inconsistencies in policy and actions of related government departments and agencies. The scientists of industrial research laboartory are caught in the dilemma, that is, whether to run the pilot plants and further look into the commercial feasibility of the products, or to confine themselves to the production of a successful sample on the laboratory bench. Obviously, the firms are concerned with the technology in terms of the marketability of their finished products in a competitive market situation and the profit to be obtained.

PRIVATE CORPORATE SECTOR VIEW

Today, the private corporate sector believes that the CSIR laboratories are incapable of producing useful and timely research; and on the contrary, the CSIR system alleges that the manufacturing firms having no technology absorption and development capacity mostly take recourse to the easier option of importing foreign technology. As a logical corrollary of this, it is today observed that majority of the licencees of CSIR laboratories (through NRDC) are small scale units and many of the large firms go for foreign teehnologies.

TOWARDS COOPERATION FOR SELF-RELIANCE

While expanding our understanding of this erosive problem of a developing society, Visvanathan fails to caution the three partners of technology transfer that the success of indigenous technology lies in their spirit of cooperation to share the responsibilities with a

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WHO GAINS FROM DEVELOPMENT ?

G. K. Chadha:
THE STATE RURAL ECONOMIC TRANSFORMATION—THE CASE OF PUNJAB, 1950—85
Sage Publications, New Delhi (1986) Pp. 369, Rs. 195.

Comments by Gurcharan Singh Kainth

Rural societies in India are complex entities, entail-ing as they do a rigid hierarchy of more or less stable and unchanging economic and social relationships inherited from a very long past. These societies have shown an infinite capacity to absorb in any external shocks and to continue to perpetuate themselves without much change. However, it is now becoming obvious that rural societies in India in general, and in some parts of India in particular, are undergoing rapid economic transformation.

GROWTH & THE PUNJAB MODEL

The success of the green revolution reflects deliberate efforts in transforming the rural economy. A stage has been reached where agricultural development has ceased to be a question of increased production. Stress has shifted to the removal of imbalances, both crop-wise and the region-wise, that have crept in.

The Punjab Model of rural transformation makes an interesting study. During the era of planned economic development, especially after mid-sixties, the rural economy of Punjab witnessed a remarkably fast growth. The State pioneered the process of agricultural modernization, and for over two decades now, it has been the centre of India's green revolution. Food surpluses from Punjab have been the back-bone of the national food system. The general rural well-being in the State has been fairly good; and the incidence of rural poverty has been consistently the lowest among the Indian States. It is, therefore, no wonder that the green revolution in Punjab has attracted a great deal of attention from scholars.

The present study deals comprehensively with the dynamics of rural transformation in Punjab since independence, particularly since the advent of the green revolution. The author has kept two broad objectives in view, namely, to build a systematic and well-knit account of numerous technological and institutional factors propelling the rapid economic transformation of rural Punjab; second, to try to answer questions relating to the distribution of gains in particular, whether or not the benefits of general economic prosperity are percolating down to the lower strata of rural society. The 10-chapter book critically examines infrastructure, consumption, production, agrarian structures and consumption pattern. The last chapter entitled, "Understanding the Change in Rural Punjab" is in fact not more than a summary of the previous chapters. The author has, for various parameters, marshalled a mass of published and unpublished secondary data.

INFRASTRUCTURES *PLUS* PRICE SUPPORT

The author has rightly pointed out that the main phase of building infrastructural facilities before full modernzation commenced in the late sixities, owes itself to imaginative planning by the political leadership in the early days. Government utilized plan funds for building up infrastructure's like irrigation, power, roads, markets, cooperative credit and education. Surface irrigation was supplemented by tube-well irrigation, which largely depends upon the cultivators' own intitiative. Among the states, Punjab has the

Science & Technology in India—Some Issues

(Continued from page 19)

clearcut understanding of the problem of underdevelopment. Hence, persistent exercise on the 'innovation chain' *i.e.* on process and product technology, is essential for scientists of an industrial research laboratory. The laboratories may have to strengthen their capacity to produce better product technology by recruiting more engineers. On its part, the government has to be consistent on policy and efforts to bring the laboratory and entrepreneur together, by offering various kinds of incentives including protective measures to prevent indiscriminate imports of foreign technologies, ensure market and raw materials against MNCs and so on.

In a sense, this development is reminiscent of the 17th and 18th century Mercantalist thought which favoured state intervention and protectionism in trade and other economic matters. An entrepreneur should readily understand technology as a system of dominance, because technology transfers between foreign firms and local ones occur within a political structure of dominance and compliance, which has far reaching consequences such as rise of technology dependency (neo-colonialism), capital crises, domestic unemployment and the like. Therefore, the entrepreneur is required to show readiness to use indigenous technology, to build R and D unit of the firm and the like, to expedite the achievement of self reliance in S & T.

In all fairness, Visvanathan is to be accredited for establishing the idea that the problem of technology transfer from laboratory to industry in a developing society cannot be understood in the provincial explanations of management theory; that, success lies in the alternations of a few organizational variables like motivation, career structure, hierarchy and goals, but in a wider socio-historical perspective.

Reproduced from OTHER SOCIOLOGY, Calcutta, June, '89.

Binay Kumar Pattnaik is a lecturer in the Department of Humanities & Social Sciences, IIT Powai, Bombay.

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THE CASE OF PUNJAB 1950—1985

lowest unutilized irrigation potential. The high-yielding seeds came at a time when infrastructure was already in existence. The assurance of a minimum support price of the two major crops, namely wheat and rice, provided a big boost to greater production, raising marketable surpluses. A welcome change in agriculture was that bullock traction was replaced by the tractor. In terms of input structure, Punjab compares favourably with most of developing economics in the world. All these achievements point to the capital-intensive nature of farming.

MIDDLE - LEVEL & SMALL PEASANTS

Unlike in other areas, the agrarian structure in Punjab is dominated by the middle-level peasantry, both because of their number and the cultivated area. The gains of rising yied levels have percolated down even to the smallest producers. Moreover, small and marginal farmers do not lag far behind the medium and large farmers either in using new input package or deriving higher crop yields, thanks to the wide irrigation base. The cropping pattern has been tuned to technological possibilities. The agricultural growth has also a positive effect on the wage rates of male agricultural labourers, without bringing about a wage hike of female agricultural labourers. Compared to the output, the gains in real wages of labourers are, however, marginal.

In a nutshell, there has been a definite improvement in the absolute position of landless labour households, but in relative terms, they are worse off than before. The share of wages in the value added has been declining in favour of rent. Rural-urban differences have narrowed down. This is in sharp contrast to other industrial states like Gujarat, Maharashtra and West Bengal, where the gap has increased. This belies that the percolation thesis has not worked in the Indian economy.

EMPLOYMENT GROWTH

The study has also highlighted that agricultural growth through inter-sectoral linkage has increased employment in the tertiary sector, rather than in the secondary sector. Although Chadha does not acknowledge it, yet the study reveals that there has been transfer of productivity gains from Punjab to the rest of the country, particularly to the industrial sector. Employment opportunities for educated youth have not increased in the same proportion as for non-educated youth.

A FOUR - POINT STRATEGY

It is not safe to rely on agriculture alone in expanding Punjab's economy. Chadha recommends a "four—point" strategy, namely : reducing the absolute dependence on the agricultural sector, absorbing the rural labour in the non-agricultural sector, linking agricultural growth, industrial expansion and disposal of industry after careful manpower planning.

CONSUMPTION PATTERNS

While analysing consumption patterns of different category, Chadha finds a slow but perceptible change in the consumption behaviour of the general rural population. Unfortunately, the alcholic consumption has gone up signficantly, which is a matter of concern.

The consumption behaviour of the richer groups or families is not qualitatively very different from that of the poor in the rural areas, They merely use a greater dose of much of the same package of goods and services as the others do.

Overall, the author has succeeded in his modest objective. It is an authoritative work and is likely to be of immense use to the professionals, academicians and students alike interested in the Punjab Model of rural transformation. It may also provoke some scholars to undertake similiar studies of other State in India.

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[*Reproduced from the Guru Nanak Journal of Sociology (Vol. 9, No 2, October 1988)—courtesy its Editor.*]

BOOKS RECEIVED *From WRITERS' WORKSHOP, 162/92, Lake Gardens, Calcutta—700 045*

Bina Saksena : AGNIBHRATA—The Reluctant God (Fiction)
Maggi Lidchi-Grassi : THE LEGS OF THE TORTOISE „
Avijit Pathak : JOURNEY TOWARDS THE SACRED (Essays)
Joyshri Lobo : THE UNTOUCHABLE'S WIFE—Short Stories
Joyshri Lobo : BITTERSWEET—A Collection of Verse
Edited by Atma Ram : CONTEMPORARY INDIAN—ENGLISH POETRY
Motilal Jotwani : ALIEN THERE IS NONE (Poems)
G. F. Riaz : SHADE IN PASSING (A Collection of Verse)
N. Swain : ON THE EDGE OF DESPAIR (Poems on the Kalahandi Tragedy)
Shakuntala Narsimhan : LUCK DAYS (Stories)
Emken : AN INDIAN CLERIHEWS (A Collection of Serious Trivia)
J. S. Anand : CONFESSIONS OF A CORPSE (Stories)
S.K.M Hassan : ASHES AND SPARKS (Verse)
S.D. Saxena : (Translated from Hindi by Vijay Munshi) POEMS
Ramesh Chandra Dhall : TWO KILOS OF RICE (Stories)
A L. Thomas ; GERMINATION (Verse)
Charu Sheel Singh : SONGS OF LIFE & DEATH (Prose—Poems)
G Gowardhan Swamy : WHEN I SEE (Verse)
Sujan Pandit : DAYBREAK & OTHER FRAGMENTS (Poems)
Kabir Mustafi : PIECES (Verse)
Kishore Bhimani : THE COCKTAIL INSURGENCY (Novel)

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DO WE NEED THE LOK PALS ?

Subhash Chandra Sarker

[In the winter of 1988–89, the *Lok Pal Bill* was suddenly withdrawn from the consideration of the Parliament. A year later, it has been re-introduced with some modification, but with a renewed enthusiasm perhaps bordering on political spite and vengeance.

Does the Indian system of democracy, our political or permanent executive need a *Lok Pal* to keep them on the right course ? Or, can/should the correctives emerge from within the system ? Democracy is after all, a system of checks and balances, and there are plenty of these in our Constitution and in the political system.

The issue is discussed below in an article by a leading commentator on current public affairs, Subhas Chandra Sarker, a former Editor of *The Commerce*, Bombay. We reprint an edited version of the same as it appeared in his column "As I See It" in the *Free Press Journal*, Bombay, of January 14, 1989. (*Courtesy the writer Sh. Sarker and the Editor*)]

The concept of the *Lok Pal* is the Indian version of the Ombudsman of north-western Europe, The concept came to this country more than two decades ago. The very fact that in this long period of two decades and more, the principle could not be adopted in practice has its own significance.

LOK AYUKTAS & THEIR ROLE

In some of the States, this concept has been given a concrete shape in the form of *Lok Ayuktas*, the State edition of the *Lok Pal*. Apart from the fact that the law on *Lok Ayukta* is not uniform in all States, what has been the performance of the *Lok Ayuktas* ? **Bihar** is perhaps the first State to set up a statutory *Lok Ayukta*, which has been in office for nearly two decades. If such an institution is capable of contributing to the betterment of public life, that should be apparent in Bihar, for a period of two decades cannot be dismissed as insufficient to evalute an institutional innovation. If the existence of the *Lok Ayukta* has contributed to the toning up of governmental administration in Bihar, that has remained a closely-guarded secret

The other State to have a *Lok Ayukta* for an almost equal period is **Maharashtra**. Is there any factual basis to suggest that the presence of the *Lok Ayukta* has made much of a difference to the tone and temper of the administration of Mahabharta ? Can it be said that the standard of administration in one State with an officer as *Lok Ayukta* is in any way better than that in a State without a *Lok Ayukta* ?

On the basis of publicly available evidence, there is no reason to conclude that the presence or absence of a *Lok Ayukta* makes any difference in the level of integrity and efficiency of public administration in any State. Should it not be a factor for consideration in asking for another expensive bureaucratic organisatton that the *Lok Pal* is sure to become ?

WHO ARE APPOINTED ?

The manner of the constitution of the *Lok Ayuktas* guaranteed the complete ineffectiveness of the new office. Who have been appointed *Lok Ayuktas* ? Generally the superannuated civil servants and judges. The first *Lok Ayukta* in Bihar was a retired Chief Secretary of the State Government—in fact the last person who should be so appointed, if the spirit of the legislation were to be kept in view. The *Lok Ayukta* is supposed to consider complaints against the administrative acts of the State Government concerned. A retired chief secretary working as a *Lok Ayukta* could be faced with the prospect of having to sit in judgement on one of his own decisions taken earlier during his tenure. Would any one expect a fair assessment under such circumstances from the *Lok Ayukta* ? Or rather, does not such an appointment of a retired chief secretary by itself suggest that no questionable decision of that officer would be allowed to be raised before the *Lok Ayukta* ? In so far as the Chief Secretary of a State Government, the appointment as *Lok Ayukta* of the retired chief secretary effectively puts the major decisions of the Government beyond consideration by this office. Certainly it cannot be the suggesstion that the special office of the *Lok Ayukta* is created to consider only complaints against junior officers of the government.

The appoinment of superannuated judges also falls more or less in the same undesirable category. Many judges come from the ranks of the State Government's administration, and it is not inconceivable that some decision taken by a person in his administrative days before he became judge might come up for review by the *Lok Ayukta*. That would present an embarrassing situation. Even otherwise, the appointment of retired judges is not advisable. The Law Commission has expressed very definite views against the employment of retired judges by the Government.

THE EXECUTIVE & EXTERNAL AUTHORITY

The more important question relates to the extent to which the executive is to be tied down to external authority outside the legislature. In a democracy, a government functions so long as it enjoys the support of Parliament or the State Legislature. If there is general dissatisfaction with the working of the government it is liable to be voted out by the legislature. If discredited governments can still remain in power, it only underlines the intricate nature of the political system.

The resignation of Richard Nixon as President of the United States in the wake of the disclosures of the Watergate scandal in that country in the mid-seventies had not made the US Presidency immune from prevarication and improper use of authority, as has been so pointedly brought home by the disclosures in the so-called Contra scandal. It is not without significance that President Ronald Reagan, in the last days in office

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In The Wake of The Mutiny

Mildred Archer : VISIONS OF INDIA—
The Sketch-books of William Simpson 1859–62
Salem House Publishers, Massachusetts, (U.S.A.)
138 Pages with 110 plates—Price $29–95 (Hard Cover)

Reviewed by Ram Dhamija

The title of the book—'*Visions of India*' is likely to convey to a reader the idea of some mystical experiences or powerful imaginative images. This would be misleading.

The book puts together a portfolio of 110 of some of the best sketches of India in pencil and wash, together with a few samples of fully worked-up water colour paintings from those sketches, by William Simpson done during his travel in India on three different trips during the years 1859–62.

Before coming to India, Simpson was a war-artist with the British forces, during the Crimean War, in Turkey and Eastern Europe. He was sent to India to record the aftermath of the 1857 'Mutiny' or War of Indian Independence—the two different ways in which it is labelled in Britain and in India today. He was at it for seven years—three years in India and four years in U.K., working his sketches into finished pieces. He travelled all over India, up and down the length and breadth of the vast country—to Peshawar, Lahore, Simla in the North, Rajasthan states of Udaipur and Jaipur; major pilgrim centers on the Ganga; deltaic regions of Bengal; Ajanta, Ellora, Hyderabad, Agra and Lucknow, Bombay, Jabalpore and so on. He was an intrepid traveller, a shrewd observer with a puckish sense of humour and a sensitive artist with a highly skillful technique for rapid, incisive and accurate rendering of landscape and life.

William Simpson belonged to the tradition of the Daniells, Chinnery, Lear, Zoffany, William Purser, Henry Salt and several others as a traveller-artist. The camera and photography had not yet arrived on the scene, and all these artists had made a name for themselves bringing pictures of India and other newly discovered or acquired lands back to Britain, to satisfy the curiosity and interest of the British press and the public.

Within India, there was a good demand for these water-colours and paintings by the British civil and military establishments and officers. To cope with this demand, there developed in India too a school of painting called **'Indian Company School'.** It took roots in Patna, Murshidabad, Banaras, Lucknow and Delhi, and absorbed a number of Moghul and Rajput-style artists who had been rendered jobless by the recent political cataclysm. Their attempts to adapt their style of work to new tastes were not very successful however.

The reproductions in this book are taken mainly from William Simpson's small sketch-books. Three of these record his journeys up country from Calcutta, his first and second Himalayan tours, his journey down and his tours of Central India and Bombay. The fourth sketchbook has remained untraced; it dealt with South and Western India.

The Prints and Drawings Department of the Victoria & Albert Museum in London has a bound volume of Simpson's larger sketches—387 of them, and this gap can be covered by any interested reader of this book.

The sketches are further supplemented by a number of finished water colours in the collection of Victoria & Albert Museum and the India Office Library in London. In two cases, the original sketch, and the worked-up water colour derived from it, have been reproduced in this book for comparison—on facing pages (*page 52–53*).

The complete sets of the chromolithographs, whose production Simpson supervised, are kept in both the Victoria & Albert Museum and the India Office Library. One of these is reproduced in this book.

In his introduction, Paul Theroux, a young ovelist and traveller, presents William Simpson the man and the artist. His brief sketch of life and work of the artist underlines the serious nature and scope of his undertaking. Simpson had envisioned a grand scheme —four large volumes with something like 250 plates as his definitive contribution to nineteenth century Indian scene. Unfortunately it fell through. His publishers in London went bust; and his paintings, regarded by the publishers as their property, were simply sold off as bankrupt stock.

Paul Theroux calls Simpson "The Kipling of water colourists"—not in any derogative sense, but in terms of his limitations. His view is that Simpson as a personality had "that twinkle, that tone of voice and light touch—even some of the expressions Though Kipling and Simpson travelled many of the same routes in the world, their paths never crossed. The reason being that Simpson was born almost forty years before Kipling".

Theroux ends his note with a speculation : "Their experiences of India overlapped, and their sympathies were much the same—not the pink, princely India outdoors, in its streets and hills and bazars. Kipling's father illustrated some of his son's work; but how much more appropriate Simpson's pictures would have been".

Ram Dhamija is a well-known art critic and former editor of some government as well as art journals.

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THE EMERGING ART SCENE — IN STOCKHOLM

Deborah Ericson :

IN THE STOCKHOLM ART WORLD

Stockholm Studies in Social Anthropology, University of Stockholm, 1988, pp. 197 with Notes, References, Index and Illustrations.

Reviewed by O. P. Joshi

It is difficult and risky for any social scientist to enter the "private world" of artists. But in the recent two decades, social anthropologists and sociologists have tried to observe and analyse the arts, artists and their creations as well as the user-consumers of art. These studies have helped in understanding the process of creating art and culture. Dr. Deborah Ericson has presented the *Art World of Stockholm,* after intensive studies. It is an interesting work which may encourage other social scientists to study the micro-world of creators of culture.

Dr. Ericson studied artists in their social context, after identifying the network of artists. The artist traditionally depends upon art dealers and museum curators to exhibit his/her work, and bring it before the public. The artist also depends on art critics to provide a rational publicity, and on collectors for financial support or on the state for its patronage or favourable legislation. The individuals he/she cooperates with are specialized professionals with thrir own aesthetic, financial and career interests.

The author has left decisions concerning the beauty and historical back-ground of the works produced in these worlds to art to art historians. Her concern has remained with the social interactions, with social processes and social organisation of art creation. As an anthropologist, her prespective is of "the production of culture" sociologists She has u ed her research tools to find out the relationships between people working to produce art.

Ericson did the field-work during the year 1983–84 by interviewing and observing a small segment of the art world population. She interviewed fifty-three Stockholm artists, eight art dealers, four art critics, six art school personnel, five government culture administrators and one administrator of a private cultural organisation. She also spent three weeks at a prepara tory art school where she participated as a student. As a keen observer, she visited art gallaries, watched television coverage and news-papers. Her methodology and techniques of study are very sound. It is difficult to observe while staying in a society closer to one's own and do the ethnographic studies For comparison, the author says, "In my study I accomplish part of this task by comparing the Stockholm art world with the Soho art world in New York as well as the art world of the New York school artists. I also did my fieldwork with a comparative eye as I am an American although I have resided in Sweden since 1971" (*1988 : 15*).

STOCKHOLM

Stockholm is a small city; its central area is one that can be covered from one end to the other without particular effort, and in 1986, the population of the central part was 6,59,000. Stockholm is a sophisticated, elegant city. It is clean, and as part of a Welfare State, it is without a single slum. It does have an old working class district, Soder, which is somewhat heavy and cluttered in character, and dishevelled enough to make it attractive to bohemians. The outstanding quality of Stockholm proper, however, is its old bourgeois elegance. The continued existense in Stockholm of a sizable bourgeoisie has created a demand for an "art world" to fulfil its cultural needs. As the bourgeoisie became powerful, the Stockholm private art market retains the style and ideology of the class that founded it. It is a bourageois art world, one where aggression is taboo and where understatement is proper etiquette.

Art Galleries

In Stockholm (in 1980) there were approximately 40 well-established galleries. There are other new galleries which are constantly opening and closing. In the private market, there are six elite galleries which are intended to be "dignified cultural establishments", providing a milieu suitable to an old bourgeoisie. The elite galleries deal with marketing and artistic experimentation through a policy of moderation. The elite galleries are the inventive ones in Stockholm, as it is they who dare to present unknown artists working in new directions.

The elite dealers wish to sell the art they show, and make efforts to accomplish this; yet they do not have the aggressive, calculating strategies of New York's Soho dealers, as these would be out of line with proper etiquette. Rather than aggressiveness, the elite gallery dealers prefer to adopt low profiles, with subtle manoeuvering which may occur behind the scenes and in ways that do not interfere with the image of integrity and cultivation.

Interestingly, all elite galleries except one, are immediately surrounded by a few other galleries. This clusetring on prominent avenues in an elegant milieu encourages the Stockholm bourgeoisie to make a promenade tour of the galleries. On this tour, one may visit the exhibits, window shop in the neighbouring boutiques, and meet other acquaintances who are also out for walk.

Support to Artists

The tradition of commissioning artistic decoration of public buildings is one which has furthered the state cultural policy of bringing art to the people. Through these commissions, the public has been able to see art while carrying on their daily activities. The Swedish Visual Art Fund allots a basic compensation, between 2000 and 12000 SEK a year, to artists earning less than 50000 SEK a year. These artists must be able to

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show that they have worked as artists for five years and must produce work of good quality.

Newspapers in Stockholm regularly cover the art world. They present a survey of the art world, its exents, as well as an idea about the mood or ethos of life there. In addition to news, articles provide short presentations of a few exhibits; and interviews with artists are published. Artists have their organisations and they seek extensive publicity in newspapers. The role of the art critic is also very important in giving publicity to artists. The relationship of the artist with the art world has been analysed by one of the artists, "Each artist tries to establish an independent relationship to the art world, a kind of balance which lets him to do what he wants. Sometimes he has to make sacrifices to retain this independence" (*1988:42)*.

The art world of Stockholm is not static; it continues to change. The artist must adjust to the ways of the world to be able to cooperate with the people in it. The art world of Stockholm is created by local as well as foreigner artists. There are artists known as "activists" and others are "isolaring" (isolated). The category of "peripheral" artists is also part of the art world; this includes maverick and native artists. "Immigrant" artists are at the periphery of the art world because, like native artists they have not learned the conventions of the Stockholm art world, but rather those of the art worlds from which they have emigrated.

The study of the **art school**, where the author spent three weeks, reveals the process of socialization and learning. The painting studies in the art school were alternately three week studies of a nude and of a still life. Through the model studies, the students learned the conventions of western painting Some of these were by way of a grammer whose elements artists use to communicate visually with others. Its elements include a particular use of line, plane, shadow, form, colour, contrast, proportion, prespective, volume and rhythm. In the process of learning, students developed their own work rhythm.

In art schools, student disorder is not unusual and it is treated as youth protest. In the process of teaching, it is impressed upon the students that an artist is a serious person who does not waste his/her time in idle conversation, but who instead, devotes himself to hard work. Art is accepted as a serious business. To be an artist takes many years of hard work. The study of art school and students reveals that student life is not very difficult, but there is the problem of their prolonged adolescence.

Career as an Artist

The career of an artist is a "sequence of statuses" in an occupation and role as a part that an individual enacts. The Stockholm art world is becoming more consmopolitan; and, probably through the influence of New York colleagues, Stockholm artists have begun to admit that they are actively pursuing careers. The second stage of the career of the Stockholm artist, integration out to the market, is a process of reputation establishment: the work of the artist as well as his name must become familiar and respected in the art world.

When an artist makes his debut through a gallery, he often becomes part of a "stable" artist/dealer relationship. The art dealer can influence an artist aesthetically by encouraging him to visit his gallery. At the gallery, the artist can meet other artists. Through their interaction about work, the artists may spur one another to work harder or to experiment with new ideas. An artist is publicised according to the ability of the artist to present his work publically. Art worlds may hear and see the artist's name through the exhibits he presents and may gradually begin to recognize it.

In Sweden, television and radio are run by the State. The television and radio programmes which are about Swedish art worlds, usually consist of presentations of well-integrated Swedish artists and their works and, to a lesser extent, presentations of Swedish art worlds.

Art Gossip

Gossip is an important name of broadcasting machanism. This gossip is most easily available at galleries, as many kinds of informal art world interactions occur there : between artists and their dealers, artists and their colleagues, dealers and critics, artists and critics or dealers and collectors. Galleries are natural art world meeting places, as they are public art world territories.

The artist's studio in Stockholm usually presents a disciplined and orderly look, where emphasis is on hard work. The artist saves time and energy by organising the space in his/her studio so that the equipment is easy to find and does not provide an obstacle to the work process.

Stockholm artists schedule art world meetings with critics, dealers and collectors as well as exhibit openings with the care of industrial executives Stockholm artists are not anarchistic, but rather serious professionals involved in a creative and demanding business. All artists like to work in privacy so they use the telephone for making contacts. But throughout the entire process of creating and producing their work, Stockholm artists consider art world tastes and expectations, though they are physically isolated. Art is for sale and its commerce is very important. Money seeking activities related to the art world can also help to further artist reputations and have symbolic as well as economic value.

EXHIBITIONS & ART CRITICS

The exhibit opening is a difficult moment for the Stockholm artist, as it ends the relatively private relationship that he/she has had with his/her work. At the opening, viewers begin new relationships with the work, and endow it with a variety of interpretations. While Stockholm artists find the opening experience to be full of thrill and suspense because they and their work are on view, they have a surpringly naive outlook concerning the career risks that the opening presents. One of the important elements on an opening

(*Continued overleaf*)

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announcement is the name of the gallery, for its reputation can persuade the art world and the general public to attend the opening, even when the name of the artist is unknown. Bourgeois etiquette prohibits all interaction that may cause a disturbance. This separates the artist from the art world and his public.

The art critic interprets, describes and evaluates visual art. The art review is a communicative form in its own right, which is good when it can convincingly motivate an intellectual argument. Stockholm critics are "mobile" art world people who have seen the art world from different perspectives and who try to find places in it where they can participate. Many Stockholm critics were Marxists, and refer to their Marxist periods in the past tense. Generally, critics praise maturity and the development of personal picture world, which also imply the hard work of the artist.

The present study by Ericson gives a fair idea about the art world of Stockholm, but it does not present a picture of an art world with many "happenings". It represents a calm, disciplined and "conventional" world of art. The academic art, trained and well-paid artists, rich collectors, sophisticated art critics and gentlemen gallery owners are some of its traits. The art world is more in the nature of a "commerce" of demand and supply.

The opposition of the established art is also visible, as the author narrates, "At the party of the Wild Artists, the guests were people who did wish to present an aggressively anti-establishment image. They had dressed in tough black cloths : black boots and leather jackets, dark sunglasses and black eye makeup. Lesbian guests had stressed their anti-established position by openly declaring their sexuality and freely caressing one another. The gathering of the Wild Artists began with a cabaret, a show which they and a few friends presented in the *avante-garde* tradition of cabaret *viltaire*. But all this did not create any break with conventions. The Stockholm art public is a different type of art public—tolerant and bourgeois",

Ericson has studied artists, art dealers, artists' career, their work routine, art critics and their reviews. She divided her book in 9 chapters and the study focussed around the artists in Stockholm. But the study does not reveal as to "how" and "why" one chooses the career, how parents react to the decision of their ward. Admission in the college of arts is not easy and career seems to be very specific. There is not much to read about what is created in Stockholm, nor one can know much about the trends and styles of art developing in this capital city of Sweden. With limited objectives of study, the author is a successful researcher who could maintain the scientific temper in her approach to an emotion-oriented field of art. One can see the strength and vision of the Anthropology Department of Stockholm University which encourages such studies in the neglected area of anthropology of art.

Dr. O.P. Joshi is interested in the sociology of art.

Do We Need Lok Pals ? *(Continued from page 22)*

as US President should have authorised the withholding of vital information on the role of the White House in the diversion of funds to the Contras(i.e. those fighting the Government of Nicaragua with the Assisstance, if not instigation, of the US President.)

Clearly, it is virtually impossible to evolve an institutional arrangement to make people behave properly, if the human quality itself is weak, as seems to be the case in the US (and also in India) in persons in power. This is not to suggest inaction, but only to draw attention to the dynamics of political processes so that more effective ways of dealing with executive delinquency can be considered.

NO MECHANICAL SOLUTIONS

The danger of seeking a mechanical solution to a dynamic process became quite evident in the aftermath of the unseating of the then Prime Minister, Mrs. Indira Gandhi, on some technical ground without any reference to the reality. The most popular person of the day was declared unfit to hold electoral office on a technical ground. No system can survive such a violence to its spirit Inevitably, Indian democracy wilted in the emergency.

...NOR UNWARRANTED CONSTRAINTS

Political leaders have already come to rue their impetuousness in enacting an anti-defection law — which again was another static means to deal with a dynamic political and social process — which is now hurting the decency in politics more than any defection could ever have done. The whole democratic process has been reduced to the farcical limit of the pleasure of one man — the leader of a political party whom the anti-defection law arms to act in the most wilful manner. Already the executive in this country is hamstrung in carrying out decisions calling for the most expeditious implementation because of various institutional constraints giving vote to agencies which do not consider themselves responsible for the undesirable consequences of stalling an action.

BUT LEGISLATIVE CONTROL

The dilatoriness of the Indian administration is in no little measure due to the most unwarranted constraints imposed upon the executive. It is the duty of Parliament, the legislature, to see that the executive does not become wayward. If Parliament or the State Legislature fails to discharge that duty, what guarantee is there that another agency as weak as that of the *Lok Pal*, which is utterly dependent on the co-operation of the very same executive (there cannot be any other way) would do better ? Such an agency would only add to the non-productive expenditure which could do do no good to any one, as the experience with the *Lok Ayuktas* has shown so conclusively. A *Lok Pal* is not needed and the Government would do well not to resurrect the bill; and the opposition should support that move.

[*Perhaps our readers would like to continue the debate.*
—Editors]

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Development & Third World

Edited by **John S. Augustine** : STRATEGIES FOR THIRD WORLD DEVELOPMENT

Sage Publications, New Delhi,(1989)pp. 156;price Rs.145/-.

Reviewed by Rajul Mathur

This volume of essays edited by John S. Augustine, has a twofold purpose—the 'academic', to help increase our understanding of the concept of development, and the 'pragmatic', to suggest possible new strategies for Third World Development. To fulfill this task, it draws upon scholars of various disciplines.

THE CONCEPT OF DEVELOPMENT

In his Preface, the editor traces the roots of the concept of development to the Judaeo-Christian traditions, where it essentially denoted the qualitative aspects of human life. However, as **Ashis Nandi** points out, the modern idea of development began in the 1949's as an adjunct of economic growth, with predominantly quantative connotations. The reason is perhaps that Economics has tended to occupy the centre-stage in the discussions on development, and there is a felt need to shift attention to the qualitative aspects. The optimal way of understanding a multi-faceted phenomenon like development would perhaps be a multi-disciplinary approach, but disciplines have grown to become specialized areas of discourse for the experts. The alternative, therefore, is to look at development from within the framework of one's discipline; and most of the contributiors adopt this approach.

While sane economists would readily agree with **M. M. Puri** that development should not and could not be 'the exclusive preserve of the economist academic', by claiming the primacy of politics in the context of Thirld World development, Puri falls into the same trap from which he was trying to free the economists.

ROLE OF RELIGION—IN NORMS & VALUES

Investigating the role of religion in development, **Jan Tinbergen** states that philosophies of various faiths concern themselves with morality. A central issue in morality is the actual balance between one's own interest as opposed to the well-being of others, and this is important in the context of development cooperation between the North and the South. Religion can, therefore, be said to provide, to initiators and executors of development policy, guidelines of norms and values which they need.

EDUCATION—A KEY ELEMENT

Education is a key element in development. The recent communications revolution has brought tremendous possibilities fot making education accessible to vast numbers but, warns **Ratna Ghosh**, the medium of communication chosen has great influence on the distribution of knowledge over time and space; and given the socio-economic structures in Third World countries, the promises of educational technology may be belied. According to her, there is a need to select and control the technology the Third World adopts from the West for a meaningful self-reliance.

PEOPLE'S PARTICIPATION

In a vein similar to Ghosh, **Rajni Kant** and **Mabelle Arole** ascribe the deprivation of the benefits that ought to flow from an increased pool of medical knowledge to the majority, to the existing structures. Through the example of the Comprehensive Rural Health Project at Jamkhed, Ahmednagar, the authors convincingly put forward the view that a possible strategy to widen the distribution of benefits is through a broad-based participation of local population in these programmes.

In an interesting study of the participation in development by the Christians of Tamilnadu, **Augustine** reflects that the vast institutional networks created by them are now redundant, and that they should participate directly in the mainstream of programmes of community development, non-formal education and conscientisation. Some of the more ideologically committed groups of Christians have already begun this task.

Surveying programmes of Rural Development in many Third World countries, **K. C. Alexander** stresses the need for more local participation and a radical change of attitudes to ensure a portion of benefits for the rural poor, as this is not happening in the normal course.

PSYCHOLOGY & HUMAN DEVELOPMENT

Stating that modern Psychology has always concerned itself with human development, **Nandy** identifies two traditions within this discipline which are sometimes seen as disjunctive. They consist of the pathographic view of the biologically-minded psychologist and the non-pathographic view of the depth—psychologists. Though pleading for a dialectic between the two traditions, Nandy makes the further plea that in the modern world, there is a need to nurture and defend the latter minority view for three reasons : (i) because it serves as a language in which some victims of history articulate their understanding of man-made suffering; (ii) this view defends the self-esteem of societies as it counters the uni-linear views of normality held by the pathographics and (iii) hirdly, this refuses to grant absolute legitimacy to any state of conciousness giving to each creative and human potentialities.

TASKS AND CONSTRAINTS

L. S. Venkataramanan provides a good panoramic view of the struggle of Third World development, indicating specially the tasks and constraints of policy-makers.

(Continued on next page)

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DRAIN OF LABOUR & SKILLS

(A Review Article on Overseas Migration From Bangladesh)

by Ashrafuddin Ahmed

[This review article briefly analyses the process of overseas migration of Bangladeshi labourers and trained professionals that started to gain momentum from the late seventies and reached its peak in the early eighties. The article has been developed while reviewing a recently published book *Overseas Migration from Rural Bangladesh: A Micro Study* by Muinul Islam, *et al* Chittagong : Rural Economic Programme, Department of Economics, University of Chittagong, Bangladesh, September, 1987, *pp. 208-AA*]

Though belated, Bangladesh has made a start in trying to enter the foreign labour market. The restrictions imposed by the Pakistani rulers and Sheikh Mujib's regime in Bangladesh could not stop Bangladeshi labourers, doctors and engineers to secure entry into Dubai, Abu-Dhabi and other places in the United Arab Emirates. The manpower demand generated in these and other countries by the "oil boom" prompted the Government of Bangladesh to take bold measures for export of manpower. It started moving the various decision-making authorities to : a) set up an organization for the purpose of processing foreign demands for Bangladeshi manpower : and b) simplify the procedure of obtaining passports etc. and c) to take up at appropriate levels with the foreign governments, the possibility of employment of Bangladeshis abroad.

A BURNING ECONOMIC ISSUE

With these ends in view, the Bureau of Manpower was created in April 1976. This and few other measures helped to generate so much enthusiasm that today, an ever increasing outflow of manpower from Bangladesh has become one of the most burning economic issues of the day. It is estimated that about 5.5 lakh Bangladeshis are employed in different countries of the world. (Of these, about 1.5 lakh people are mainly from the Sylhet region of Bangladesh, who migrated to the U.K. in the fifties and sixties, and the rest are concentrated in the Middle Eastern countries including Iraq and Iran). The remittances sent by the overseas migrants accounted for 5.6 per cent of the GDP of Bangladesh in 1983–84, which was about 147.42 per cent of the country's gross domestic savings for that year (*Muinul Islam, p. 8*). Today, manpower export has overtaken jute as the foremost foreign exchange earner of Bangladesh.

Though the overseas migration started to exert influence on the economy of Bangladesh from late seventies, its socio-psychological consequences and implications for development are yet to be accorded due importance by the social scientists of the country. To our knowledge, other than a few mimeographed papers for official purposes and for seminars, no serious attempt has been made by the academicians and researchers to fully explicate the issue in terms of its socio-economic and psychological causes, consequences/ impacts or implications.

The study by Muinul Islam and others is a pioneering endeavour in this direction. The study has endeavoured to pin down the socio-economic consequences of mass overseas migration of rural labourers from some selected areas of Bangladesh. The areas where the study was conducted are Biswanath (an *Upazila* or sub-district) and Moulvibazar (a district) in greater Sylhet and Quaish-Burischar (a cluster of villages) and Noapara (a revenue *Mauza*) in Chittagong. These areas are known as 'pockets' of overseas emigrants, where hardly a family is found without some one abroad. In the words of the authors, "It is a study of some 'special' areas, but these 'overseas-migration-special areas' present some truly fascinating peculiarities which we believe the nation can only ignore at its peril" (*p. 4*).

The whole book is arranged in six chapters : Introduction, Description of Sample, Economic Consequences, Social Demographic and Political Effects, Life of Migrants (four case studies) and Summary and Conclusion. Chapter one sets the guiding tone of the study and includes a thought—provoking theoretical discussion.

SOCIO-ECONOMIC FACTORS

The authors contend that though in an idealized scenario, the potential benefits of labour emigration from the perspective of the sending country are many (*e.g.* the acquisition of scarce foreign exchange, the relief of unemployment and underemployment, an increase in national income per capita with a possible consequent increase in the rate of saving, investment and hence economic growth), yet these theoretical

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DEVELOPMENT & THIRD WORLD

(Continued from page 27)

In the concluding essay, **V. K. Bawa** draws attention to the effect of economic growth on ecology and the environment, and argues that Third World nations have to examine the central issue of the kind of development they want in the light of past experience. He ends with the hope that technology would serve humanity.

This volume of essays successfully presents the complexity of the issue involved in planning Development in the Third World. The clarification of concepts attempted and the analytical presentation of various experiments made in the bid for development would prove useful reading to all students of the development process as also policy-makers.

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DRAIN OF LABOUR & SKILLS

potentialities are stifled by the realities of a complex socio-economic millieu (*p. 1*). The millieu is desctibed and analysed by the authors in a sociological manner. Chapters two through four, unfold the various sociological characteristics of the migrants and their family members, the economic consequences of man-power export and remittance earnings received by the members of the migrants' family in terms of their effects on production, expenditure behaviour, employment, infrastructure, demand and supply, fertility pattern and family structure, education, social ranking and mobility and socio-political status and attitudes etc. The case studies which constitute the subject-matter of chapter four reveal the realities of overseas migrants—their life-style, economic and social behaviour and attitudes towards modernity and change.

POSITIVE & NEGATIVE EFFECTS

These five chapters together bring forth the fact that overseas migration as a recent economic phenomenon has both positive and negative effects. On the positive side, the migrants' remittances have contributed to the foreign exchange earning capacity of the government and has put the hitherto not-well-off families in a comfortable financial position. Their social status and bargaining power in local politics and decision-making processes have been considerably enhanced. New infrastructures in the forms of buildings, mosques, roads, schools, ponds, sanitary latrines, tubewells, etc. have been developed by the migrants in their villages.

But beneath these seemingly positive consequences, there are social and economic costs which must be offset against the positive gains in some detrimental ways. For one thing, the remittances of overseas migrants (they save at least fifty percent of their income abroad, which are remitted to their family members in Bangladesh, *p. 187*) are mostly spent on purchase of land for agriculture and homestead. This chase of migrants after land has resulted in hyper-inflation of land prices in Sylhet and Chittagong. Only the land prices of the capital city of Dhaka can match land prices in these two districts (*p. 187*). But this investment in land has not exerted any positive impact on the productivity of land. The land purchased by the migrants is usually put to share cropping or managed by hired agricultural labourers. As a result, yields per acre have not shown any increase relative to those of non-migrants' lands. This practice has created high demand for labourers from outside the districts, which non-migrant families can ill afford.

The same holds true about the prices of the daily essential commodities like fish, meat, eggs, vegetables, etc. The prices of these items are excessively higher in these areas than in other parts in Bangladesh. This has created social tensions in these areas between the service-holders and non-emigrant families on the one hand, and the overseas migrants' families on the other.

A LIFE OF DECEPTIONS

Sociologically, however, the overseas migrants lead a life full of deceptions and contradictions. The authors have caught the picture rightly in their observation that "The oft-ridiculed '*Dubaiwala*' or the funny-looking overseas air traveller '*Londoni*' has a human story to tell. He has a painful struggle behind his enviable fortune. He is quite often deceived both at home and abroad. He travels to distant lands to escape from hunger, poverty and deprivation at home, but falls prey to cruel deceit and exploitation in his dreamlands of the Middle East or the United Kingdom. Nevertheless, his sweat and toil earn him a better life back home, provide an escape route from poverty for his family, and bring a ray of hope for his hapless kith and kin. His village cannot but feel the jolt of the remittance money, which produces a host of changes, both good and bad, in the economy and society—the huge inflow is not an unmixed blessing".

As stated at the outset, the study is a pioneering one in nature on the socio-economic life of overseas migrants from Bangladesh. As such, it is not unexpected that there would be many ommissions. The composition of the study team was such that, except one sociologist, the other five are from the discipline of Economics. Inclusion of an anthropologist and a scientist would perhaps lead the team to a few other important areas of inquiry. This measure might have ensured a thorough study of overseas migrants as human beings than as instruments of money-making.

Dr. Ashrafuddin Ahmed is Associate Professor, Deptt. of Public Administration, University of Chittagong, Bangladesh.

BOOKS RECEIVED

From STERLING PUBLISHERS PRIVATE LTD., L-10, Green Park Extn. New Delhi

Edited by Rama S. Melkote : REGIONAL ORGANISATIONS—A Third World Perspective

Rumki Basu : PERSONNEL ADMINISTRATION IN UNITED NATIONS

Mohinder Singh & Hoshiar Singh : PUBLIC ADMINISTRATION IN INDIA—Theory and Practice

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From RELIANCE PUBLISHING HOUSE, 3026/7 H, Ranjit Nagar, New Delhi 110 008

V. V. B. Rama Rao : TAPASWI

From HYDERABAD HISTORICAL SOCIETY, Wichita Kansas, USA

Omar Khalidi : DECCAN UNDER THE SULTANS (1296-1724) : A Bibliography of Monographic and Periodical Literature (1987)

Omar Khalidi (Edited) : HYDERABAD : After the Fall (1988)

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PARTNERS IN MANAGEMENT

Gursharan Varandani :
WORKERS' PARTICIPATION IN MANAGEMENT with Special Reference to India, *Deep and Deep Publications, New Delhi, 1987, Price Rs. 175/-, pp. X-226.*

Reviewed by Balwinder Arora

With the growing interest in the phenomenon of industrial democracy and its impact on conditions of work place behaviour, a large number of text books offering a comprehensive treatment of the subject have been written. And so far, in this context, many programmes have also been launched in various countries. Workers' participation in management is one of them.

As the title indicates, in this work, Varandani concentrates his attention on workers' participation in management, particularly in India, though briefly he also deals with the same subject in almost twelve countries. He attempts to emphasize the importance of the subject in hand and clarify the concepts and levels of participation.

HISTORICAL PERSPECTIVES

During this course, he has traced the historical development of the scheme, especially the varied structures and governmental efforts in this direction in India. In his discussion and presentation of issues, the author adopts a framework and mode of discourse which, to some extent, makes the work repetitive and unintelligible at many places. On *pp. 36 48*, the narrative seems a mere description of what others say. There are also weaknesses in the organization of the material. Same matter in the same words has been presented under different titles such as, first under the "Forms of Participation" and then under the title of "Dimension of Participation" *(pp. 38-39, 40)*. The description is vague also. While writing an appraisal of the concept of participation, the author writes on *p. 43* : "Any-how the concept of workers' participation might not be treated as a pragmatic solution to any social problem. It should rather be viewed in terms of complexity of the general situation of workers in society".

The narrative to becomes sketchy and lacks clarity when the author tries to cover too many systems in many foreign countries *(pp. 44-92)*. About Yugoslavia, on *p. 67*, it is written : "After the enactment of the Federal People's Republic Constitution of Yugoslavia on 31st Jan. 1946, and its adoption, the Government took two measures with an object to consolidate and extend the sphere of Socialization in Yugoslavia". Similarly, on *p. 82*, while discussing about France, a sentence is : "If ten or more workers are employed workers' delegates"....Such incomplete and vague descriptions here and there lead the reader no-where.

JOINT MANAGEMENT COUNCIL

As regards data collection, the author himself, with the help of three sets of interview schedules, one each for management representatives, workers and the union members, undertakes investigation in four enterprises—two each in public and private sectors respectively, though he visited many enterprises. In all the cases, the data collected comprised of first-hand as well as the secondary sources. The enterprises selected were having divergent level of performance of the Joint Management Council. He observes that the idea of industrial democracy has not flourished much in the Indian conditions.

SHARE-HOLDING & OTHER MATTERS

In order to enforce the satutory scheme of participative management in an effective manner, he suggests that there should be organisation in the Centre as well as at the State level for some workshops and training programmes for the workers and for the employers as well. Not only this, but implementation programmes should also be reviewed regularly. Making workers shareholders in the establishment is another suggestion. At the same time, the author dose not overlook the constraints in the implementation of the scheme. Further, he emphasizes the importance of the role of trade unions in selecting workers for the Board of Directors. And he feels that their adequate role enactment requires amendment in the Trade Union Aet.

Some flaws like spelling mistakes, grammatical errors and inadequate use of language disturb the reader throughout the text. Even in the last chapter on "Conclusions and Suggestion" (on *p. 178*), a sentence reads : "It is the result of India's own experience alongwith the experience of others who have who creative national thinking and sound national leadership." Such mistakes could have been removed by careful proof-reading.

Overall, the author has done a useful work in the field of Industrial Sociology in the sense that he has tried to see the system of participative management in an international perspective, and he provides a general overall view about workers' participation in management. This is required for harvesting the real benefits of any such scheme. He has also provided in the book, annexures, bibliography and index. The book may or way not be used as a text-book for the students studying in L.L.B., L.L.M., M.B.A., D.P.M., and L.W. classes as the aulhor claims, but the utility of the work for the students of industrial sociology, the owners, management executives, union leaders and the workers cannot be denied.

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URBAN VIOLENCE & THE WEAKER SEX

Ram Ahuja : CRIME AGAINST WOMEN
Rawat Publication, Jaipur (1987), Price Rs. 160/-

Reviewed by Shushma Sood

Prof. Ram Ahuja's book *'Crime against Women'* is one of the pioneering works on the subject. On the one hand, he has included in his work cases of (i) rape, (ii) abduction and kidnapping. (iii) dowry deaths, (iv) wife battering and (v) murder, and on the other, he also makes an attempt to build up a *theory* of violence against women. The last chapter of the book deals with topics likes "depersonalisation", humanistic approach and policy-planning.

SIX TYPES OF CASES FROM FOUR CITIES

The book is an outcome of a study conducted in four major cities of Rajasthan *viz* Jaipur, Ajmer, Kota, and Udaipur, which have also had the highest rate of crime in the State of Rajasthan. Six categories of studied cases have been incorporated in the book *viz.* : (1) Cases reported to Police, (2) Cases pending in the Courts (3) Cases of Women in rescue homes run by the Government (4) of murderers in the Jaipur Central Jail (5) Cases reported in news-papers and (6) Cases traced through the snowball method.

Data were collected from diverse sources, such as (a) From victims, their family members, kin, neighbours and friends (b) From offenders wherever possible, (c) From personal interviews wherever available (d) From courts, police and rescue home's records. The case study method was mainly used for the collection of data; and separate structural schedules were prepared for victims, criminals and the victim's parents.

THEORIES & MAIN FINDINGS

After analysing different theories of violence against women such as—(a) the Psycho-pathological theory, (b) Frustration—aggression theory, (c) the Perversion theory, (d) the Self-attitude theory, (e) the Motive-attribution theory, (f) the Structural theory, (g) System-tension and Feed-back systems theory, (h) the Anomic theory, (i) the theory of Sub-Cultures of Violence, (j) the Resource theory, (k) the Patriarchy theory, (l) the Social-learning theory, (m) the Symbolic-interaction theory, and (n) the Exchange theory, the author points out some of his main findings in all the studied crimes.

Prof. Ahuja aptly concludes that "Man's maladjustment, non-attachment and non-commitment to roles, values and norms is the objective danger which may lead to the exploitation of women. Women are too physically weak to protect themselves, economically incapable of supporting themselves and socially too warped to guard themselves from the advantages that men take from their weaknesses. Since crimes against women are partly the product of social system and partly the result of individual pathologies, only a *therapeutic* attitude towards men committing crimes against women, and *reformatory* attitude towards institutional structures in our society can instill a healthy sense of confidence and dignity in women, and help them lead a new life."

SOME INTERESTING FACTS

The book reveals certain interesting facts such as :

(1) The toleration of a husband's beating is so deep-rooted in our cultural milieu that even sophisticated, highly educated and economically independent women, when they are beaten, do not seek the legal or police protection or brook any sympathetic help from neighbours and outsiders. (2) Most of the husbands beat their wives not in a state of drunkenness, but rather while sober. (3) Husbands committing aggression are those who have a deep sense of insecurity, sexual inadequacies, emotional immaturity and uncontrolled jealousy. (4) The role of the police in dowry deaths is mostly callous and biased, and sometimes they connive with the offender's family to fabricate the evidence. (5) There is no significant relationship between beating and the educational level of the victims. (6) Bride-burning shows no pattern or trends in terms of income. (7 Most of the abduction cases are intra-religious. (8) A large number of rapists are sexually and socially normal people. (9) In about 50 per cent of the cases, the rape victim is known to her asssailant and (10) Rape is pre-dominantly a situational act.

TOWARDS A POLICY MAKE-UP

The study also has a "policy-planning perspective". The author thinks it crucial to socially redefine the concept of violence against women. The emphasis is that more and more women's organisations be set up, before whom the victims should express themselves publicly. The book also suggests strengthening of women's organisations, which should adopt latest techniques to highlight the problem The author also pleads for a change in the attitudes of judicial and police officials, who should depend more on "sociological" interpretation of crime rather than rigidly sticking to precedent. The author also stands for a rigorous implementation of the Family Courts Act of 1984.

This well written, neatly printed and elegantly brought out book is a welcome addition to the growing literature on crimes against women. The price is, however, on the high side, looking to the size of the book.

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INDIANS OVERSEAS & THE WINDS OF CHANGE

Four volumes edited by I. J. Bahadur Singh

THE OTHER INDIA *(Arnold Heinemann J New Delhi, 1979), pp. 263. Price Rs. 50/-*
INDIANS IN SOUTHEAST ASIA *(Sterling Publishers Pvt Ltd , New Delhi, 1982). pp. 232 Price Rs. 90/-*
INDIANS IN SOUTH ASIA *(Sterling Publishers Pvt. Ltd., New Delhi, 1984), pp. 268, Price Rs. 100/-*
INDIANS IN THE CARIBBEAN *(Sterling Publishers Pvt. Ltd., New Delhi, 1987), pp 428, Price Rs. 200/-*

A Review Article by V. Suryanarayan

The four volumes deal with the status and problems of Indians overseas There is hardly any country which does not have an Indian element in its population. Nearly 10 million people of Indian origin live outside India. 6.5 million of them are nationals of the countries in which they are settled; 2.5 million are Indian nationals; over 1.0 million are stateless and 2,50,000 are British nationals living in Commonwealth countries. As far as their dispersal is concerned, the largest number, about 5.0 million are in South and South-east Asia; 1.75 million are in Africa, including South Africa and Mauritius; 1.5 million are in Caribbean countries; about 1.0 million are in United States and Canada. Recent migrations to West Asian countries account for another 5,00,000 (*Other India, p. 259*).

DIFFERENT STATUS

It would be simplistic and naive to assume that the problems that these people currently face and the prospects which the future hold for them are identical. The issues are inter-twined with the nature of their migration, their social and economic status, the size of the community, educational attainments and the majority-minority syndrome in the countries in which they have settled.

In **Fiji**, though they are the majority community and were voted to power, political power has been removed from their hands. In **South Africa,** they are subjected to worst forms of apartheid. In **Mauritius, Guyana** and **Trinidad,** they share political power. In the **United States,** they are one of the most affluent minority groups and an object of envy and admiration. In **Burma** and **Uganda,** they have been edged out unceremoniously. In **Malaysia, Singapore** and **Surinam** they are involved in the political process as a minority and, near r home. In **Sri Lanka,** they are subjected to severe discriminations including savage attacks on their lives and property.

The four books highlight some of the problems of Indians Overseas and evaluates the prospects for their future. The '*Other India*" provides an overall assessment of Indian communities in diff rent parts of the world, "*Indians in South-East Asia*" analyses the status of Indian communities in Burma, Malaysia, Singapore, Thailand, Philippines, Indo-Chinese states and Hong Kong "*Indians in South Asia*" investigates the multi-faceted problems faced by the Indian communities in Sri Lanka, Nepa', Bhutan, Afghanisthan and Pakistan and "*Indians in the Caribbean*" is devoted to the East; Indians inhabiting various parts of the Caribbean.

RATIONAL APPROACH

Because of the nationalist heritage and the intense involvement of Mahatma Gandhi, Jawaharlal Nehru, Gopal Krishna Gokhnle, Satyamurthy and other leaders during the freedom movement, it was hoped that independent India would follow a more realistic and meaningful policy towards Indians Overseas. In the course of a visit to Malaya in 1946, Jawaharlal Nehru said, "When India becomes free, her hands will be long and powerful to protect each and everyone of her children abroad". (*Indians in South-East Asia, p. 34*). That hope has been belied.

No-where else perhaps is the failure so evident than in the case of the people of Indian origin in neighbouring Sri Lanka, where the Indian Tamils were reduced to the status of "merchandise" to be divided between New Delhi and Colombo in the name of "good neighbourly relations". Though these people have nothing to do with the demand for Tamil Eelam and their representative organisation, the Ceylon Workers Congress, is an integral part of the UNP government, they invariably are the first victims in times of communal conflict.

The success of Indians Overseas would depend on to what extent they are able to identify themselves with the hopes and aspirations of the people among whom they live. In the course of a visit to Ceylon in November 1927, Mahatma Gandhi expressed these sentiments in his characteristic way. Speaking to the Reddiar Sangham in Colombo on November 25, 1927, Gandhi said, "I would leave one or two thoughts with you before I leave Colombo. Since you are earning your bread in this beautiful island, I would ask you to live as sugar lives in milk. Even as a cup of milk which is full upto the brim does not overflow when sugar is gently added to it, the sugar accomodating itself in the milk and enriching its taste, in the same way I would like you to live in the island so as not to become interlopers and so as to enrich the life of the people in whose midst you are living".

The late I. J. Bahadur Singh, editor of these 4 volumes, whom the reviewer had the good fortune to know intimately, wanted to start an *Overseas Indian Foundation* to act as a clearing house of information on India and the Overseas Indians, to render help to Overseas Indians in India and conduct research on the problems of the Indians Overseas. (*The Other India, p. 255*). Unfortunately. the whole idea seems to have been shelved by the powers that be in New Delhi. In the present context. when ethnic identities are getting strengthened in different parts of the world and when the Indians Overseas are caught up in the strong winds of emerging indigenous nationalisms, the Government of India should devote attention to start a research institution which will undertake in-depth studies on these "forgotten children of Mother India".

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Whither National Book Policy ?

by **Abul Hasan**

In any country, the Book Industry is a large complex consisting of a wide range of professions like authors, editors, publishers, printers book-designers, illustrators and booksellers, and partners in allied fields such as paper and ink manufacturers, and type founders, book-binders and lately, producers of computers and their various accessories. The book publishing process depends on their team work. There are also concerned government agencies like the Ministries of Education, Culture, Information, Commerce, Industry, Finance and so on, which are either directly involved in publishing or whose cooperation and support is necessary for a healthy growth of the book industry, at least in developing countries.

A central agency is, therefore, needed to stimulate and coordinate the production and distribution of books in such a manner that they become effective tools of education and communication and contribute to self-fulfilment, national development and international understanding. This central body comprising representatives from both public and private sectors connected with books can also perform the significant function of eliminating any clash of interest within the different professions involved in the sphere of books on the one hand, and between the public and private sectors on the other.

In view of the above consideration, the *National Book Development Council* was set up in India in 1984, (as a revised version of the erstwhile National Book Development Board) to meet the crucial challenges in the book field, and to give a fresh look to the book industry with a view to finding solutions to the acute problems faced by it and promoting it on sound lines. One of the main objectives of the Council was to draft a *National Book Policy* which should represent a harmonious blend of the interests of the readers The four-year term of the Council expired in 1988 after it had held about half a dozen meetings. The Council has not been revived as yet, though its reconstitution is said to have been under government's active consideration for a long time.

UNESCO INITATIVE

Meanwhile, Unesco took the initiative of convening in Delhi, in November 1986, a **Regional Consultation of Experts** from seven countries to suggest a proper mechanism for the preparation of a model book development plan for the developing countries of Asia. The guidelines adopted by the Consultation included easy accessibility to books by all segments of the society, promotion of the reading habit, availability of quality reading material at reasonable prices, development of a strong library network, creation of a single mechanism for book development planning and reviewing the progress of its implementation periodically. With these guidelines, the Consultation recommended to Unesco Member-States in Asia to assign high priority to book development, more specially to the preparation of a National Book Policy and to have proper mechanism or agency for its effective implementation.

A national book policy should ideally be an integral part of a country's national development plan. Such a policy should also be in conformity with the national language policy on the one hand and the national education policy on the other. Any policy for book development should also be envisaged as a vital part of the national communication policy and be duly supported by the other mass media. It should endeavour to maintain a proper balance between textbooks and general books, and between indigenous and foreign publications. It should not only ensure adequate infra-structural facilities for the producers and distributors of books, but also safeguard the interests of the authors and the readers.

GOVERNMENT RECOMMENDATIONS

As its avowed task, the Indian Book Development Council prepared a document entitled *"Towards a National Book Policy"* with the help of a Working Group and discussed it at length in a special meeting convened for the purpose. The finalised draft was submitted by the Council to the Government in 1986. It took the Government a couple of years to examine it and communicate its decision to the concerned organisations for implementation of those recommendations which were acceptable. These included :

* Utilisation of facilities available with the private sector publishers, as and when necessary, for production and marketing of textbooks.
* Encouragement to the production of books on science and technology on good quality (if necessary, imported) paper.
* Encouragement of reading in every school by supplying multiple copies of books to the classroom library and introducing guided reading in secondary schools as part of the curriculum.
* Organisation of District Level Book Fairs by voluntary organisations with financial assistance from the National Book Trust.
* Recognising book publishing as a priority sector for purposes of the bank credit.
* Establishment of a separate Library Development Division in the Ministry of Human Resource Development and enactment of Library Legislation by State Governments.
* Setting up Book Development Councils in the States for coordinating and stimulating book developemnt in all its aspects.

(Continued on page 35)

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On Library Science

P. S. G. Kumar : (Comp.)

'RESEARCH IN LIBRARY AND INFORMATION SCIENCE IN INDIA'

Concept Publishing Company, New Delhi (1987) XVII+343 p. Rs. 220/-

Introduced by C. D. Sharma

Dr. Kumar is a young, dynamic and dedicated researcher and teacher of Library Science. During the last one and a half decade, he has worked hard to establish himself as one of the bright and promising persons by way of his professional and academic contributions, including 5 books and 124 articles.

The Library & Information Science is a discipline of recent origin in India. The first Degree Course was started at the Madras University in 1937; and until independence, there were hardly half-a-dozen Library Science schools, having produced a few hundred qualified librarians and teachers.

At present, there are about 60 Universities running B. Lib & Inf. Sc. Course; about 40 Universities run M. Lib. & Inf. Sc Course; only the Delhi University offers M. Phil. programme; and about 15 Universities offer Ph. D. programme.

Naturally, with the growth of academic programmes and increasing number of persons pursuing higher courses and research programmes, academic contributions have also started growing up; and it has become necessary to have some type of bibliographical control. This is also necessary to avoid duplication of efforts, and also letting the students, researchers and teachers know the various topics on which some work has already been done, and where it may be available.

Dr. P. S. G. Kumar has done a commendable work in collaboration with Dr. A. Tejomurty and Dr. H. C. Chopra in bringing out this Bibliography of Ph. D., M. Phil and MLIS dissertations in Library and Information Science. Of course, the work of getting information from various Library Science schools was a difficult task, if not impossible; and it definitely required persistent efforts and time. Some Libraty Science schools have provided incomplete information; and some preferred to remain silent. The Bibliography is not comprehensive. Again, there is no uniformity in the details and the information provided for similar entries, as the desired information could not be received from the concerned quarters. However, the compiler deserves appreciation for his patience and efforts for getting all the detaits provided in the Bibliography.

There are 1780 entries in all, out of which 74 relate to Doctoral Theses; 52 relate to Doctoral research in progress; 13 relate to M. Phil. dissertations of Delhi University, and 1641 relate to MLIS dissertations of different Universities,

The Bibliograpy has been arranged under four sections spread over nine parts. Section A relates to MLIS dissertations. The entries have been arranged alphabetically in the alphabetical subject part of Section A, giving details such as the title, the author, the name of the University, year, and the name of the supervisor. Name index, institution index, institution index and the alphabetical subject index to MLIS dissertations have been provided referring to the alphabetical subject part of Secion A.

Section B covers Doctoral Theses. Section C covers Doctoral research in progress.

It is interesting no note from the topics listed in in the Bibliography that a large number of topics do not fall exactly within the boundaries of Library and Information Science. These are concerned with various other academic disciplines. This is so because Library Science is concerned with the organisation and dissemination of the whole universe of knowledge; and to proceed for systematic organisation of knowledge, the librarians are required to be familiar with characterstics of the mode of formation of the different subject fields.

It is encouraging that more and more persons are coming forward to undertake Ph. D. research, as is evident from the information indicated in the bibliomatric study. Till 1983, the number of persons with Ph. D. in Library and Information Science was very small, but thereafter it has been gradually increasing. According to the estimates projected in the Bibliography, there are 77 persons holding Ph D. in Library and Information Science in India, out of whom 3 have qualified from foreign universities; 41 have done their work on some aspect of Library and Information Science, and the remaining 30 have worked on some library-related problems in the disciplines of economics, education, history, law and political science, etc. The figures do not give the full picture, as there are now more than 100 persons in the field of Library and Information Science having Ph. D. qualification. It would have been better if all the concerned quarters had fully cooperated with the compilers in providing up-to-date information. But it is the first work of its kind, which will be found useful by all those who are interested to know as to what research work has been done in the country in the field of Library and Information Science. Particularly the researchers and faculty members, as well as senior librarians should be interested in this compilation.

C. D. Sharma is Director, Rajasthan University Library, Jaipur.

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THE EXPLOITS OF SHIVA

Mahanand Sharma :

A RUDRAKSHA ROSARY AND OTHER POEMS

Ashutosh Prakashan. Meerut (1987) pp. 154. Rs. 100/-

Reviewed by Vijay Mohan Sethi

Unlike the many myths in the *Ramayana* and the *Mahabharta* that have been treated extensively in Sanskrit and, to some extent, in Hindi and English too, the myths of Lord Shiva remained essentially exclusive to Sanskrit literature. Mahanand Sharma's poeticizing of the Vedic myths in *A Rudraksha Rosary and Other Poems* (1987) answers this long-felt need.

The title under reviw has two parts ...*A Rudrtksa Rosary* presents in twelve episodes a saga of Lord Shiva's exploits. Its essential unity, as is pointed out by Robert A. Hall, Jr. in the Foreword to the book, "consists in the moral lessons contained in each of its 'beads', couched in terms of the relationship of the universe to Lord Shiva." The second part of the book, *Other Poems,* consists of ten short poems dealing with the poet's own journey through the world.

Sharma's merit, however, in rendering the ancient myths into English lies in their modification to suit the modern sensibility. As a blind, mechanical approach to the letter of the myths could not have forced them into new cosciousness, the poet rejects the approach for manifold reasons, *viz.* the old Sanskrit works themselves give different versions of the same myth; an approach merely to the letter of a myth may fail to highlight its underlying philosophical or thematic concept; any one version of a myth may not be acceptable to the people of different religions.

Add to this, Dr. Sharma's own poetic vision: and he becomes capable of evoking the scene and the atmosphere of the Vedic past. To illustrate, he depicts thus the scene of heaven in "*End of the Endless*";

The plains of heav'n he reached where flowed the streams
Of milk, meandering through the lush green grass
And dotted on their banks by groves and bowers
In which the brightly smiling women wound
Around rotating spindles cotton threads
And close to which in sprawling pastures, swain
Were grazing cows with white-as-velvet flanks.

Sharma is equally eloquent where he chooses to define or philosophise some issues. To illustrate, Sati's neglect at her father's *Yajna* in "*Fire and Light*" makes him reflect thus on the plight of women in a male-dominated world: '*How long, O woman, you'll be crucified?/How long will your modesty compensate/For mad and swelling vanity of dull men ?*'

At yet another place, in "*Night and Morning*", where Himraj decides to give away his dauhter to Shiva with a huge dowry, the poet makes a digression on the evil practice of dowry in India: '*Accursed be dowry ? Wicked are the ways/Of getting and of giving more and more./ The men whose insatiable dowry-lust/ Increases more aod more, the more they get,/Are still uusatisfied and burn the girl.*'

Mahanand's forte is the skill with which he bends the alien language to native ethos. In handling the Miltonic blank verse, he displays his thorough acquaintance with the grammatical and lexical resources of the language. His rich imagery suffused with the spirit of India is "luxuriant as the natural vegetation of India itself."

Some of Dr. Sharma's *Other Poems* too are spiritual in essence, as these record, through poet's interaction with the world, his soul's journey to eternity. Those dealing with worldly affairs make a compelling reading too.

Rich, both in literary and linguistic aspects, *A Rudraksha Rosary and Other Poems* should be of interest to the readers of Indian-English poetry, specially to a lover of the rich cultural heritage of India.

Vijay Mohan Sethi is on the teaching faculty of P. G. College, Dharamsala (H. P.)

(*Continued from page 33*) **Whither National Book Policy ?**

The country is not aware about the fate of these recommendations, for there has been no public announcement (by government) of what the approved book policy is; and how the public and private sector organisations are to be guided by the new policy. One wonders as to what follow-up action has been taken on the approved book policy. As lots of time, money and energy were spent on the formulation of the Policy, it is high time the Government issued a statement or a press note for the benefit of all concerned on what the approved Book Policy is, and review its progress to ensure full implementation.

Mr. Abdul Hasan was Special Officer, Book Promotion in the Government of India (Min. of Ed. & S. W.). He is now associated with a number of national and international organisations and publishers as Book Promotion and Copyright Consultant.

[This piece has been reproduced from October 1989 issue of the Journal, Book Talk, being brought out by Wiley Eastern Ltd , New Delhi. . —Eds.]

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BEHIND THE CURTAIN

Satire Was His Forte

Kalpana Sahni : A MIND IN FERMENT
Mikhail Bulgakov's Prose,

Arnold Heinemann, (1984) Rs. 65/-.

Comment by Anna Khanna

[1987 *was a year of India-Soviet Festivals and cultural exchange between the two countries. We had also hoped to project literary trends, achievements and mutual impacts in the columns of the IBC and accordingly invited suitable contributions. So far we have drawn a blank, except for the piece reproduced The reviwer has kindly agreed to let us reprint this appreciation which had first appeared in the columns of the* **Times of India,** *a couple of years ago. Eds.]*

In the turbulence of the post-revolutionary years in the U.S.S.R., those who observed in their plays, novels, journals etc., that everything in the garden was rosy, tended to be those who received Party accolades, who continued to be published and above all, who survived. Those who treated the chronic housing shortages, black-marketing, inflation, senseless loss of innocent lives and the resulting social malaise as grist to the literary mill were likely to incur, at best, severe criticism, but as often as not suffered harrasment, penury, prison and a sharp official drop into oblivion. It did not pay to be counter-revolutionary.

A CRITIC & NOT A COUNTER-REVOLUTIONARY

Mihail Bulgakov, (of whom Dr. Kalpana Sahni wrote in her book *"A Mind of Ferment"*.) was not a counter-revolutionary. But his fate was similar, for the simple reason that he was a man of great integrity who felt an overwhelming urge to depict reality as he saw it. His early years of rugged tribulation as a young and struggling doctor certainly fitted him for this task.

His career as a writer of feuilletons, novels and plays grew, bit by bit, out of and along with his medical experience; but it was not long before he left medicine to plunge into the world of social and political satire. Given a cultural situation in which Stalin could be awarded a prize for his contribution to literature (as was Brezhnev more recently) it was not surprising that his career should wax and wane as political winds blew hot and cold. In the last fifteen years of his life, he faded from the public gaze, the most prolific period of his life now being behind him; but he came, posthumously, before the public eye again when his final masterpiece, *'The Master and Margrarita'* was published in 1966, twenty eight years after it had been completed.

In her biography, Dr. Kalpana Sahni faithfully chronicled the vicissitudes of this remarkable career, the greater part of her research having been carried out in Soviet archives. In it, Bulgakov emerges as a man whose honour remained singularly untarnished by the buffetings of adverse critcism and the pressure of straitened circumstances. Of the role of the intellectual in society, Bulgakov himself had said, "The very presence of Leo Tolstoy in Russian literature demanded of each writer complete honesty towards himself and towards the reality he was depicting".

MASTER OF SATIRE ... ...

Although evidently a master of more than one literary genre, his greatest weapon was satire And great satirist that he was, he felt drawn to the works of Moliere. There is an interesting chapter on his study of Moliere's life, his translation and adaptation of Moliere's plays and the in-depth biography in which he revealed aspects of Moliere's life which literary historians had, with a certain prudishness, chosen to gloss over. The lives of Bulgakov and Moliere are shown to be distinctly parallel in that both their careers suffered intermittently from a lack of official approval—thanks to their satirical foraying into areas where it was likely to hurt the authorities most. But whereas Moliere had constantly to seek the patronage of Louis XIV to have his plays accepted, Bulgakov never approached Party officials for help.

... ... & A TALE OF MORALITY

The final chapter is devoted to a close literary analysis of Bulgakov's masterpiece, *"The Master and Margarita"*. This largely traces literacy sources and influences, and explains allusions which might otherwise remain of topical interest only to a Soviet readership. The tale itself is one which reveals the writer's view of morality. It exalts the literary genius; celebrates the tenacity of true love, delivers tremendous blows to a mindless, greedy public, to empty theatre people, to bogus poets and critics, to petty chasers of the fast buck, and, in short, to anyone who might arouse the ire of a sincere, but misunderstood author. It takes time out also to blast the anomaly of the dollar shop in Moscow, and spoof the sinister and inexplicable disappearances of private individuals as occult happenings. Its outer framework is a strange blend of witchcraft and Christianity whipped to terrifying froth by Woland, a forbidding creature who revels in satanic caprice, yet mystifyingly emerges as a noble avenging angel. The more bizarre contrivances of this literary blast of vengefulness pale into insignificance beside the chapter on Jesus Christ and Pontius Pilate in which Bulgakov, with harrowing freshness and immediacy, re-paints the story of the crucifixion.

EMBITTERED ... BUT DISTINCT PERSONALITY

Dr. Kalpana Sahni mentions that Bulgakov's work has been likened to Gabriel Garcia's *"One Hundred Years of Solitude"* with its blend of history,

(*Continued on opp. page*)

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India in 1988 & Other Facts

S. P. Agrawal and J. C. Agarwal, (Ed.) :
INFORMATION 88 : Global Review
Concept Publishing Company (1989) pp. 220 Rs. 200/-

Introduced by Dinesh Kumar Gupta

All knowledge begins with information on what is happening or what is being said, done or thought about. This determines, and has always determined, the nature and quality of human relationship. The book under review is the twelfth volume in the series of studies **Concepts in Communication Informatics and Librarianship.** Its scope has been indicated in the title.

The book has been divided into thirteen chapters. Chapter-I gives an overview of national and international scene; Chapter-II presents comparative study profiles. Taking a close look on India, Chapters from III to IX give factual glimpses of our Land, and People, India since Independence, Five-year Plans, the State of Economy, Agriculture and Rural Development. Industries and Education. In the following chapters, valuable information is also provided in respect of fiscal issues and some diverse issues and the main events of the year.

The focus of the book is, thus. on India as it was in 1988, For example, with its geographical and historical description, since 1947. For example, the chapter on land and its people gives a clear picture of various aspects of the population like density, sex ratio, literacy, religion etc. Information about the National Flag, the State Emblem, National Anthem, National Song, National Calendar, National Bird, National Animal etc. has also been given, and last, it gives a brief mention of our Presidents, Prime Ministers, Vice-Presidents, Speakers since Independence.

The book provides useful details about country's economy and education and gives data to stimulate further pursuit of knowledge. The chapter on fiscal issues leaves nothing that is useful and includes information about excise, customs, money and banking system and structures and subsidies for social justice. Information is there about child labour, energy, health, nutrition, mass communications and other topical issues which are important in any discussion on India.

It is a factual and informative study, where the data have been painstakingly collected from various sources and intelligently presented with all care and heed, both in the narrative as well as in statistical form. Appendices which provide concepts and technical terms, the Economic Survey of 1989-90, institutions of national importance and reference sources and an exhaustive index leave out little to be added.

Taken together, it is a useful and handy information manual and a welcome addition to our existing reference sources on India. The book may be of equal interest to both students and a large category of readers from different professions and disciplines administrators, business executives. economic analysts, planners, journalists, legislators, researchers etc. and the competition-wallahs. But it suffers from a rather sketchy treatment of subjects, which stems from its size and fear that it may be costly to add more material to it. Even so, the price is quite on high side, as far as the students are concerned.

Dinesh Kumar Gupta is Asstt. Professor of Library & Information Science, Kota Open University, Kota.

(*Continued*) **Satire Was His Forte**

myth, legend and fantasy. On the phenomenology of these books, one might to a certain extent agree; but whereas one feels that Garcia's outpourings are the result of a vast compassion, Bulgakov's fulminations stem from bitterness.

Though Dr. Sahni's book in the main is concerned with the linguistic and literary analysis of Bulgakov's works, their relation to their period and setting, and the effects of the giving or withdrawal of official approval, Bulgakov himself does emerge as a distinct personality. Misconceptions about his aristocratic origins are swept away, and the warm lines of a happy childhood are endearingly touched in. The terrors of his own inexperience as a novice doctor, his bout with morphine addiction and his personal reactions to social upheaval, all add stature to his character. His determined attempts to break away from literary hack-work and his distaste for mere adaption of the works of others, underscore his single-mindedness in pursuing his career. The rueful sale of his engagement ring just to tide the young couple over a bad period is just one of the many poignant touches which enliven the text. Although in the final stages of the book, biography tends to give way more to literary appreciation, it is the pathos of the long wasting illness which put an end to Bulgakov's career and the intense and passionate devotion of his second wife, which lend a greater human dimension to the sum of his literary achievement.

Ms. Anna Khanna is a New Delhi based critic whose reviews and articles are published in various national dailies. [*This note had appeared in the Times of India.*]

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THE TOOL OF LANGUAGE

Iris M. Zavala, Myriam Diaz-Diocaretz and Teun A Van Dijk

APPROACHES TO DISCOURSE, POETICS AND PSYCHIATRY

John Benjamin's Publishing Company, Amsterdam/ Philadelphia (1987) pp. vi+240 Price US $44

Reviewed by R. K. Singh

Language has been used not only to express and communicate but also to exert power, and to manipulate power to shape societies to serve the interests of the dominant groups, and to maintain them in the form to which they are accustomed by controlling and subtly altering the conventions for language use that are imposed on less privileged and others who are without such power. Studies show that 'violence' is inflicted by the elite class upon the socially and culturally disadvantaged groups also, by applying various aspects of language in discriminatory way, or by demonstrating certain attitudes towards words and their expression.

Socially and culturally discriminating lexicon is is used or conventions of discourse are changed to promote and protect self-interests or to exercise influence over others' affairs.

In other words linguistic oppression through the exertion of linguistic power is dominant in education, culture and society (*cf.* specialist and high status language *versus* dialect or local language, the language of one group imposed on the language of another group, the elite language of government documents/ official legislation, not recognising that both languages and dialects are equal, or simply the way words are used to express superiority, etc).

A PLEA FOR INTER-DISCIPLINARY LANGUAGE STUDY

The editors of *Approaches to Discourse Poetics and Psychiatry* believe, and Bill Doston Smith's introductory essay, 'Language Power' not only sets the tone of the book but also makes it amply clear, that the science of pure linguistics, despite sophistication, has failed in explaining natural language usage, which is "volatile and malleable", allowing for different ways of saying the same thing (*p.11*) just as a casual or superficial analysis of poetry or everyday discourse or even newspaper articles will prove that "we use exact words to create vague imagery, and vague words to put forth very exact thought" (*p. 2*). Keeping in mind the complexity of language composition and its usage, and dynamic power of language as discourse, they plead for making language study inter-disciplinary, involving such disciplines as literature, discourse analysis, linguistics, psychology, social sciences, natural science, and other non-directly co-related fields.

They have collected eleven innovative essays in three parts with a competent introduction to each part, clarifying the different concepts and methods central to each approach. The first part dealing with 'Discourse and Power', has four essays on the "role of power in language use and discourse, specifically on the expression and reproduction of ethnicism and racism in society." The essays provide a new orientation in discourse analysis, labelled as "critical approach."

RACISM : SUBTLE USE OF WORD POWER

Teun A Van Dijk, who has been active in studying ethnic prejudices in thought and talk, has exposed the subtle means by which "racism" by members of "in" groups has been communicated to maintain and sustain social inequality and injustice. As he notes in his introduction to the first section, the contributors are not theory-driven or data-driven, but problem-driven (*p. 17*); they are inspired by "a critical analysis of relevant structural problems in society and culture". As their analyses show, in the North-Western European societies, "racism and ethnicism have become integral part of a complex form of political, social and cultural dominance at all levels and in all situations .. this form of inequality and oppression is built up, sustained, enacted, expresed, legitimated and, therefore reproduced through discourse and communication, mainly in institutional and elite text and talk, and primarily made "public" by the mass media." (*pp. 20-21*).

The essays are as yet among the very few in linguistics and discourse analysis that explicitly deal with power and racism in Western Europe and North America where immigrants of different linguistic backgrounds are confronted with elite school system and its dominant values and practices that are essentially repressive. But, as **Tove Skutnabb-Kangas** shows in her account of a Finnish migrant school strike in Sweden, the situation can change. Readers should also be interested in **Gill Seidel's** essay "The White Discursive Order" dealing with the discourse of racism, repatriation and ethnic intolerance in the U.K.

A BIAS IN MASS MEDIA

The role of mass media in reproduction of power (*cf* **Roger Fowler's** essay), pre-defining the attitudinal consensus, is all too familiar to need exemplifying; we can refer to several recent news reporting "subtle negative", on the publication of Salman Rushdie's *The Satanic Verses*, or one Pamela Bordes affair in the British or Indian press. We can see in our own country how often organised "resistance by a small group" is called "riot", (as the Black resistance in South Africa is called "riot" in the White Western Press), or political resistance is called "insurgency," uprising or act of terrorism or CPI(ML) agitation is

(Continued)

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In Politics, Mass Media and Poetics

treated as violent, insurgent, extremist, Naxalite, Maoist etc. We have read in newspapers how in the USA, the "dot-busters" harrass Indians and even the US Judiciary becomes lenient to them. There are numerous instances of the White Press subtly evaluating both the Third World and immigrant coloured peoples "in a negative, condescending or paternatistic way." (*p. 99*) It is the same game of positive self-presentation and negative 'other-presentation' everywhere, and the media, whether we like it or not, "shape the consensus at least just as much as it expresses it." (p. *103*).

POETICS

The four essays in the second section, 'Approaches to the Poetics of the Lyric', explore textual, intratextual, and intertextual components of the poetic text in the perspectives of textual genetics, literary history, diachronic poetics with a focus on intrapragmatic textual institutions, and the phonetic and semantic dimensions in the lyric,

I. M. Zavala's "Textual Genetic of the Poetic Text" aims at scrutinising the text-reader interaction with its triad of poet/text/reader to reveal the implied dialogic nature of writing. She sees "writing as a process which unfolds writing as part of the semiosis of reading," (*p. 132*), an approach which permits one "to verify the integral ineraction between reading and writing." She analyses three poems on '*Swan*' motif.

Rainer Gribel's essay, an attempt to describe the difference between Tradition and innovation in poetic discourse, presents a triadic model of poetic discourse consisting of author, recipient and personage (*p. 150*), each one being a "pragmatic institution", *i.e.* a textually given culturally inhabited position, represented by personal pronouns. He discusses critically and theoretically, elements of personal deixis — 'the encoding of the role of participants in the concrete speech event" (*p. 151*)—in poems by Horace, Shakespeare, Baudelaire, Anna Achmatova, etc. He also gives a general model of personal pragmatic institutions in lyric discourse.

IMAGES

Mario Alinei's essay deals with the role of *sea* image in Montale's work by applying his own model of a semantic field. The author develops the syntactic function of the sea in larger sentences to elucidate an underlying political message in Montale's poetry as a whole. His main proposition is that meaning, in actual semantic terms, cannot be achieved without paying attention to the role of phonetics in lyric discourse.

Douwe Fokkema's essay on 'Modernist Poetry' examines a number of lyric texts by T. S. Eliot to disclose a hierarchical order of codes in literary communication. He discusses several textual features on structural and semantic levels to prove that the group code of Modernism and the genre code of poetry were incompatible in Eliot's poetry.

A MADNESS ?

The final section, 'Language and Madness : Madness in Language' with three essays, deals with symbolization, its dangers and deviations in language use. **Bent Rosenbaum's** contribution analyses communication and communicative disturbance according to the latest developments in Lacanian psychoanalysis. **Antoine Mooij's** essay seeks to revise one of the basic assumptions in Jacques Lacon's theory that it is through the multi-dimensional function of the father that the child develops its language use. Mooij separates these dimensions as Symbolic, Imaginary and Real Father, emphasising that the "actual" father is a mixture of all three positions, and any disturbance in the father-functions may cause language disturbances. **Harly Sonne's** article, 'Literacure : Madness and Literature, Psychiatry and Criticism' discusses a number of cases concerning literature and madness to emphasise what Lillian Feder in her book *Madness and Literature* (1980) said that literature (without excluding critism) is largely a thematization of madness.

Approaches to Discourse, Poetics and Psychiatry is an important contribution to contemporary interpretation of poetry, psycho-analysis and politics. It points to current issues in linguistic and critical theory though discourse analysis the discourse of power, the discourse of poetry and the discourse of psychiatry. It may appear unconventional, but it is sound in its propositions and can be academically exploited in our own context.

The ideas and interpretations in the book can also be used to promote 'critical language awareness' as a goal in education in general, and language-planning and policy in particular. Because it provides information on the discourse of power elite on matters of social equity and justice (which are central to designing language policies at national or institutional levels), the book can provide a useful perspective for teaching/practising appropriate language use, as also to control the conventions of language and discourse with a view to bringing about purposeful improvements in a developing society like ours.

References

David Corson. "Critical Language Awareness" in *Vox* (Canberra). Issue No. 2. 1989

Dr. R. K. Singh is Asstt. Professor and Head of Deptt. of English in the Indian School of Mines, Dhanbad.

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Trade Union Movement in India—

by **Brij Mohan Toofan**

No democracy can aspire for perfection without a proper climate of industrial relations which, besides providing a double-edged sword to the workers to enhance their life-style and defend their hard-earned rights, enables the society as a whole to maintain a regular increase in productivity. These factors have cut down the 20th century industrial strain. The Indian labour movement baptised in the fires ignited between the two world wars, the economic depressions and ferment for political independence, will soon be ushered in a new era with fresh issues and challenges.

A NEW ENVIRONMENT

The growth of the economy caused by many factors has catapulted the industrial workers, both of public and private sectors, in certain directions where new work force has been found rubbing shoulders with new managements, new production techniques and a new environment. Acquiring new responsibilities, the verified trade union movement which grew immensely in numerical strength of about 10 million (the number of registered unions has increased from 20, 879 in 1970 to 38,313 in 1982) finds the government as its biggest employer. But despite this, the financial base of the trade unions has remained weak due to multiplicity of unions, thus perpetuating inner and intra-union rivalries, and causing the unions to remain 'plant level' unions run by 'outsiders'. The future change has to occur in this field of labour activity.

The future is full of assumptions of all kinds. There appears to be a challenge of changes, but the fields with possible future changes cannot be many. As the forecasts and predictions in Industrial Relations depend on many factors, one has to restrict to some of the basic trends. Otherwise the scenario in a field so complicated and dynamic as labour would usher in many unforeseeable trends.

The world, in fact, is changing fast, dragging along with it the whole gambit of disciplines in economics, political science, law, ethics and what not. Many interests are at present clashing against one another; and they will continue to do so in the realm of industrial relations. While the self-interest of the working class on the one hand and management, bureaucracy and owners of industry on the other would continue playing the pivotal role, many other factors would demand a prominent role in deciding the nature of principles, value and fairness. Every struggle would also be measured by reciprocity between workers' interests and those of the society. This includes battles for economic development, political awareness, technological changes, ethical norms and legal considerations.

In fact, the patterns of industrial relations will undergo some drastic changes which may be visualised, provided the fields of change are first demarcated. The four fields which need to be probed into are :

1. The nature of conflicts;
2. Workers' participation in management;
3. Collective bargaining;
4. The nature of the unions.

1. THE CONFLICTS

The conflicts between labour and capital are unavoidable and will continue to disturb the industrial relations. In the next two decades or so, industrial interactions will continue, keeping both the labour and management on their toes. The society would remain under stress of growing unemployment and would witness confrontation between vested interests and labour. Indian labour cannot imitate, despite coaxing, the Japanese model where the conflict is considered as marginal. Not being a high economy and there being no strategic trust between workers and the management, the industrial interest will place the workers against the wall. Of course, the definition of victimisation will change as far as the urban proletariat is concerned. As it takes a long time to avoid the ambiguities of political reality, no consensus would be possible or enforced to bring about a harmony in industrial relations. But all the differences in the respective outlooks of labour and management will not imply total incompatibility.

After 40 years of freedom, the responses to develop a peaceful atmosphere and make the industrial peace a permanent feature of industrial relations have completely failed. The conflict and other un-nameable actions, amounting to crimes, have shifted their place of occurrence. Injustices are dialectically interrelated with the growth of state power, and awakening of the working class through education and training for skilled jobs.

Multiplicity of unions and fragmentation of the trade union movement do not allow the role of any conflict to be a passive one. The managements will take advantage of this negative factor. Only objective conditions which bring the various trade union centres closer on specific issues, may compel the labour movement to resist their victimisation and social and economic exploitation. But a unified labour movement in the near future remains a pleasant dream.

2. WORKERS' PARTICIPATION IN MANAGEMENT

The concept, though high-sounding and despite all conflicts, that one day the unionised industry will translate the dream of participating in decisions affecting their work, will appear on the labour-management

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Possible Future Changes

agenda. The private unorganised work places may not be as fortunate as their counterparts in the public sector, where motivations of workers and employers as well as expectations of the workers will gradually change.

The process involving training and education of both workers and the management has already begun. The future of workers' participation in management will, of course, depend on "the employers" willingness to modify decision-making patterns and on labour's assumption of a neutral or active role in the managements". With such a change, the work traditionally reserved for supervision undergoes a drastic but surprising change, and increasing number of managers and trained workers build up a participative structure.

The number of workers involved in this activity will be small in the beginning, but once the employees involvement programmes are launched, their number will grow "promising a new approach". As it happens in USA, the Indian workers will not "hire, fire and discipline themselves", but on plant level, they will assert in making new recommendations.

Employees' "stock-ownership plans" will not mature in India due to weak financial position of the workers, but as the job satisfaction schemes and choices are placed before the workers, there will be less dissatisfaction about work, less absenteeism, low abuse of time and an increase in productivity. The top work force will be more stable.

The participative change techniques will include :

—problem solving groups;
—decision-making teams;
—productivity sharing plans; and
—job redesigning.

The highly qualified work force, when approached, had their own doubts about the whole approach, and they demanded new work facilities which the management refused to execute. The management desired to be doubly sure about the union's role. The unions have also to attain new knowledge in the field of technological changes, and this would prove a hurdle for them to have redesigned jobs.

3. COLLECTIVE BARGAINING

To maintain democracy in the industrial relations, it is gratifying to note that workers in India have not surrendered their rights of collective bargaining. Despite many provocations on the part of the managements, it has been found that the bargaining table is and will be the only place for final decisions.

If the "confrontation and conflict" approach is to be minimised, the collective bargaining will have to be continuously experimented and tried until participation in management develops in full bloom. The issues in India being of wider variety, and workers having a long way to go to find a quality of work life, the collective bargaining approach can/will alone eliminate future combats and conflicts.

Say ten years from now, the influence of unions will vary with changes in social and political conditions. Unions usually find themselves behind the pace of change; hence they will be making strenuous efforts to establish new mechanisms, along with collective bargaining, for amicably resolving disputes.

Orderly collective bargaining will not be smooth if the unified policy to bargain is non-existing. The competitive struggle between many unions to be the sole bargaining agent will, no doubt, frustrate the attempts to reach a common procedure and, therefore, the political parties, ideologically oriented, have to eschew influencing the labour movement. The task is formidable and will be made easy only if unity of action is built from below.

Usually, the labour unions, weak in their hitting power and in collective bargaining, may get integrated in due course with broad-based political movements. In India, unions will court more unorganised members and will like to be militant through cultivation of urban leadership to score better bargaining power. The collective bargaining will emerge out of the widest possible mass character of the unions.

4. THE NATURE OF THE UNIONS

Late Shri Ashoka Mehta, a reputed trade union leader, expected the unions to build a different nature. "In the underdeveloped countries ... the chief problem is economic growth, and, therefore, the major question for unions is subordination of immediate wage gains and similar considerations to the development of the country". This task has kept many prominent unions under a constraint in the past "to stay within certain limits of aggression". That period of building up a national structure in most of the underdeveloped lands is almost over, and now the trade unions are seeking and will continue searching for a strategic role Unions in India will not remain helpless tools in the hands of the political parties as these parties will also be considered lifeless without the active backing of the unions.

The unions of future will have to shed their conservatism, as they are expected to function in modern societies. The coming new social order will always be seeking modern role of the unions which will amount to utilising fully the productive force of the nation As the dues-paying membership of a union grows, its base will become stronger and be a leverage for a promising collective bargaining. At certain places, the strong union leaders will find it

(Continued overleaf)

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convenient to bargain for higher status in political councils The articulate spokesmen of some unions will no doubt find their place in the legislatures.

The New Choices

Until recently, the management in India had no choice but to drag on, and haul along with it the workers of the country on coals. There is understanding around that, though a growth period is still on, the "management has many options for how to structure work, where to locate work, who is going to be organised and compensated". Similarly, the multinationals considering the world as a workshop have increased the mobility of capital. We may soon be assaulted by the robots, as automation is no stranger to an Indian worker.

In view of all this, if the unions remain ignorant of the decision-making machinery, their future will be bleak and, therefore, the decision-making has to be shared and obsolete ideas to be rejected. The first obligation of the decision-making is to raise productivity. It will be guided by a new revision of work ethics. The Japanese style of management and sharing may be a dream for India, but unhealthy techniques to improve productivity will have to be dropped. The new choice for the unions is to manage success.

One of the major new choices for the working class is to banish inequality in the labour market. The monopoly critics do not and will not consider unions as social organisations, yet the unions demanded equal pay for equal work. Similarly, the new choice will be to enhance the earning power of the bulk of other workers so that the "labour's elite" does not emerge as a threat to the union movement. Unions have to be reckoned as a force for equality in the distribution of wages.

With the same logic, the events will continue proving that unionised workers, if given a choice, will be more productive than the non-unionised ones. Also, the fear of the monopolists that unions reduce their profitability is ill-founded.

The future will be pregnant with more chances for labour to benefit the workers at the expense of the capital, but the latter will design actions to forestall the organisations of workers, and this would happen even in the so-called "socialist states". The profits of the multinationals are not even being slightly slashed, and union campaigns have not been able to lower their ill-gotten gains. But as the unionised establishments become more productive and profitable, the profit-sharing ideas will receive considerable importance.

The Right to Work & Rural Development

Ours is a "Non-Western" nation and, therefore, we shall never be a carbon copy of the West's industrialisation modes and methods. About 80% of our people living in villages cannot be pushed into the urban centres where, at present, we have hoarded all the modern facilities, causing over-congestion and shortage of proper dwellings

The working class in India already feels choked in the oversized metropolitan cities and hence the organised working population has to ask for a stop to this unregulated development The village economy has to be looked into by the organised working class and further migration stopped by providing modern facilities and employment rights in the villages. The trade unions have to hold out some hope for men, women and children in the countryside, so that they may satisfy their basic needs in the vast hinterland; and patterns of their lives are integrated in the extension of communities through industrialisation.

The potential working class has to be saved from abrupt dislocation, and trade unions should seek to be highly critical of "unplanned and unregulated" economies and should pressurise the authorities to discover a way to combine the growth of agriculture with that of industry. Agriculture and industry are not incompatible. It has happened in Punjab where agriculture has become "industry" and where the developed from of agriculture attracts millions of unemployed landless labourers from other states.

Organised trade unions have to entertain the needs of the unorganised, and try to avoid the painful economic adjustments, so that the gap between the backward organisation of peasants and somewhat advanced industry may be closed without hurting the life style of the organised workers. The features of the national development will chage if the trade unions succeed in getting the Employment Guarantee Scheme universalised in the country or make the Right to Work an acceptable formula.

New Allies—Child Labour and Working Women

The coming changes will involve new responsibilities for the organised labour. The state, on one hand, might be paternalistic towards labour by bringing in a variety of protective and regulatory legislation; but the trade unions after securing regular employment, unknown in yesteryears, have to add to their allies a number of new forces whose inclusion in the developed labour force will then promote really healthy industrial relations. The new allies will be the women workers and the child labour—the latter may be banished completely after securing some fortification from financial bondages.

A child living on his wages does not live at all, it subsists The society may not regard the child labour as a social stigma, but the trade unions have

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Possible Future Changes

to make the most desperate attempts to relieve 55 million children from the life of drudgery, devastation and death. The future changes in the trade unions include these and other social responsibilities.

The women workers after being discriminated against by society are positively the political and social responsibility of the trade unions. They are unorganised; about 86.35 million of them and most of whom, say 90%, are in the low-pay, unorganised sector, while illiteracy amongst them has done its havoc in a different style. They do not claim any place in the trade unions which primarily remain the domain of male workers. In the absence of equality of opportunity, women workers remain sufficiently behind in the race. The trade unions, in case they are interested in becoming the champions of equality and egalitarianism, have to bring in their fold millions of women workers, both of the formal and the informal sectors. The trade unions with intentions of retooling for future, must first have a head-on clash with traditional tyrannies, and then dramatise the concept of equality.

The role of the modern state is to prevent exploitation and ensure minimum norms of service conditions, but its achieving distasteful results so far has left the working class with almost no choice to attain social power through its own organs of self-determination. The trade unions have to count on the political-social use of the productive forces available. The women and children must be saved by trade unions from facing the horrors of primitive accumulation. The struggle has just begun, and trade unions will have to usher in millions of dormant people into modern age and history.

What Do the Changes Mean ?

The future changes in trade unions mean a colossal growth of social consciousness among the working class to normalise the industrial relations, which are full of tension today. The trade unions have to humanise a vast bulk of humanity. Trade unions do not impede creativity and production, and neither are an end in themselves. They do not turn their back on society, and hence they have to cope with the totality of man. The trade unions will bring forth changes to abolish classes and not constitute a new class of exploiters. The trade unions will unmask the fraudulent nature of industrial relations and bring about an interplay of men and machinery in a society of willing cooperation of individuals.

Brij Mohan Toofan has been an active trode unionist and has held responsible positions in the Hind Mazdoor Sabha, New Delhi. (This note has also appeared in a Trade Union Journal abroad. Would some IBC readers like to coutinue the dialogue further. —Eds.)

BOOKS RECEIVED

WRITERS' WORKSHOP, 162/92, Lake Garden, CALCUTTA (700045)

Malay Roychoudhary : **Selected Poems.**

Alex Aronson : **Selected Poems**

Nisha Buty : **Browning : The Man & The Artist**

Kent Devereaux & Deborah Zick : **Wayang Purwa**

Malavika Rajbans Sanghvi : **Poems Recent and Early**

Pia Ganguly : **Images on A Stroll**

Mohammed Vazeeruddin : **Captains of Industry**

H. K. L. Gandotra : **Grim Realities**

Vera Sharma : **Naina And Other Indian Stories**

D. P. Das : **Twentyfirst Century & Other Sullen Stories**

Shankar Mokashi-Punekar : **Paradigms**

Kaninika Bhatnagar : **To The Stones of Halebid**

Forthcoming Publications :

1. POLITICS & ADMINISTRATION IN CHANGING SOCIETIES—Essay in Honour of Prof Fred W. Riggs – Edited by Ramesh K. Arora
2. THE VICE-CHANCELLORS REMEMBER —Edited by Prof. M. V. Mathur & Ramesh K. Arora
3. IN THE CORRIDORS OF POWER—Edited by Mohan Mukerji & Ramesh K Arora
4. THE I P. S. IMPRESSIONS—Edited by Mohan Mukerji & Ramesh K Arora

THE CENTRE FOR ADMINISTRATIVE CHANGE
(7-Jha-5, Jawahar Nagar, Jaipur-302 004)

Kulwant Singh Gill : **Scattered Beads**

Rama R. Rao : **Trishanku : Neither Here nor There**

J. P. Das : **Absurd Play**

Sushma Batra : **Outpourings**

S. Krishnamoorthy : **The Peasant and Other Stories**

Jayashree Nandi ; **Iravati & Other Poems**

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POETS' CORNER

MANY VOICES :

P. Raja : MY CRITIC

I am married to a critic
as many are.
Some are favoured with favourable ones.
But mine is a critic to the core
always nagging and discouraging.

"Three is a good number,
Four is too many," my critic said.
And I had to stop with three
only to receive a government incentive.

"You are too flabby," my critic said.
"I know how to make you slim."
I had only two meals a day
and a cup of blaek coffee.

"Do not strain your eyes.
You will go blind," my critic said.
My library was locked.
I was given a book a week.

"I am tired of criticizing you.
Perhaps you have lived too long,"
my critic said amidst a yawn.
I am expecting a lawyer's notice.

AFTER THE INTERVIEW

Brimming with confidence
she sailed the hall
boasting of her performance
inside the closed room.

Panicky rivals filled
with jealousy flanked her
to know what they asked
and how she answered.

Tapping her powdered nose
with the rim of her gaudy specs
she forced an enticing smile
that raised eyebrows too.

"Silly, silly were their questions
belittling my scholarship and experience.
What do those kids know ?
Singers of Ba-ba black sheep.

"I played the pied-piper and
led those mice to the sea,
just to put them in their place.
Come, let us have a cup of tea.

"I have letters from the Chief of State
commending the gifts of gods in me.
If they deny me this post, believe me,
they are sure to lose theirs.

"This tea on your tongue
is only a prelude to a grand fete.
They have read my palms, you know.
Would you like to have one more cup ?"

(A well-know writer of short-stories, articles and reviews from Pondicherry, P. Raja has recently contributed a couple of writings to this journal. He has writen some books on the history and folktales of Pondicherry.)

Niranjan Mohanty : NEED

Like a river in rains
it whirls back to me

Soil under my feet slacken
the sweat's silent salt.

Embankments of my faith
crumble down, like aged twigs.

Its hydra-headed whimper
whips to my sun-suckled bones.

My eyes crazily crawl
infinite distances.

I'm reduced to a stone
dreaming of a dead river.

(Prof. Niranjan Mohenty teaches English in the ASKA College of Science in Orissa).

R. P. Garg : I LOOK ASKANCE AT HER

Since the sun whirled apart
From the great cloud
And began to grow sensible and civilized
Rowing with a rhythm on the placid vastness
Propelled on its course by some impulse
Since then my spirit
Has hovered around this planet earth
Relentlessly pursuing this hurtling ball
Encircling it from pole to pole.

My soul is thus a witness to an era
The era that saw the entrance and exit
Of varying shapes of clouds, hills,
Forests, oceans, hills, deserts, continents,
A myriad forms of living and non-living beings.

My soul has seen with nonchalance
The arrival of man and all his ravages
His plunders, his devastations, and what not,
Man that trumpets Doom stalking the planet
Man that heralds cessation of all life.

But my soul sits brooding on this tiny egg, this earth,
Nonchalant, unmoved, unconcerned.
And I, in great perturbation,
Often look askance at her.

FOR A RESPITE

Tarry a while my friend.
Why this eager striving, this scrambling ?
What rat race ! What mad rush !

(Continued)

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VARIED THEMES

Stay here for a respite sir.
Though your destination is still far away
And though the weather is nasty,
Care not. Sit on the roadside and see.
The path is not without a beauty of its own,
The beauty that surpasses the destination
And the beauty that matters alone.

Come and sit here with me under this peepal tree
And hear the echoes of sad words uttered here
By wayfarers, tired travellers like you
Who long ago sat here to ventilate themselves
And then walked away calm of mind.

Come, no business now, we shall gossip.
I shall speak to you of the by-gone days
And you will tell me of the days that are to come.
Or, we shall have a chat with that old man
Who has mellowed in the sours and sweets of life.
Stop, we shall sit here on the banks of this river
And watch the waters gurgling by,
Stroke the back of that cow with loving palms
And converse with birds.

Come, and hear the mysterious notes
And feel the joy in the scream of a child,
And feel the anguish in the cry
Rising from the death-bed of an old man.

Oh, freshen yourself here for your tortuous journey
The journey from joy to anguish.

(R. P. Garg is in the Deptt. of English, Govt. College, Tonk, Rajasthan).

Pratapsinh Shewale : SCHOLAR

Let me sit
On the Ivory Tower
Let fantasy be action
Let deeds be dreams
Let people be puppets
Let society be a stage
Let ideas be bread
Let water be thoughts
Let me breathe emotions
And for Bhagwan Marx sake
Let me not have loose motions !

TREATMENT : THE ONLY HOPE IS FICTION

From the Doctor of existence
Against the ailments of life :
An injection of imagination
Against infection of jealousy
A tranquilizer of reverie
For blood-pressure of envy
A band-aid of fantasy
On a bullet wound of hatred
A peniciline of dream
To Gonorreah of disgust
Check the dysentry of threats'n fears
With the syrup of day-dreams
Take aenema of nightmares
For the perversion of reason
And against cancer of anxieties ?
The only hope is fiction.

(An Asstt Professor of German in H. P University, Shimla, Pratapsingh Shewale is engaged in research on Indo-Greman Relations in Literary & Cultural Spheres).

Kulbhushan Kushal : CUNNING CRAFT

Who has paralysed the winds ?
Who has shown the termites
the path to the sacred books ?
Why do we feel the coils of the cobra
tightening around our legs ?
Whose cunning craft
has transformed the flowers
into weeds ?
Why in the nights rivers now
heave sighs deep ?
Who has stolen the healing power
of magical balms ?
Why don't the children play
hide and seek ?
In the nights
What strange infection ails us
What nightmares disturb our sleep ?
Who has snapped the ties of blood ?
Why alien is the land ?
Why alien the Stars ?

BEYOND THE MASKS

Beyond the grey masks
languishes a face
eluding recall, recognition.

Beyond the fangled leaves of cactus
fades a face
without ears, eyes, lips.

Fading face looks at
the receding trees
galloping memories
melting dreams
walking shadows
talking toys,

Thin, thinner grow
its contours
a tattered text
reflecting mutilated colours.

For ages
none have recognised it
for ages
its lips
have not sung a song
eyes have not seen the sky
ears have not heard the voices,

Noises rattle in the ears
in the eyes whirl sands
on the lips
dances, silence grim.

Kulbhnshan Kushal is a faculty member in the Deptt. of English B. U. C. College, Batala (Punjab).

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INDIAN RIVERS : *Their Potential & Problems*

R. K. Trivedy (*Ed.*) : ECOLOGY AND POLLUTION OF INDIAN RIVERS

Ashish Publishing House, 8/81, Punjabi Bagh, New Delhi-110 026

Review by L. K. Dadhich

The book entitled "*Ecology and Pollution of Indian Rivers*" is a compilation of the work done in the field of water management in India and contains 20 research papers and reviews on the quality of river waters. The effort is to highlight the alarming position of the increasing water pollution in India. The Editor has successfully gathered the scattered information and brought on record the physico-chemical characteristics of water, and sediments of Indian rivers, their flora and fauna, the primary production sources and magnitude of pollution in them, the biotic damage done, the impact of pollution on users, government's action and some conservation measures.

Emphasising the need of water for day-to-day requirements of human settlements, **Dr. K. K. Mahajan** has discussed in detail the status of river water resources of Indias and suggested a safe strategy for optimum utilisation of these natural resources. He has described at length the magnitude of river pollution in India and tried to discuss the salient features of selected rivers, their pollution load, government regulations and the need for co-operation of the public in general and the industrial sector in particular, to achieve the desired success in environmental protection.

Dr. R. K. Soma Shekhar discusses the ecological studies on the two major rivers, Cauvery and Kapila of Karnataka. Comparative data presented in the paper can be useful for studies on other rivers of our country.

Studies on Narmada river have been presented by **J. P. Palharya** and **(Ms.) S. Malviya** The study is quite comprehensive and is a real document of the pollution problem in Narmada river at Hoshangabad in Madhya Pradesh. The authors are aware of the genuine problems and have suggested the means to combat them.

Hindon and Kali Nadi, two important triburaries of Yamuna and Ganga rivers respectively in the North-West U. P. have been studied by **Mohammed Ajmal** and **Razi-Uddin.**

The book "*Ecology and Pollution of Indian Rivers*" has a range of contributions putting a heavy emphasis on the biomass and pollution of our river waters. Biomass represents a major source of energy, despite a decline in the share of biomass in total energy consumption. The article by **N. C. Datta** *et al*, clearly explains the hydrological profile of Hoogly Sector (Bally to Bandel) of river Ganga.

Water quality in a stretch of river Jhelum, in Kashmir, was monitored by **Shyam Sunder.** The paper, however, does not give the measures to check the heavy pollution of the river at the site of study. **A. R. Shah** has also studied the physico-chemical aspects of pollution in river Jhelum and suggested the enforcement of laws by the Pollution Control Board, along with making the people aware about the use of uncontaminated water as a step for good health.

Various other important rivers like Jhelum, Vaigai, Vishwamitri, Ganga, Yamuna. Kalinadi, IB, Chambal, Bandi, Subarnarekha, Narmada, Tungbhadra, Damodar, Aliyar, Gomti, Krishna, Koyna and Panchganga have been studied by the contributors with their main emphasis on physico-chemical characteristics of river waters in different seasons. Contributors narrate the facts about water pollution due to effluents from various industries located near or on the banks of the rivers. In most of the cases, solutions to water pollution have also been suggested with a view to using and ensuring uncontaminated and unpolluted water for the benefit of the local inhabitants.

All the contributors analysed the water and presented the various physical and chemical parameters. No effort was made to appreciate the role of industries using effluent treatment plants and the need for installing measures to curb pollution.

Ecology and Pollution of Indian Rivers is an effort in the direction of knowing about river waters, pollution and solution. All contributors are of the opinion that water is one of the important components of our environmental resources, which is continuously being polluted all over the country by the discharge of huge amount of city sewage, industrial effluents containing large amount of toxic chemicals like insecticides, rodenticides, weedicides etc.

The book has properly highlighted the direct or indirect dependence of 80 per cent of India's population on rivers for its multiple use, and urges that it is our prime duty to protect them from pollution.

Yet a lot more has to come in terms of scientific, industrial and legislative recmmendations to overcome the nation-wide problems of water pollution.

The book with certain limiations at the contributors' and the editor's level has been an excellent effort of giving information about the 'Ecology and Pollution of Indian Rivers' which should be appreciated. The Editor should be congratulated for a good and catchy get-up and errorless printing,

Dr. L. K. Dadhich is Associate Professor, Deptt. of Life Sciences, Kota Open University, Kota.

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MISCELLANEOUS & NEWS-ITEMS

Seven Enter The Hall of Fame in Indian Publishing

For their contribution to the publishing trade and the culture of books in India, seven individuals have been selected, two of them posthumously, for induction into the Indian publishing Hall of Fame. The Hall was founded by O. P. Ghai, Chairman of the Institute of Book Publishing. Induction to the Hall is an honour conferred annually on those who make the most valuable contributions to the trade and the book world in India.

Among this year's recipients of this honour are (late) **Lala Shyamlal Gupta** and (late) **Sh Om Prakash.** The former had founded an indigenous educational publishing house in the country despite competition from established British publising houses, while the latter, as a fighter in the cause of Hindi publishing, helped discover and nourish new writing talent.

The other recipients of honour are : **S. Pritam Singh** of Navyuga Prakahan Delhi, country's foremost publisher of books in the Punjabi language, **Shri Krishan Chandra Beri** of Hindi Pracharak Pustakalyaa, Varanasi, a stalwart in the field of Hindi publishing and actively associated with the Akhil Bhartiya Hindi Prakashak Sangh; **Shri Sadanand Bhatkal** of Popular Prakashan, Bombay, a committed publisher who founded and for 20 years, edited *The Publisher and Bookseller*; Shri **Sunder Das** of Lyall Book Depot, Ludhiana, a dedicated book distributor and bookseller with a sense of commitment; and Shri **B S. Keswan**, former Librarian of the National Library. Calcutta, mainly responsible for the preparation of the Indian Bibliography.

These stalwarts were selected by a selection board chaired by Dr. L M. Singhvi. Its other members were : Prof. T. N. Chaturvedi, Dr. Lokesh Chandra, Dr. Mulk Raj Anand, Shri K S. Duggal, Prof. I. N. Choudhri, Dr V. D. Mahajan, Dr. Kapila Vatsayan, Dr. Amrik Singh, Dr. Prem Kirpal, Shri B R. Nanda, Shri Girja Kumar, Shri V. Chandra Mawli and Shri Vishwanath. *(Contributed)*

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Ashoka Kholsa for **Development Alternatives,**
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A New Literary Award

The Federation of Indian Publishers (FIP) has announced a new annual literary award for the best literary work published during the year on creative prose writing in English, or in English translation. The award carries a cash prize of Rs. 10,000 and a citation for the author and a trophy to the publisher.

According to the Awards Convenor, Ashok Chopra, the system of receiving entries and announcing the award will be based on the international pattern of the famed Booker Award and such other coveted literary honours.

This award was being sponsored by "*The Hindustan Times*". group and the prize money might be increased later. For the year 1989, the panel of udges comprised Ms. Anita Desai, Ms. Meenakshi Mukherjee and Mr. Kartar Singh Duggal.

FIP President, Gulab Vazirani and Mr. Chopra have pointed out that the award had been instituted to encourage creative writing in English and different Indian languages.

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COMMONWEALTH WRITERS' PRIZE

Janet Frame, the New Zealand novelist has won the 1989 Commonwealth Writers' Prize for her book *Carpathians*, as a work of 'great visionary depth'. The award was announced on 8 November, 1989.

Ms Frame is a major New Zealand author. She has also won the prestigious Wattie Book of the Year Award and the New Zealand Book Awards for fiction and non-fiction. Three of her autobiographical volumes are now being made into a television series.

Ms. Frame was born in Dunedin, New Zealand, in 1924. *The Carpathians*, her eleventh novel, particularly impressed the judges with its insight into cross-cultural interactions, and they ascribed its beauty to the way the author handles the question of anxiety in an age that has become unsure of itself.

The other major award went to Bonnie Burnard of Canada, whose collection of short stories, *Women of Influence*, won the Best First Published Book prize. The judges said, she showed superb control in the use of language across a broad range of situations and that her understated realism opened up complex normal dilemmas for the reader.

The regional winners, who were also shortlisted for the top award, were Tsitsi Dangarembga of Zimbabwe (*Nervous Conditions*), Erna Brodber of Jamaica (*Myal*) and Marine Warner of England (*The Lost Father*.)

The regional winners for the best first published book were Allan Sealy of India (*The Trotter-Nama*) and Gillian Mears and Australia (*RideA Cock Horse*.)

The Commonwealth Foundation funds the yearly competition.

(From Commonwealth Currents – Dec. 1989)

Two New Publications

1. Sir John Woodroffe and Syed Amir Ali's
LAW OF EVIDENCE—(15th Ed.) 1989
Rs. 1200/- for the Complete Set of 4 Volumes
(*Volume 1 released.* Price Rs. 300/-)

2. R. L. Gupta :
THE POWERS OF ATTORNEY ACT
(ACT No. VII of 1882) Rs. 50/-

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Indian Scholarship in English

THE MAGIC CIRCLE OF HENRY JAMES : **Essays In Honour of Darshan Singh Maini, ed. Amarjit Singh and K. Ayyappa Paniker,** *Sterling Publishers Pvt Ltd., New Delhi, 1989.*

GRAHAM GREENE—AN EXISTENTIALIST INVESTIGATION by **Satnam Kaur,** *Guru Nanak Dev University, Amritsar, 1988*

TOWARDS A NEW WOMANHOOD : **A Study of Black Women Writers** by **Usha Puri,** *Printwell Publishers, Jaipur, 1989.*

WILLIAM GOLDING REVISITED ed. **B. L. Chakoo,** *Arnold Publishers, New Delhi, 1989.*

Comments by R. K. Kaul

Indian writing in English has come of age. After the award of the Booker and other prizes in England and America, the contribution of Indian writers, and especially novelists and short story writers, is recognised as valuable, both because it is *Indian* and because it is *literature.*

The contribution of Indian scholarship to English studies is of a different character. There has always been an upper crust of scholars whose writing belongs to the mainstream. **B. Rajan, A. N. Kaul** and more recently **Saukanta Chaudhari** belong to this select band. They are quoted by other scholars in their respective fields and reviewed in learned periodicals

ON JAMES & GREENE

Among the books listed above, *The Magic Circle of Henry James* exemplifies this tradition. The scholarship is faultless. The contributors are so detached that their nationality is nowhere in evidence, except in the occasional eccentricity of usage. Out of the 22 essays in this volume, 12 are by foreign scholars. If we include the two editors among the rest, the number of Indian contributors is also 12. The volume is a homage to Prof. Maini, who retired as professor of English at Punjabi University, Patiala. He is at present visiting professor at New York University. It is in the fitness of things that a scholar internationally renowned for his work on Henry James should have been presented with a tribute from such eminent Jamesians as Adeline Tintner and Daniel Fogel.

To the same class of pure scholarship belongs Satnam Kaur's book on Graham Greene. She establishes, quite convincingly in my view, that the parallels between Existentialist thinkers and Greene are worth exploring. What is common to them adds up to an impressive whole : alienation, a sense of personal worthlessness and estrangement from environment, society and self. Again, the protagonists in Greene, as in Sartre, are compelled to choose, decide, exercise their freedom and above all, be "authentic". As in the James book, there is no evidence of the national identity of the author.

BLACK STUDIES

Usha Puri's *Towards a New Womanhood* is a brave venture. She explores a relatively unfamiliar field, namely Black Studies. More specifically, she focuses on the work of three contemporary black women novelists : **Zora Burston, Ann Petry** and **Toni Morrison.** Black American writing has a distinct character, not to be confused either with the white American tradition or with the Afro-American male tradition. The black women writers are victims of both racism and sexism. One af the writer's conclusions is that romantic love is not their primary concern. On the contrary, they assert their femininty in and outside marriage. The present reviewer is not very familiar with this field of studies. One thing I can say : Toni Morrison's *Songs of Solomon* (New York : Signet, 1978) has the unmistakable stamp of a classic. What is more, unlike Vikram Seth's *Golden Gate*, its ethnic origin is equally unmistakable. These writers deserve to be better known in India.

GOLDING

William Golding Revisited is collection of eight essays, written specifically for this volume. Of the contributors, 5 are acknowledged Golding experts from abroad. The three from India are Dr. Chakoo the editor (from Amritsar), Dr. Wali (from Jaipur) and Dr. Nagpal (from Delhi). Dr. Chakoo's own contribution has a distinctly personal flavour. He sees the allegories and fables of Golding (*Nobel Laureate, 1983)* in the light of his own spiritual outlook. This is conspicuous in his interpretation of *Pincher Martin.* While the Camus generation (to which the present reviewer belongs) might see in the protagonist's struggle a vision of the futility of a Sisyphus, it makes better sense to see in his struggle an attempt to preserve his much cherished ego.

Golding's assumption of the innate depravity of man is Christian. So is his disenchantment with scientific rationalism. The possibility of resurrection, the apocalytic fire (in *Darkness Visible*) is, in Dr. Chakoo's view, an assertion of the religious vision whose iconography is Christian, but whose content is common to all religions.

Perhaps the real hope of giving an Indian character to our scholarship lies in the direction pointed out by Prof. C. D. Narasimhaiah. We may interpret Western literature in the light of Indian poetics or focus on Indian writing in English. Another fruitful field is the one followed by the Department of Comparative Literature at Jadavpur University : a comparison of our own classics with Western classics. As for the translation of our own works into English, that is for such creative writers as Khushwant Singh and A. K. Ramanujam.

Dr. R.K. Kaul retired as Professor and Head, Deptt. of English, Rajasthan University, Jaipur.

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Indian Book Chronicle

R. S. Bhatnagar : DIMENSIONS OF CLASSICAL SUFI THOUGHT
Motilal Banarsidas, Delhi (1984)

Reviewed by G.B.K. Hooja

Prof. R. S. Bhatnagar deserves to be congratulated on gathering together in one compass the variegated dimensions of classical **Sufi** thought as it developed during the middle ages. It is a timely publication at this juncture of Indian history, when India appears to have entered a stage of increasing communal disharmony, bordering on a collapse of civilised co-existence.

Surely, no religion preaches hatred It teaches, if anything, the brotherhood of man and the "fatherhood" of God. As poet Iqbal said :

Mazhab nahin sikhataa aapas mein vair rakhnaa
Hindi hain hum, vatan hai Hindustan hamaraa.

(Religion does not teach us mutual animosity. We are Indians. India is our home-land.)

Somehow, over the decades, this sense of cooperative living and mutual adjustment seems to have been eroded, and it would seem that we are heading towards a state of cannibalism.

We were confronted with this phenomenon of communal riots even during the days of our freedom struggle. At that time, we thought that these were "engineered" by the British rulers, who sensed a danger to the Empire from the momentum of Hindu-Muslim unity and Gandhian support to the *Khilafat* movement. There were good reasons to so analyse the situation at that time, since the communal riots mostly took place in districts headed by British officers; and were conspicuous by their absence in the princely States governed by Indian Rulers, where the various communities lived cheek by jowl and had evolved a pattern of co-existence, based on mutual respect and consideration for each other's religious susceptibilities. This was, in fact, the result of an attitude of socio-religious tolerance which had grown all over the Sub-Continent over the centuries, and had come to govern the psyche of the Indian people.

ESSENCE OF SUFI PHILOSOPHY

In the growth of this attitude, the *Sufi* cult had played a very predominant role. In essence, the *Sufi* philosphy pursues the ideal of "soul-making" or an overall spiritual transformation of the soul. As the author says : Sufism is a way of life in relation to man's inward transformation. It is a particular discipline of the soul which cannot be revealed through rational principles. The Sufis comprehend Truth *(Al-Haqq)* as they experience it and live with it. To quote **Al-Ghazali**, the Sufis are men of feeling and not man of words. Thus, the *Sufi* enjoys the practical experience of the Real, seeks nothing except God, and keeps a personal relation with Him in his own way. At the same time, as the author says, he visualises a speculative form of Truth, which further opens the channels of his mystical quest.

THE SUFI MESSAGE OF

The Sufis have, in the process, developed a philosophy of their own, which is realised after a direct vision of Reality. It is, however, difficult to evaluate such a wisdom, since most of the genuine mystical teachings of the illuminated *derveshes* and the celebrated Sufis are to be found in their spiritual experiences gained in mystical ecstasy, and remain incommunicable and indescribable.

...AND ITS BEGINNING

The author has very ably overcome this handicap and has tried to grasp the truth underlying the doctrines of those Muslim sages who formulated their mystical systems in the face of Islamic orthodoxy. With deep understanding and erudite scholarship, he has attempted an assessment of Sufi Philosophy traceable in the writings and utterances of Sufi saints of the first rank, beginning with the Age of the Prophet of Islam and ending with the year of the death of **Abd al-Rahman Jami** (A.D. 1492). This period was an epoch of classical Sufism, as it exhibited a reasonable development and elaboration of the varieties of Sufi doctrines, which inspired the later Sufis of the Islamic countries and India in the formulation of their philosophical systems.

The Sufis consider Love as the essence of Divine Life. Their mystic path is the path of love which ends with the realisation of a state of absolute unification with the Real. As **Jami** says :

Strive to cast off the veil, not to augment,
Book lore; no books will further thy intent.
The germ of love to God grows not in books;
Shut up thy books, turn to God and repent.

FROM GAZALI TO JUNAYD

Abu Hamid al-Ghazali was the first muslim mystic who brought Sufism close to Islam, as he sought to interpret Sufi doctrines from the stand-point of the *Quran* and *Traditions*. In his *Destruction of Philosophers*, Ghazali examined and refuted the philosophical way of thinking, particularly that of Greeks, and justified the spiritual quest after Truth He believed that a true lover of God is he who surrenders his will to the Will of God and acquires the Attributes of God. The *Arif* of the gnostic is a lover of God whose soul is enlightened by God. He completely dis-associates himself from wordly temptations, controls his lower self and acquires purification He gains knowledge of God through contemplation. Ghazali developed the theory of degree of *Fana*. The state of *fana* is experienced when the lover of God passes away from his mortality; perfect state of *fana* is reached by him when he is obliterated from his thought of absorption in God. First he journeys to and then in God. Thus, he experiences *fana* from *fana*.

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LOVE AND HARMONY

Ghazali's writings had a great impact on the Sufis of the twelfth and the thirteenth centuries. **Abd al-Qadir Jilani**, for instance, synthesized theological and mystical knowledge. He had firm faith in Islamic teachings and Quranic mysteism. According to him, a True Sufi is one who observes *Sharia* and follows *Traditions* with sincerity on the spiritual journey to God.

Ibnal-Arabi was another learned mystic who was influenced by Ghazali. According to him, God is the essence of everything. He exists Himself or in His state of Unity and He exists through Himself, which implies His state of Multiplicity. Thus, God alone exists. The so-called created things of the universe are his manifestations or attributes, He is transcedent as well as immanent. A religious God, according to him, is a personal God, and as such, He should be regarded as limited and imperfect God. The Creator and the creation are ultimately identical, and thus the question of the emanations appearing from the One and the spiritual fall of the Real, does not arise.

MYSTICS & THE ASCETICS

During the period of early growth of Sufism, i.e., from the 7th to the second half of the ninth century, the mystics of Islam lived a solitary and ascetic life. They were sincere to Islam and followed the path recommended by the Prophet and the Traditions. They were pious muslims who kept themselves aloof from worldly possessions, and believed in complete renunciation of the world. As the learned author says, the main teachings of the Quran, which they practically followed, were concerned with a firm faith in One God, because of the fear of Hell and the hope of the Paradise, surrender of the individual will to the Will of God, recollection of divine names, through prayers and love towards God. The early Sufis imitated the life of the Prophet, since he was considered as the Perfect Man and the true Guide on the path of God. They lived an unworldly life like him and accepted his views on repentance, purity of soul, praise of God and surrender of individual will to the Divine Will. The four *Caliphs* were also regarded as the true spiritualists in all aspects.

The first Sufi to speak about various spiritual stages, particularly that of patience, was **Hasan** of Basra, who lived in the 2nd half of the 7th century A.D. He was a pious Muslim who attained spiritual perfection through *Sharia* or the Law and austerity.

In the 2nd half of the 8th century, Sufis became interested in theoretical mysticism. Speculative thinking on the various mystical problems is traceable in the writings of the Sufis who flourished in the 1st half of the 9th century. Islamic mysticism took the form of theosophical Sufism in the system of **Ibrahim Dhul-Nun**. He interpreted the concepts of repentance, blame, self-mortification and gnosis on the basis of his personal experiences gained on the spiritual path. He also differentiated between theological knowledge, philosophical knowledge and mystical knowledge. He held that God-hood cannot be gained through discursive thought. Mystical knowledeg (*Marifa*) is the only true and the highesr knowledge, because it is reached through contemplation on the Attributes and Essence of God.

Abu Yazid Bayazid was the first Islamic mystic who interpreted the Quranic concept of *Tawhid* from a pan-theistic stand-point. He preferred love to authority as the sole criterion of spiritual perfection and held that the stage of *Fana* or transmutation of self can be attained when the servant of God purifies his soul and attains perfection in gnosis,

The mystical philosophy of **Abul-Qasim al-Junayd** enriched Sufi thought to a large extent. According to him, sensual faculties take one to the stage of the union with God. For him, Sufism means that God makes you to die to yourself and makes you alive in Him.

SUFIS IN INDIA

Sufi thought developed in India during the 13th and 14th centuries, more or less as an elaboration of the mystical views of the Persian Sufis. **Shaikh Muinuddin Chishti** (A.D. 1236) popularly known as *Gharib Nawaz*, who settled at Ajmer and established the *Chishtiyya Sufi sect*, preached the development of saintly qualities like charity and magnanimity. He laid stress on the ascetic and moral aspect of spiritual life and recognised renunciation as the only true means for the realisation of higher stations of poverty and unification with God on the spiritual path. He said :
Four things are the gems of soul—

First, poverty which manifests richness;
Second, satisfying a hungry man;
Third, suffering revealing happiness, and
Fourth, showing friendliness to one who is an enemy.

The theory of complete detachment from the worldly things was expounded by **Qutbuddin Bakhtiyar Kaki** (A D. 1236), the first spiritual descendant of Muinuddin Chishti. As a true follower of Islam and the Traditions, Qutbuddin regarded fear of God (*Khawf*) as an instrument of the moral progress of the soul. According to him, the spiritual state of nearness to God is a sign of true saintliness.

Bahuddin Zakariyya (A.D. 1262), the founder of the *Suhrawardiyaa Order of Sufis* in India was another great spiritualist of this period who propogated the mystical view of his master, **Shaikh Shihabuddin al-Suharawardy**. He was not against living an aristrocratic life, as he believed that it is the spiritual and moral perfection of the soul which ultimately matters.

Shaikh Fariduddin Ganj Shakar (A.D. 1265) of Ajhodan or Pakpatan who is regarded as the second spiritual descendant of Muinuddin Chishti was the renowned disciple of **Qutbudding Kaki**. He was a pious muslim of orthodox views, and was known for his observance of ritual ceremonies. As a mystic, he

(Continued overleaf)

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THE SUFI MESSAGE

disregarded worldly pleasures and favoured a life of asceticism. He said :

The more you love this world, the more distance will appear between you and Eternal Life.
The veil between the Master and His servant is but this world, and the cause of pollution is nothing but this world.

He considered the stage of repentance (*Tawba*) as an important station on the spiritual path, because it develops soul's kinship with God.

Another Muslim mystic, who played a great role in the evolution and development of Sufi thought in India, was **Shaikh Hamiduddin** (A.D. 1273) of Nagaur. He was initiated by Muinuddin Chishti and was well versed in theology and Islamic Traditions. He gave much importance to control over the lower self or *nafs* through watching the self.

Fariduddin's views on theology and mysticism were followed by his disciple **Khwaja Nizamuddin Awliya** (A.D. 1325) of Badayun. He was the fourth spiritual descendant of Khwaja Muinuddin and was popularly known as Mahbub-Illahi. He was a learned scholar and was well-acquainted with the works of Ghazali, Jilani and Suhrawardy. Nizamuddin recognised 6 Principles to be followed by the devotees of God for realisation of intimacy with Him. They are : living a life of seclusion; remaining pure in prayer and ablution; keeping fast; over-looking everything for the sake of God; showing sincerity towards the spiritual masters and considering God to be above everything.

OTHER SAINTS & SCHOLARS

In his masterly exposition, the learned author has covered all this ground and much more.

As one threads through the mosaic of Prof. Bhatnagar's indeed an encyclopaedic spread, one's mind is struck by the parallelism which exists between the Sufis of Islam and the *Upanishdic rishis* and the *Yaugic* saints of ancient India. As the Vedantic mystics merged into Godhood, they exclaimed in ecstaic rapture : *Aham Brahmo asmi* (I am the Creator), and *Tattwam-asi* (Thou art that).

The *Brahmo* cult found its modern version in **Raja Ram Mohun Roy, Devendra Nath Tagore,** and **Keshub Chandra Sen** in the 19th century to be further developed and enriched by **Gurudev Tagore.**

The *Bhakti* movement of the saints of medieval India, namely, **Chaitanya Mahaprabhu, Guru Nanak, Mira, Tulsi, Surdasa, Sant Ram Dev, Jnaneshvara, Tuka Ram, Narsi Mehta** and others, was only a manifestation of the same spiritual urge which prompted the Sufi saints of Islam. The latest exponents of this movement were **Rama Krishna Param Hans, Swami Vivekananda** and **Swami Rama Tirtha.**

Evidently, the various mystic streams flowing from God-intoxicated saints, from generation to generation, fertilized the Indian thought process and influenced the behavioural pattern of the vast masses of the Indian people over the centuries, with the result that a social system based on mutual respect and harmonious co-existence came to be developed in the far-flung corners of India. The common masses realised that God is One, but the paths are many (*Eko sad vipraa bahudhaa vadanti*). This gave full freedom to everyone to worship his God in his own way, and pursue his own path to Godhead (*Ishta Deva*) at his own speed and according to his own perception, thus eliminating the scope of spiritual conflicts. Socio-economic and political tensions did, however, arise from time to time with unwelcome consequences; but that is another story.

It is indeed ironical and a matter for great concern that somehow during the last several decades, forces of disharmony have risen, which threaten to damage and destroy the psycho-spiritual legacy of the saints of the *Sufi* and the *Bhakti* movements. This is a dangerous trend and presents a serious challenge to the leadership in all walks of life. The book under review offers a message of hope and a ray of light in the darkening clouds which have ominously gathered over the horizon.

G.B.K. Hooja, a retired civilian was formerly Vice-Chancellor, Gurukul Kangri Vishwavidyalaya, Hardwar.

[*We regret that this review received in 1986–87, could not be published earlier—Eds.*]

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The Making of Writers : Autobiographical Versions

Selected Indian Writers in English : R.K. Narayan, Nirad C. Choudhari, Ved Mehta & Sasthi Brata

Comments by Mohinder Singh

"Day by day '*Swami*' was developing, The pure delight of watching a novel grow can never be duplicated by any other experience.

. . . When I had completed the novel, I faithfully despatched it to Allen and Unwin and when it was returned, to another publisher and then another. I had got used to getting back my manuscript with unfailing regularity every six weeks.

. . . Graham Greene recommended my novel to Hamish Hamilton, who accepted it immediately."

R. K. Narayan, who had quit his school-teaching job after five days of joining, is finally launched as a novelist, and that too in English.

AUTOBIOGRAPHIES OF ARTICULATE PERSONS

Writers are highly articulate people. They often don't need much encouragement to talk of themselves (including what they perceive as the process of their becoming writers). And all this is done with a certain flair and finesse. Most of the world's aesthetically satisfying autobiographies have been written by professioual writers : Gibbon and Gosse, Hume and Wells, Stendhal and Sartre, to name a few. Poels have done even better : Gocthe, Yeats, Spender. Wordsworth's autobiographical '*Prelude*' is titled as '*The Growth of a Poet's Mind*'. Highly sensitive and observant beings, poets posses the additional felicity of putting 'the best words iu the best order'. We have also come to expect more self-exposure from them, in fact from all writers, than, say, the scientists.

Creative writing—"the lonely mind as the creative organ"—is an intensely individualistic and private, almost monastlc activity. None could be as privy to it as the writer himself, though there is no dearth of biographies and other critical works on well-known authors. Again, many a literary autobigraphy is organized around the theme of telling the story of the author's education (education in the broadest sense) : ones by Henry Adams, Mill, Beatrice Webb. Pritchett, Kazin.

Some of the prominent Indian writers—in English —have penned autobigraphies : R. K. Nirayan : '*My Days*', Ved Mehta : '*Face to Face*', Nirad C.Chaudhuri '*The Antobigraphy of an Unknown Indian*', and Sasthi Brata : '*My God Died Young*'. Excepting Narayan, their autobiographies may well be the best known of their works. Some other writer-autobiographers are essentially poets : Rabindranath Tagore, Harindranath Chattopadhyay, Dom Moraes, Kamla Das. That would merit a separate discussion; the growth of a poetic temperament setting them somewhat apart from the pure prose writers.

CONDITIONED BY INHERITANCE SELF-EFFORT, LADY LUCK & MERIT

What we are or what we become is evidently conditioned by three basic streams. Firstly, what we inherit ? Parents and relatives particularly brothers and sisters, health, looks (Maugham says he would have been a different person if four-five inches taller), monetary and social position, and the environment of home and school in childhood and adolescence. For a writing career, a significant factor could be an early fortuitous access to books. And coming across some specially invigorating adult influence like a talented teacher.

Secondly, and seemingly the more crucial, is the self-effort. The discipline of putting words on paper, accompanied almost invariably by a compulsive reading habit. '. . . to advance from the wish to the hope, from the hope to the design, from the design to the execution' of one's writing projects. The unusual stubborness to withstand 'the blizzard of rejection slips' where your 'stories bounce back as if attached to rubber bands'. And the perseverance to labour long fruitless years trying to break into print—frequently in rough financial weather. Unless you are a Tolstoi or a Tagore, a genius and born rich.

And lastly, the role of Lady Luck, even if it is the literary world. Of course, without some merit, you can't last whether your father-in-law owned the paper or the publishing house; yet 'a patron at court' can be unbelievably useful and stimulating. If early trials make for an accomplished writer—'customary to drown the first litter'—repeated and continuing failures could well snap somthing within him.

FROM MIDDLE CLASS ; *CHILD & EARLY EDUCATION*

All of our heroes—Narayan, Mehta, Chaudhuri, Brata—hail from the middle class (then it was really a class and really in the middle). Sons of professionals : teacher, doctor, lawyer, businessman respectively A state not uncongenial to their ultimate vocation, neutral if not conducive. Gibbon, for himself, puts it aptly, ". . . in circumstances more indigent or more wealthy, I should have never accomplished the task...; that my spirit would have been broken by poverty and contempt, and that my industry might have been relaxed in the labour and luxury of a superfluous fortune". Writers have successfully surmounted grinding poverty or extreme distress like Trollope or Muir; yet it may have been well-nigh impossible in Indian conditions, more so for an advent in English—rather circumscibed to expensive English-medium schools and educated advanced homes. None of them seems to have suffered from any debilitating parental neglect or

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cruelty (that way a trauma in childhood or adolescence could trigger introspection and literary leanings). In fact, everyone of them harboured the feeling of being important for his parents. And in each case, it is the effective and the leader-like father who is acknowledged as the formative influence, particularly in values and judgements. Mothers—then generally far less educated—rarely guide the hopes and aspirations of their smart sons.

Narayan, Chaudhuri, Brata seem to encounter no health problems, 'though never possessed or abused the insolence of health'. Surprisingly active and fit; in any case, more than adequately energetic for the calls of their profession. At 70. Narayan 'is not giving it (his health) a thought'. Chaudhuri 'lacking robustness' is going strong beyond the Biblical age, with his rigorous regimen of work. Brata seems none the worse for his irregular hours and bouts of drinking (in a way, booze has come to be seen as a natural accompaniment of literary life). Ved Mehta's blindness (from the age of three) puts him altogether in a different category. Almost a crippling handicap; one can't imagine any worse for a writer. Yet in physical, bodily terms, he displays the stamina and the buoyancy for a busy life of work.

Barring Mehta who had a patchy education till 15 (not for lack of interest, but for lack of facilities), the other three enjoyed a commonplace childhood and the usual run of missionary or government schools—and recall their schooling with no particular affection.

THE LANGUAGE MEDIUM

English assumes importance right from the beginning, both as a medium of instruction and general reading. It becomes their dominant language by the time they are through school. Brata initially writes his short stories in English, his girl-friend translating them into Bengali. "From my father I learned English without tears although not without toil", says Chaudhuri. Lavished much time and care over idiom, usage, and other essentials of good English. Narayan's extensive reading is mostly in English. One is not sure of Brata and Chaudhuri as potential writers in Bengali, but surely Narayan could have been as great a writer, in his mother tongue Mehta was bound to go over to English, with the crucial phase of his schooling in USA, and his almost total reliance on books in that language to the exclusion of ones in Indian languages.

BOOKS & READING HABITS

Autobiographies of writers (and oft-times of non-literary celebrities) devote much space, sometimes disproportionate, to the author's reading of books. They make it out as the principal education input, as distinct from formal schooling Mostly starting from childhood—'the larval state of a bookworm'—all emerge as uncommonly voracious readers; bolting 'printed matter as if it were some nourishing substance' or being drugged with 'the drug of printers's ink'. 'You couldn't have gotten me out of books with a wedge', says Malcolm X. And it's generally not the kind of reading to while away time, but enthused, rather enthralled, and engrossed reading—more like 'a man at work'. This propensity to prolonged spells of reading is apt to bring in its wake an element of seclusion and solitariness, may be a world of ideas and thoughts engendered by that reading, and 'passions that only come to the bookish'.

Everybody ultimately discovers a library. At a crucially formative stage, Narayan had "the extraordinary privileges in the school library opened at all hours on all days" even during summer vacation; his father was the headmaster, "I read everything with the utmost enjoyment", and he devoured hundreds of English novels and history books And the well-stocked reading-room with magazines like the *Spectator*, *Guardian*, *Times Literary Supplement*, and the *American Mercury*, the *Atlantic* and *Harper's*.

Chaudhuri's father kept a sizable collection of English classics and gave his sons 'a lavish book allowance'. Ready access to the 11th Edition of Encyclopaedia Britannica, bought by a cousin. In college, he had a 'working library' unequalled by his teachers.

Brata's process 'of intellectual ferment' began with the membership of the British Council Library. He discovered a horde of Victorian novels at home and he 'could buy all the books he wanted'

Mehta is truly handicapped. Yet he would be operating a 'ten-hour-a-day reading schedule' through hired readers, besides the talking books, when he is in Berkeley. In common with writers all over, our writer-heroes develop into avid readers; and by luck or design, all are mostly reading English books on literature, history and philosophy.

EARLY SCRIBBLERS

Sounds a bit discouraging to late-starters harbouring literary ambitions; but it so happens that most of the noted writers were scribblers from an early age. As if, they had almost an inborn inclination, and soon some capacity, to express themselves through the written word.

Here, Indians writers in English are at a disadvantage. Whereas one could be writing as early as ten in one's mother tongue (Sartre, Tagore), competency in a foreign tongue (and culturally as apart as English) may not develop until late teens—unless, of course, one is born and bred in a home where English is nearly the mother tongue (Dom Moraes). Narayan and Brata come up with short stories and other pieces somewhere around seventeen or eighteen. Chaudhuri's first essay (reproduced in full in the *Autobiography*) is at the graduation stage. Mehta plunges into writing as soon as he can. But he is twenty, by the time he sufficiently widens his reading and sharpens his writing skills.

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AUTOBIOGRAPHICAL VERSIONS

ON TO THE BUSINESS FIELDS

This business of writing ! Demanding a double-dose of will-power (more so from the mentally lazy), sustained, lonely slog, undeterred by those 'unmerited' setbacks. Revision and more revision, the wordsmith sweating at his anvil and forge. A restlessness of spirit combined with self discipline and an ordered life—'disorder the worst thing in small talents', cautions Kafka. Till a daily schedule of word-production builds up; it's something like 2000 words for Narayan. A writer's free days (when nothing gets written) become his anxious days. The lifelong quest for acceptance; that means being published satisfyingly. An uncertain venture for a living, egged on with the hope one may write something that would last when one is dead and gone.

WITH A TOUCH OF GENIUS

A writer with an alert sensitive mind, backed by extensive reading and dedication to his craft should manage a moderate success. But for anything beyond, one has to have some special flair, or better still a touch of genius—not the Shakespearn dimensions but some God-given gift. Narayan, for example, is a gifted story-teller. A writer to whom writing comes rather naturally. Still he had a long apprenticeship. His full quota of rejections and failures. His vast reading, the useful spell of journalism, and gradually gaining mastery in the mechanics of writing. '*My Days*' affords a lively glimpse into the making of a writer; his method and style, output and strategies, the choice of subjects, and the vagaries of the literary world.

Mehta wrote his autobiography at twenty and Brata at twenty-seven. None had published anything of note before. Whereas their youthful autobiographical writings gain in immediacy, these per force leave out the writing careers. Despite such void, the beginnings are not hard to glean.

Mehta has caught up with readings in literature, history and philosophy. Undergone a writer's course at Harvard. An absorptive, brilliant mind, tempered with suffering, and with an antenna sharp enough for human situations around. A body well-trained in mobility, a temperament adjusted to a seeing world. Tremendous motivation; he knows he has no worthwhile avenue open except professional writing. No wonder, what he writes has depth and class.

Brata has 'vitality' and an 'irrepressible curiosity'. Has developed a questioning mind and 'a knack of quick repartee'. Widely read, he is now 'resolved to write'. If invention and creation flag, he can well turn to critical writings. We don't learn of his exact writing methods; whether it is often a good first draft straight away, or it is more of repeated revisions and rewritings? He has acquired a racy, readable style, and may be writing fairly fast, once he has the subject in control.

Chaudhuri is perhaps to letters what a self-made magnate would be to business. Painstakingly, methodically, he has garnered immense information—rather knowledge—and digested a good deal through his sharpened critical faculties. Relentless effort and attention has equipped him with a scholariy style. With his impressive readings in history and classics, his limitless interest in wars and engines of war, a no-nonsense approach to social and historical questions, he was bound to get heard. Chucking up the clerical job for journalism. and finally opting for professional writing was almost inevitable, the way he was shaping.

FORTUNE SMILES THEIR WAY

The Dame Fortune ! Graham Greene comes to Narayan's aid, evidently appreciating the potential. Help secures reputed British publishers for the first three novels. Once thus floated, Narayan can now be on his own. To Mehta, the Arkansas school admission—long-sought and doggedly pursued—is a stroke of luck. A kind of break that this lad of courage and ambition needed to turn himself into a writer of promise. Brata shifts to London; and the move looks like having accelerated his emergence as a writer. Chaudhuri's luck was possibly his wife; running meticulously a home for him to work.

Luck obviously plays a more critical role in the early stages; rest is mostly merit. It is also doubtful whether association with other writers is of any significant help; the basic battle has to be waged alone, with blank papers tucked into a typewriter or resting on a plank. With the modern-day proliferation of newspapers, magazines, and book publishing, a good writer cannot indefinitely remain down and out. Narayan, for instance, would have been a writer of distinction, good luck or ill-luck notwithstanding. More or less fated for a literary career. Nothing possibly could have diverted him away.

The making of creative writers is an elusive, complex affair; often escaping recapture by masterly wielders of the pen. An establisned writer recollecting his first fumblings and those furious flonderings has the whole later experience to colour the recall. Yet an autobiographical account possibly remains unrivalled in extending understanding as to how a writer 'began'.

S. Mohinder Singh retired from the IAS a couple of years ago as Secretary to the Govt. of India. He has been recently writing about the Indian autobiographies by varied mix of writers.

If yon are hooked on to reading Fiction, Poetry, Drama, or Critical works, or Books from Various other Disciplines, why not share your experiences and comments with others through this Journal ?

—Editor

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SHANTI BARDHAN

Homi Sethna is a well-known and veteran film-maker with many significant docomentaries to his credit. In this note of reminiscence, he has paid his homage to a creative genius of yesterday.

Dim memories of an incoherent past conjure up in my mind at the mention of the name of Shanti Bardhan.....How did I come to meet him years and years ago ? What was the occasion ? Where was it ? All these questions rise up as I think of my warm and enriching relationship with Shanti Bardhan.

1944 : AS A TORNADO HIT BOMBAY

It was in 1944—if my memory for dates and years is not failing me—that I went, along with another theatre artist, Sultan Padamsi—a creative producer of immense stature who left his stamp on the Bombay Theatre world and soon enough departed from this world—to an open-air ground behind Charni Raod Station in Bombay.

It was late evening and the curtain opened on a rough and ready stage with a Choir led by Benoy Roy. ...The whole group of talented singers, musicians, dancers, artists all—with the sole purpose of "Waking Up" the slumbering rest of India, who did not know—or did not care—as to what was happening in the Eastern parts of India in Bengal.

People were dying like flies, and those who were walking, wandering like human skeletons, searching for food and fighting with famished dogs at the dust-bins and garbage dumps outside the Grand and the Great Eastern Hotels in Calcutta !! To depict the plight of these statving millions, this Group had come from Bengal, and the Dance of Death performed by a skeleton, painted with white fluorescent paint on a black tight-fitting costume—not visible to the viewer—to the shrill and piercing singing of Priti Sarkar—*"Bhookha Hai Bengal ! — Bhookha Hai Bengal Bapu ! Bhookha Hai Bendal !"* left Bobby Padamsee and me speechless and sobbing from within, and the well-fed Bombay audience just gaped and wondered, dumb-struck by this phenomenon that had hit Bombay like a tornado !!

At the end of the show, still quite speechless, we went back-stage and met Benoy Roy, Priti Sarkar and the choreographer Shanti Bardhan ...And there began a relationship with Shantida that lasted till his funeral pyre was lit in 1954.

Many things happened during the first couple of years that need recounting to interest those who would like to know a little about Shantida's first years in Bombay.

IPTA—THE SPIRIT OF INDIA

Few artists from Bengal were 'adopted' by the Communist Party of India, and handed over to the Indian People's Theatre Association—*IPTA* for short—of which I happened to be a member of the Bombay Executive Committee, with such stalwarts as Prithviraj Kapoor and Khwaja Ahmed Abbas ...The Group was re-formed, sub-tracted and added to with young blood from Gujarat, Maharashtra, Kerala and many other parts of India and was called "The Central Squad of the People's Theatre" and became the responsibility of the All-India Committee of the IPTA.

The first production of the Central Squad was "*The Spirit of India*" choreographed by Shantida and performed at the Cowasji Jehangir Hall in Bombay.

I remember being so enthused during the rehearsals that I sent out circulars in the form of personal letters to hundreds of my friends and acquaintances who were vaguely interested in the theatre, but who had never seen anything like this before !.... The smug complacency of the amateur theatre enthusiasts was rudely shaken by the vivacity of the dancers and musicians and the vitality of the message conveyed by the living "*Sprit of India*"... I also remember many of my friends thanking me for drawing them to such a show, and even congratulating me for being associated with such a troupe.

Later, I was elected as a member of the All-India Committee of the IPTA, and was given the overall responsibility on behalf of the Committee for the proper functioning of the Central Squad. Thus began a very close relationship with Shantida as Dance Director and Choreographer, Robuda—Ravi Shanker—who was appointed the Music Director and who became the composer of music—and Abani Das Gupta, the versatile Drummer and Musician.

AN ARTISTES COMMUNE

Madon's Bungalow—(called *Khushroo Lodge* on Pereira Hill in Andheri East, just behind the old Mohan Studio)—an old sprawling bungalow with a big covered verandah where rehearsals were generally held, and with very large untended grounds, became the 'Commune' of the Central Squad... Everybody lived under one roof and generally ate from the community kitchen—even families of married members came, to whom small seperate rooms were allotted... Just imagine ! So many creative artistes, each with his/her own foibles and idiosyncracies, living together, working together, playing music, rehearsing, performing—often disagreeing and fighting—but continuing to live and work together, for one common goal : the creation of something so unique, so powerful, so soul-stirring that all differences and disagreements were forgotten... ! It was a great experiment and a memorable experience for them ! The Theatre World and I had this rare opportunity of witnessing this great experiment at first hand .. It was an experience I shall never forget...!!!

"INDIA IMMORTAL"

Through all this devoted work and effort, through all the gurgling agitation of the mind, the body and the spirit, through all the hours and days and weeks of immense perspiration but rooted in the inspiration to

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A PERSONAL TRIBUTE by Homi Sethna

create a New India, there emerged "*India Immortal*" as their next creation ... !! The usual dance and theatre-goers of this city had never seen anything like this Dance Drama before, with so much vitality of form and content compressed into so short a span of time !

Although Bombay had seen Uday Shankar and his "*Rhythm of Life*" (on Hindu-Muslim Unity) and "*Labour & Machine*" (Where man became a Machine !) and other Dance Dramas, *India Immortal* really rocked Bombay with its message awakening India and the Indians to the glory of their past and looking optimistically towards a Free India in the future .. ! The vigour of the young dancers and the tempo, the rhythm and the beat of the music electrified us all from beginning to end !

Those were great days and greater moments of active work and vigorous campaigning for the freedom of the creative artists.... !

PARTY PULLS *Vs.* FREEDOM OF ARTISTES.

As the Central Squad was the original creation of the Communist Party,the Party felt that it should "rule" it through its party members on the Executive Committee, trying to take decisions by the usual 'Party' methods of "cells" and attempting to implement them through their appointed Manager of the Squad, Parvati Krishnan (*nee* Kumaramangalam). With independent spirits like Shantida and Robuda, neither of whom were party members and who refused to toe the "Party line", finding support in Executive Committee Members like Prithviraj Kapoor, Khwaja Ahmed Abbas and Homi Sethna, none of whom toed the Party line, strife began; and we who tried our best to give total freedom to the great creative artistes who had created such masterpieces in such a short time, found that it was a losing battle, as the funds for the management of such a big troupe of full-time dancers and musicians, all living under one big roof in a commune-like fashion in that old lovely bungalow in Andheri, came from the Party; and since they controlled the funds, they pulled all the strings Shantida and Robuda refused to be the puppets or marionettes pulled by the Party manipulators and the Central Squad. A great creative experiment collapsed after a life-span of less than three years—but indeed three memorable years !!

The year was 1946, and I was preparing to go to England to have practical experience in film-making in the studios and laboratories in and around London . So, I was not personally a witness to the most unfortunate break-up of the Central Squad ..

The story of Shantida from November 1946 has been related by Damu Jhaveri, the father of the Indian National Theatre—I.N.T..

THE HEAVY TOLL OF TIME

I returned from England in December 1951, and soon thereafter, in early 1952, Gul (later Gul Bardhan) contacted me and asked me to come and meet Shantida ...

In a bungalow right towards the end of Trombay, a few dancers and musicians were 'rehearsing' in a small hall, and at the far end, sat a portly figure directing them... That was Shantida ! I could hardly recognize him ! The five intervening years had played havoc with his life; he had starved and contracted T.B... He was in a sanatorium for months; his one lung was deflated; some of his ribs removed and due to all this, his body had unhealthily 'inflated'; but his mind and his creative ability were untouched ! He could not dance himself, but he could still create, sitting in a chair, the most wonderful compositions .

In those early days after my return, I visited Trombay quite often; and I used to sit and talk to Shantida for long hours and watch the rehearsals, and see how the ballet was taking shape, under the watchful eye of one of our really talented choreographers ..... Though stricken with this foul disease, Shantida never lost the creative urge. Only, he had to be picked up from a deep state of depression, and given a push and strongly motivated, and Gul succeeded in doing just that by putting at Shantida's creative command a few young dancers who could be moulded, watching the maestro's feet and following his instructions, with his old colleague Abani Das Gupta giving the music ..

RAMAYANA—PUPPET DANCE DRAMA

From all this emerged "*RAMAYANA*" conceived as a Puppet Dance Drama, as the first major production of this newly formed *Little Ballet Troupe.*

The name of *Little Ballet Troupe* in the early '50's became nearly as famous as the Central Squad of the IPTA, for, behind both of them was the guiding hand of a really great creative artist, Shanti Bardhan.

The Little Ballet Troupe moved to our old haunt —Madon's Bungalow in Andheri—and again started living as one '*Commune*'; for many of them, it was once again like the beginning years, the old walls and floors reverberated again to the feet and rhythm of the dancing feet and pulsating music.

PANCHTANTRA—HIS POSTHUMOUS GIFT

But before Shantida could complete his next really outstanding production, "*PANCHTANTRA*", he passed away on 3rd September, 1954.

But the manner in which he had conceived and composed this tale of 4 friends, the CROW, the MOUSE, the TURTLE and the DEER is worth recoting . He studied in detail the movements of these four 'animals' and birds, a little 'mongoose' tied to a long strong and watched all his and kept antics and saw him do all the movements of running, eating, cleaning, his mouth etc. and transcribed those movements for the little Mouse ... and low and behold, what the human mouse did, stole everybody's heart !

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A Woman Journalist

Emma Duncan : BREAKING THE CURFEW—A Political Journey Through Pakistan

Arrow Books, London (1990) £ 4.99 pp. 312.

Reviewed by Ashim Kumar Roy

The author is the South Asia correspondent of the *Economist* of London. She travelled all over Pakistan for about eight months in 1988–89, and produced this almost unputdownable book. During her travels, she talked to all kinds of people : businessmen, landlords, tribal chiefs, politicians, religious leaders and soldiers. Being a woman, she could easily enter the women's quarters, and being a woman journalist, her observations are sharp. One of the first things she mentions is the worry of the people of Pakistan about their country. "More than anywhere I have been—much more than India—its people worry about the state of their country. They wonder what went wrong; they fear for the future. They condemn it; they pray for it."

Pakistan is a richer country than India. Much of the recent wealth, no doubt, is from remittances from the Gulf, smuggling of heroin, and American money sent through Pakistan for the Afghan rebels, but all this money was being squandered. The domestic saving rate in Paki tan is five to seven per cent compared to 22 per cent in India. Apart from the natural tendency of the people of Pakistan for consumption rather than saving, there was the fear that it was useless to save in a place where the future was so uncertain. The few industrialists did not feel that they had any stake in the conntry. "Too many people muttered to me about the financial 'parachutes' they had set aside abroad for themselves; they were ready to bail out."

PUNJAB & SINDH

The author mixed with several landlords in Punjab and Sindh. The Punjabi landlords were a little more enlightened than the Sindhis. They treated their sharecroppers a little better. One reason for this might be that they had won freedom from the Hindu money lenders even before Independence. The Unionist Party of the Punjab had passed the Land Alienation Act to stop the land passing to money-lenders. The somnolent Sindhi landlords saw their land passing out of their hands to the money lenders and did nothing. Even by 1895, 42 per cent of cultivable land had fallen into the hands of the Hindus. Many Sindhi landlords were vehement supporters of partition. They got rid of the Hindus on partition, but remained as lazy as they were before. "Money making was time consuming". In recent years, particularly after 1983, there has been a massive increase in dacoity and other armed crimes. People do not travel at night in Sindh, if they can help it, and they avoid some areas altogether. But people are perhaps changing. The landlords thought that their sharecroppers, known as *haris*, were as submissive as before. The 1988 elections astonished them. "The voters, evidently fed up with being treated as battery chickens, threw them all out."

THE TRIBAL SYSTEM

The tribal systems of Baluchistan and the Frontier Province are different. In the former, the rule is of the tribal *Sardars*. Ordinary people have practically no voice. They do as the sardars tell them. Also, the Baluchis do not have much love for Pakistan. They feel that culturally they are different. As Ghaus Bux Bizengo declared in 1946, "We have a distinct culture like Afghanistan and Iran, and if the mere fact that we are Muslims requires us to amalgamate with Pakistan, then Afghanistan and Iran should be amalgamated with Pakistan" The Baluchis today are reluctant Pakistanis. "Baluch regiments continued to exist, but they had no Baluch soldiers in them, and the Baluch still do not go into the army"

The author found that there was no development or education in Baluchistan. The people still lived in a primitive society.

'Why, I asked, did they kill people so much ?'

'Diversion. There is nothing else to do there. We don't have videos in the tribal areas; people can't read.'

'Are you serious ? Murder is a cinema-substitute ?'
'Partly'.

THE PATHANS

In the Pathan areas, in the Frontier Province, there was no sardar system. Each man was independent. The only authority a man obeyed was the tribal *jirga*, if and when it met. The important persons among the Pathans were called *Maliks*, but why they were important was not always clear. Sometimes it was because their families were accounted important

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SHANTI BARDHAN *(Continued from page 9)*

So this is the story of Shanti Bardhan as I knew him — It is not an epic story, nor can it be termed as a great *personalised story* But if the reader has had the patience to go through it till now, let him be assured that this is the story of one of India's most talented choreographers, a man with a really loving heart, a man who gave his all in the service of *DANCE* and passed away at the early age of 37 .

What Shanti Bardhan gave to the world of Indian Creative Dancing may be somewhat gleamed by the reader through this article, but what Shantida gave as a human being to another—to this writer—can perhaps never be fathomed by anyone.

[We wonder if this narrative would motivate ard inspire some other readers of this journal, art critics or media persons to recount their memories and experiences in the colourful domains of communication arts. *Editors*]

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Unveils Pakistan

or sometimes because they were clever, or pious, or rich, or had lots of sons. They were the people through whom the British dealt with the tribes, giving them allowances in proportion to their ability to influence their followers. But the loyalty of these tribes could easily change. If the other side would give more money, they would fight the British. Things are changing, particularly after the Russian attack on Afghanistan and increase in the drug trade. Large amounts of money are flowing in, and some people are sporting Mercedes and BMW cars. Influence of the Maliks has, therefore, diminished.

KARACHI—AN ETHNIC MELTING POINT

The author gives a good picture of Karachi. The population of the city is more than 80 lacs. The city has grown fast. In 1947, the population of Karachi was only four lacs. The main reason for the fast growth was because most of the Muslims who migrated from UP, Bihar and other Urdu-speaking areas of India went and settled down in Karachi. They number now more than 45 lacs. The original inhabitants of Karachi, the Sindhis and Baluchs, are about five lacs. The other inhabitants are : Pathans, about 15 lacs, and Punjabis, about 15 lacs Since the Russian invasion of Afghanistan, about a lac of Afghans have also come.

The Urdu-speaking inhabitants from India call themselves Mohajirs. There is racial tension between them and the Pathans. The Pathans are well armed. Police who are mostly Punjabis side with them. The Mohajirs have also purchased arms, and since October 1986, riots have frequently broken out between the Mohajirs and the Pathans. The Mohajirs have also built up a political party called the Mohajir Qaumi Party (MQM). Since they are educated and politically conscious, they have won 11 out of the 14 National Assembly seats in Karachi, in the 1988 elections. The result also shows that politically the MQM is not with Ms. Bhutto's party, the PPP. The Urdu speaking immigrants from India are now isolated. Pathans, Punjabis or Sindhis, nobody likes them. As the author has put it, "The MQM is a ghastly irony. Its members are the very people whose parents were the bulwark of the Pakistan movement, who left their homes in India because they did not want to be an under-privileged minority in a country with a divided population. They found that Islam, or whatever it was that led them to uproot themselves willingly, was not enough to unite their new country; and and forty disappointed years later, they apparently feel they can get justice only by asserting their minority status and dividing the population further. The MQM's birth is evidence of the death of the spirit that created Pakistan."

OTHER CONFLICTS

The Sindhis themselves have their own fight against the Punjabis. The Sindhis have always a feeling of national identity. Hoshoo who was commander of the resistance against the British conqueror raised the slogan, "*Murvesoon, Sind na deshoon*"—we will die but will not abandon Sind. The present-day slogan of the Jiye Sind (long live Sind) party is *Sindhu Desh* (independent Sind).

There is antagonism between the Shias and Sunnis also. Since the sects are not counted separately, nobody knows the proportion of the sects in the population. Shias might be anything between 10 and 30 per cent of the total population of Pakistan. President Zia once told the author that the Shias were only five per cent of the population. The Sunnis looked down on the Shias, but it does not appear from this book that their antagonism was affecting the life of the country.

Islam as practised in the urban areas of Pakistan was different from the Islam of the rural areas. In the urban areas, people professed belief in the Quran and Hadith. Not all of them were fundamentalist. In fact, most of them were hypocrites In public they professed Islam as decreed by President Zia. In private, they were hedonists. The peasantry confess themselves servants of the one true God and Mohammed is His Prophet, but in actual fact they are servants of the landlord and the *Pir*. Every area had its pir. The pir was the mediator between man and God. The greatest pir of Sind and southern Punjab was Pir Pagara. The armed followers of this pir were called Hurs, who would kill anybody for him and die themselves.

The author started her book with the remark that the people of Pakistan worried about the state of their country. After finishing the book one feels that the worry was not unfounded. Indications are that the various linguistic and ethnic groups were falling apart. There was no cohesive force in the country, and there was rampant corruption in all areas of the government The author asked a foreign banker how Pakistan rated internationally. 'Getting close to Nigeria', he said, 'India's small shit compared to this place...' (Corruption), said the banker grimly, 'is the major problem in Pakistan. It is on a scale that is totally disfunctional.'

India perhaps need not worry much about the war like noises Pakistanis made sometimes. They were whistling in the dark.

Dr. Ashim Kumar Roy is a regular contributor to the IBC.

International Literacy Year : 1990

The UN General Assembly has proclaimed 1990 as International Literacy Year. The Assembly emphasised that illiteracy hindered development and cultural and spiritual growth, and called for world-wide co-operation in its elimination. Unesco is the lead organisation in the campaign. Unesco estimates that one in four adults in the world is illiterate, that half the world's illiterates are in South Asia, and that in some South Asian countries two out of every three women are illiterate. (What about India ? What are we doing about it ? —*Eds.*)

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Native Traditions of Expression

K. S. Ramamurti : RISE OF THE INDIAN NOVEL IN ENGLISH

Sterling Publishers Pvt. Ltd., (1987), Rs. 150/-.

Reviewed by O. P. Bhatnagar

Sustained studies on Indian novel in English, tracing the origin, development and continuity of this most important literary genre in India are few and far between. The ones that have preceded (by Iyengar and Raizada) do not fill the vacuum in terms of relating the historical with the creative.

The originality of K. S. Ramamurti's approach to *Indian Fiction* in English lies in dispelling the belief that fiction-writing was a gift of the British to India. The British fiction may have provided varieties of models; but its genesis lay in the national self-expression, seeking simultaneous manifestation in all the languages of the country, consequent upon the collective reawakening threading through the social, cultural changes building up at the end of the 19th century.

This approach invites a totally new interpretation of the nature, form and structure of the Indian novel in English, thus making it a part of the Indian sociological response in literature This 'nativization' makes both for the originality of Ramamurti's insight and foresight. Writing in English was just one more choice of another medium His insight gains foresight, when he emphasizes continuity in the creative process which shapes the Indian Novel in English.

PROJECTING NATIVE GENIUS

Through his meticulous research, exploration and analysis, Ramamurti disproves yet another fallacy that the novels written between 1856 and 1920 were poor in conception and inconsequential in execution. He, therefore, presents an elaborate critique of Lal Behari Day's *Govinda Samanta* and assigns it the same importance as held by the fiction of Defoe and Richardson in the English novel. He also credits it with the rise of realism and individualism in fiction More than this, Ramamurti regards it as a "forerunner of that species of fiction written in English by Indians in which Raja Rao's *Kanthapura* stands foremost". He cites Toru Dutt, Mrs Ghosal, Sorabij Cornelia, Krupabai Sathianthan and Shevantibai M Nikambe as yet another factor in the emergence of feminine sensibility enriching Indian novel in English and projecting the image of the "new woman", changing in aesthetics of perception and art. In Mrs. Ghosal's *An Unfinished Song*, he traces the beginning of lyricism and the use of the 'stream of consciousness' technique in Indian novel in English, leading to its flowering in Mulk Raj Anand and Anita Desai

A parallel historical situation and literary merit, as in the 18th century England, is traced to the writers of sketches like Behramji Malbari and Nagesh Vishwanath Pai. In the trenchant prose of Nirad C. Chaudhari, the author observes a direct descent from Malbari, and in Pai a direct forerunner of the fiction of R. K. Narayan, Raja Rao and Nagrajan. Though the book notes in romances like *Sarla* and *Hingana* by Chakravarti Khetrapal and *Padmini* and *The Dive for Death* by T. Ramakrishna Pillai a stage of transition of going over to realism, it discounts the over-rated praise of the latter romances by the British critics, thus correcting our perspectives not only on Indian novel in English, but also on the criteria of literary judgement to be applied independent of the British myopia or indulgence in critical opinion. This independence and objectivity in literary evaluation of our own works of art sets this book as a model in evolving critical perspectives which are native to be genuine.

INDIAN FORM & CONTENT

Accepting the position that since Indian philosophical background does not permit the character of the hero to be egobased, K. S. Ramamurti emphasizes the need for developing a novel which is Indian both in form and content. And he finds its first models in A. Madhaviah's *Clarinda and Thillai Govindan*. The beginning of the east-west encounter theme in novel, he traces to the novels of S.M. Mitra and Sarat Kumar Ghose, thus extending its geneology backwards and providing new bearings for research and evaluation in comparitivistics.

Similarly, the author devotes a very fruitful and enlightening chapter on the growth and development of the historical novel starting from Bankim Chandra to Romesh Chunder Dutt Sardar Joginder Singh, Kali Krishna Lahiri, Vimala Raina and G. D. Khosla. And he regards A S.P. Iyer's *Baladitya* as "the best historical Indian English novel ever written".

The study rightly stops at 1920, which marks the beginning of a new era, a new *milieue* and, therefore, a new direction in Indian novel in English, deserving a matching literary history of merit, which a scholar like K S. Ramamurti alone can rightly venture upon.

For its painstaking and critical historiography, the book could well be taken as a model in writing the literary history of Indian writing in English as a whole.

It also has an exhaustive and highly useful bibliography appended for prospective researchers It is a book of rare merit to come out in recent times.

Poet-Scholar Prof. Dr. O.P. Bhatnagar is associated with the University at Amravati.

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CHALLENGES : OF FREEDOM & GOVERNMENT

Edited by R. B. Jain : BUREAUCRATIC POLITICS IN THE THIRD WORLD

Gitanjali Publishing House, New Delhi (1989)
Pp. xxx+381 Price Rs. 300

Reviewed by Surinder Suri

Bureaucracy has to play a critical role in the process and patterns of development in the Third World countries, many of which had been under imperialist colonial rule for a long period. Even their decolonisation and achievement of independence has not liberated them from the legacies of colonialism.

ADMINISTRATION AS COLONIAL LEGACY

One of the most important of their legacies is the system and pattern of administration developed and implanted by the imperialist powers The bureaucracy under colonial rule had a certain "legitimacy" and authority, because it represened the political power located in London, Paris, Brussels, etc. which were the centres of the then ruling powers and exercised sovereign rights. The hierarchical structure of the bureaucracy was quite explicit; the tasks to be carried out by it and policies to be implemented were clear-cut. Hence, the public administration of the colonial governments enjoyed authority and even the respect of the masses; there was very little confusion about what the government officers were authorised to carry out, or what were their relations with the common people.

AFTER INDEPENDENCE

However, this inherent rationale of the bureaucracy was unsettled when the colonies became independent. Technically and explicitly, the centres of power and authority shifted from the imperial capitals to the local power centres and institutions. It became a highly diffused situation. The bureaucracy, which is a crucial factor in the implementation policies and decisions taken by the government, could not and did not change its earlier orientation and attitudes.

Indeed, as the various studies in the volume under review make it quite clear, the bureaucracy retained its old sense of power and dominance in most of the newly independent nations; and this continues to be the case even where a democratic form of government has been established and become relatively well-rooted, as in India. Of course the situation is not static and, as Professor R.B. Jain puts it, "Politics and administration are inter-twined in complex combination, where the actions of the various agents intervening in policy implementation face different objective limits, disregarding their possibilities of autonomous behaviour".

As the various contributions in the volume under review bring out quite vividly, there are many over-all similarities as well as significant differences in the interaction between bureaucracy and politics in the different countries. There are different types of inter-dependencies between bureaucratic and political processes that are involved in the process of policy formulation and implementation.

Obviously different types of political regimes impose constraints of a wide variety of forms at the multiple hierarchic levels of bureaucracy. Where there is a presidental form of government, the state bureaucracy is subordinated to it. Such is the case with some African countries such as Kenya, Tanzania and Zambia. **H. K Asmerom**, who contributes the chapter on the role of state bureaucracies in these countries, comes to the conclusion that it is essential to find a a suitable combination of guidance and control which has to come from the centre, alongwith the right of the citizens at the grass-roots level who want to exercise their right of participation in a democratic manner.

INTERNATIONAL ENVIRONMENT : LEANING ON FOREIGN AID

Perhaps the most significant conclusion drawn from the analysis and discussion of bureaucratic politics in the Third World countries is the critical role of what has been described as the "international environment." Political independence from colonial role has not liberated these nations from their continued dependence upon material developmental assistance as well as other important inputs from their erstwhile foreign rulers. As summarised by the editor, "Continued reliance on foreign aid has deprived Africa of the control over her domestic, political and economic situation." This, in turn, has led to stagnation of the bureaucratic structures and operations The growing influence of the multinational corporations has made a contribution in the same direction, leading to the emergence of a "transnational culture" with a universally elitist lifestyle. The result is that Africa may be characterised as "underdeveloping" rather than developing. The bureaucracy has internalised the system of imperialist domination.

ENGINEERED SOCIAL MOBILIZATION

Another highly interesting chapter is that by **Gregory J. Kasza,** who discusses "Administered Mass Organizations [AMOs] and Social Mobilization in Developing Couutries". The theme is the manipulated and burcaueratically administered pattern of mass organizations Hence, AMOs may be defined as "institutions created by an established elite to structure popular support". This pattern of popular political organisation has been developed in Japan, Egypt and Pakistan, though one may add that it is not absent in India either. It also fosters bureaucratization both within the political organizations and in the funcioning of the governments.

GOVTS. FAIL TO RESPOND TO SOCIETAL DEMANDS

In his summary of this excellent collection of essays by expert scholars from different parts of the

(Continued on page 20)

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Shailesh Kumar Bannerjee
JINNAH—PAKISTAN : NUTAN BHABANA
(Jinnah—Pakistan : New Thinking)
Mitra Ghosh Publishers (Pvt.) Ltd , 10, Shyamcharan De Street, Calcutta-73 (1988) Pp. xiv+302+78 Rs. 50.

Comments by Subhash Chandra Sarker

A BIOGRAPHY OF

Mohammed Ali Jinnah was one of those rare political leaders in world history who convert political improbability into reality. That was the creation of Pakistan as a political entity in August 1947. Nothing favoured Pakistan. Geographically, it was to include territories separated by hundreds of kilometres of foreign territory and, although Pakistan was conceived on the basis of the incompatibility of the Hindus and the Muslims living together, Pakistan still included millions of the Hindus, as it excluded millions of the Muslims who did not choose to go to Pakistan even though they were free to go to that State. Yet it was to save the Muslims from the Hindus that Pakistan as a State of the Muslims had been mooted in the first instance.

THE ISRAEL PARALLEL

The only other parallel to this feat is to be found in the formation of Israel, nine months later, in May, 1948, as the State of the Jews on the territory of the Palestinian people. The idea of Zionism—return of the Jews from different countries of the world to the original homeland in Israel, in West Asia—was mooted by Theodor Herzl way back in 1877. It thus took seventy-one years for the Israeli State to come into being through the efforts of generations of Jews. (It was the work done by Dr Chaim Weizmann, who was to become the first President of the Republic of Israel when it came to be founded in 1948, that persuaded the then British Prime Minister, Arthur Balfour, to announce in 1917 the British Government's commitment to the setting up of a separate Jewish State on the territory of Palestine, which was then under British occupation, but, where nevertheless only a handful of Jews constituted an insignificant minority of the total population, mocking at the apparent absurdity of the Balfour Declaration). Yet, in just thirty years' time, the Balfour Declaration had found shape in the State of Israel.

A FATEFUL DECADE IN INDIA

Pakistan had a much shorter maturity period—another instance of the uniqueness of the Indian situation. Even computing from the day when the Pakistan concept was visualised in December 1930 by the poet Muhammed Iqbal, it took only eighteen years for the idea of a separate State for the Indian Muslims to become a reality. But as history shows, the Pakistan concept acquired force only when it came to be propounded by Jinnah in the year 1937. Counting from that year, it took only ten years for Pakistan to be a reality.

Jinnah was 72 when he abandoned his past political career of the championship of the Hindu-Muslim joint political action against the British rulers of the day to secure political independence, and plunged into a course of the most virulent communal anti-Hindu politics. He lived for only another eleven years after his espousal of Pakistan and died in 1948, only a year after Pakistan was brought into existence as a political state.

What made Jinnah make such a *volte face* in his political career at that late stage of his life ?

This question becomes quite pertinent when, after four decades of freedom, India seems to be faced again with the very same stresses that had been effectively dealt with through the partition of India in 1947 into the two independent States of India and Pakistan. Also, we have celebrated the centenary of the birth of Jawaharlal Nehru, an important participant in the political drama preceding and following the partition of India. Nehru was on the other side of where Jinnah stood, and their mutual interaction over an appreciably long period of time did have a profound impact on the political developments in this country, not only during their own life-times; but it is being felt even now, long after both have departed from the political scene, in the Indian sub-continent.

Even to understand Nehru and Gandhiji properly, one needs to study Jinnah as would anyone seeking to study the history of the freedom movement of India.

LACK OF INDIAN STUDIES & BIOGRAPHIES

And yet, as the just published political biography of Jinnah written in Bengali by Sailesh Kumar Banerjee, (now Secretary of Gandhi Smarak Nidhi in New Delhi) brings home. there is hardly any study of Jinnah by any Indian. The proper biographies of Jinnah are by foreigners, mostly Americans. This is also true of Nehru, who has been eulogised by scores of Indians—scholars and non-scholars—but who remains essentially unknown because there has been no attempt (!) to write a proper biography of Nehru taking into account all the factors. The reluctance to take up Gandhi and Nehru as subjects of serious and objective study by Indian scholars is not so difficult to understand.

. . . The point at issue is that any evaluation of Jinnah inevitably involves an evaluation of Gandhi and Nehru, the two most dominant personalities of the political stage in 1937–1947, the period which is crucial for studying Jinnah...

CONGRESS DOGMATISM IN 1937

Sailesh Kumar Banerjee's account inevitably draws the reader to the conclusion that it was the unprincipled dogmatism of the Congress Party's leadership (headed by Jawaharlal Nehru at that time) that directly strengthened the Muslim League in very many different ways, feeding the fire of Muslim *Separatism*. It needs to be constantly borne in mind that hardly any influen-

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JINNAH IN BENGALI

tial section of the organised Muslim public opinion favoured any separate state for the Muslims until 1937. Certainly, the Muslim League was not following any such policy under the leadership of Jinnah.

When the Government of India Act 1935, was brought into force, the League and Congress jointly fought the election in 1937 in Uttar Pradesh, and Jawaharlal Nehru himself also campaigned for the Muslim League candidates. The League naturally reciprocated, perhaps even to a greater measure.

In this perspective, the expectation was natural that after the election of 1937, if it became possible, the Congress and the League would jointly form a ministry in Uttar Pradesh. Some say, there was a definite understanding between the Congress and the League leaders about this. The League, at any rate, was serious about its co-operation with the Congress in Uttar Pradesh. In the election, both the Congress and the Muslim League did well. The Congress success was good enough to enable it to form a ministry of its own. But the Congress could not win a single Muslim seat.

Nevertheless the Muslim League naturally expected to be invited by the electoral ally, Congress, to be a partner in the ministry. This did not come about. Taking advantage of the Congress failure promptly to form a ministry in that State, the then British Governor installed a ministry with some handpicked members. The Nawab of Chhatari of the Muslim League, declined to join this puppet ministry. But another League member, the Rajah of Salempur could not resist the temptation The League leadership thought ill of his conduct, and he was expelled from the Muslim League by the leader, Chaudhary Khaliquzzaman.

In the meanwhile, a seat won by the League in the election fell vacant. Although Jinnah had announced that the League's candidate would fill up the vacancy, the League eventually surrendered the seat to the Congress in favour of Rafi Ahmed Kidwai. There was no insistence on the League being the *sole spokesman* of the Muslims. Kidwai thus became the only Muslim member from the Congress Party in the U.P. Legislature. Receiving such extra-ordinary accommodation from the Muslim League did not deter the Congress leadership from taking within its fold Hafiz Mohammed Ibrahim, who had resigned from the League, but did not resign his seat in the legistature which he had won as a League candidate. Thus the Congress could boast of having two Muslim legislators in the U.P. Legislature in 1937, the Congress having lost all the Muslim seats it had contested

A TURNING POINT

It could not have come as a surprise to anyone if the League leadership felt betrayed by the Congress in Uttar Pradesh. That was the turning point of the League politics, as also of the politics of Jinnah, who was no longer interested in any joint political action against the British with the cooperation of the Congess The history of India of the following ten years was the history of the accentuation of the differences between the Congress and the League, and also between the Hindus and the Muslims and the growingly articulate communal sectarianism of the Muslim League

JINNAH'S THESIS

Jinnah's thesis was that if even the taste of power in a ministry with utterly limited authority in one Indian province could make the Congrace forget itself to the extent of going back upon the understanding to share power with the Muslim League, what was the guarantee that in a free India where there would be no restraint on the Congress—led government, the interest of the Muslims would be safe. Jinnah had no doubt about the answer, and he pronounced it emphatically to say that the Congress, with which he equated the Hindus, was unworthy to be trusted by the Muslims. The logical corollary was to build up a potitical line for the separate political state of Muslims The slogan was raised that Islam was in danger.

This view of developments prompted Jinnah to build up the Muslim League as an effective all-India party of the Muslims. He courted the Muslim leaders of Punjab and Bengal, who were not much solicitous of either Jinnah or the Muslim League. But the Congress leadership's bungling over the formation of ministries after the election in 1937 in provinces like Bengal, Assam and the North West Frontier Province pushed many non-League Muslim leaders to court the Muslim League much against their own conviction and wishes. If this seems incredible, this was nevertheless true.

IN BENGAL

Banerjee has provided interesting factual highlight on these developments in a manner not to be found in many books of this period written by the Indian scholars Banerjee's account shows that the genesis of the partition of India has to be sought in the history of the last decade of the British rule over India, particularly in the interaction between the Congress and the League leaderships—primarily Gandhiji and Jawaharlal Nehru on the one side and Mohammed Ali Jinnah on the other. The ineptitude of the Congress in handling the political situation was a potent factor. Dr. Rashid of Bangladesh in his study, *The Foreshadowing of Bangladesh*, which deals with the Bengal Muslim politics in Bengal during the period 1937 to 1947, has shown how Jinnah, from a position of utter insignificance among the Muslim leaders of Bengal at the beginning of the period, emerged as the undisputed leader of the Muslims in the whole of India by the end of the period—despite the fact that even till the last, the most important Muslim-majority Bengal never really wanted Jinnah's leadership But the local leaders were powerless against his rhetoric of the exclusive separateness of the Muslims. And it was the vote of the Bengli Muslims in the election in 1946 in favour of Jinnah that lent credibility to the idea of Pakistan.

(*Continued*)

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NO LOVE LOST

There was no love lost between Jinnah and *Sher-e-Bangla*, Abul Kasem Fazlul-Haq, the (non-Leage) Muslim leader of Bengal. Yet ironically enough, it was Haq, during his temporary honeymoon with the League (following the Congress spurning his proposal for forming a coalition ministry excluding the Muslim League in Bengal in 1937) who moved the Pakistan Resolution at the Lahore session of the Muslim League in 1940. Soon thereafter, Fazlul-Haq left the League and formed a coalition ministry in Bengal in 1941 with the Congress leader,Sarat Chandra Bose and the Hindu Mahasabha leader, Dr. Shyam Prasad Mukherjee. (The minitry was dismissed by the British Governor in 1943 to instal a Muslim League ministry).

Fazlul-Haq remained a bitter opponent of the League and of its Pakistan idea. The Jinnah magic had no effect on him or his personal popularity, and he was returned from two constituencies in the crucial election of 1946, defeating the Muslim League candidates. But even he was powerless aginst the anti-Hindu tirade of Jinnah, who had by then given up all *reasonable* postures and become an implacable enemy of the unity of India. (It may be mentioned that Mr Haq was instrumental in the defeat of the League in the first ever election held in East Pakistan and became the Chief Minister of East Pakistan. His outspoken views, however, made him unpopular with the Pakistan ruling clique and he was imprisoned by the Pakistan military on his way back from India at the conclusion of an official visit in 1958).

DIRECT ACTION—1946

The Bengal Muslim League leader Shahid Suhrawardy had not much regard for Jinnah, and yet Suhrawardy became instrumental in embedding the idea of the incompatibility of the Hindus and the Muslims living together by organising the "Direct Action" of Muslim League in Calcutta on 16 August, 1946 in a manner which led to the Great Calcutta Killings. What distinguished the Direct Action was that, for the first time, a provincial government (of Bengal, headed by the Muslim League leader, Mr. H.S. Suhrawardy) was actively *partisan* in favour of the League. This partisanship of the administration under the League ministry eroded the confidence of the Hindus who came to the conclusion that it would not be safe for the Hindus to live under a political system where the administration would be under the charge of the Muslim League.

If one incident has to be singled out as having pushed the country irretrievably towards the Partition of 1947, the Direct Action of the Muslim League on 16 August, 1946 was that. For the first time, the Governmental administrative machinery in a state in India was placed in active support of the communal killers and the looters. The British-run English daily *The Statesman*, which was anti-Congress, wrote, "Where the primary blame lies is where we have squarely put it—upon the (Bengal) Provincial Muslim League Cabinet and particularly, upon the Chief Minister" (Shahid Suhrawardy).

Mr. Suhrawardy perhaps realised his mistake in promoting the "Direct Action" and in aligning the Governmental administration on the side of the League, as his subsequent endeavour to build up the Hindu-Muslim unity in Bengal would indicate. But it was too late, and the advancement of the date of the transfer of power from June 1948 to 15 August, 1947, further curtailed the scope for rebuilding the trust between the Muslims and the Hindus in Bengal.

Significantly, although Suhrawardy facilitated Partition in this manner, he did not immediately go to Pakistan, but stayed back in India. He even toyed with the idea of an independent Bengal State outside of India and Pakistan. Eventually he became the Prime Minister of Pakistan, but he was clearly not part of its ruling elite.

In Assam and the North West Frontier Province also, the inept handling by the Congress of the ministry formation in 1937 provided an extraordinarily favourable opportunity to the League to build up its image and strength.

ON WILL & THE CURRENT OF EVENTS

As one goes through the account of this period, one is struck by the curious fact that while none outside the Muslim League, and few among the Muslim leaders, even among the Muslim League leaders, wanted Pakistan, the current of events was dragging everyone irresistibly towards that eventuality. Only one will operated in favour of Pakistan—that of Jinnah, and that will prevailed over the rest. And Jinnah, as Banerjee's account shows, had no such idea until 1937—indeed until the Congress leadership at that time had gone back on forming a coalition ministry with the Muslim League in the United Provinces.

That even Jinnah did not seriously hold on to the view of the irreconcilable separateness between the Hindus and the Muslims was evident from the observations he made in his first address to the Pakistan Constituent Assembly at Karachi on 11 August, 1947 in which Jinnah characterised Pakistan as a state in purely secular, non-religious, non-communal terms. On that conception of a state, there could never be the demand for setting up a state for the Muslims alone.

In the last decade of his life, Jinnah was set upon to bring about the vivisection of India. In 1946, there was a faint possibility of averting partition with the acceptance of the British Cabinet Mission's proposals for the independence of a United India, but the opportunity was lost by some careless utterance by the then Congress President, Jawaharlal Nehru in July, 1946. Even Maulana Abul Kalam Azad has gone on record stating that what Nehru had said was not correct. It was, as Azad said, "one of those unfortunate events which change the course of history". And there is no doubt that it changed the course of Indian history, Jinnah went back upon his earlier acceptance of the Cabinet Mission proposal to have independence on the basis of a united India. On 29 July, 1946, the Muslim

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IN BENGALI

League Council formally rejected the Cabinet Mission Plan and reiterated the demand for Pakistan as a separate state for the Muslims of India. To achieve that goal the Muslim League decided to resort to what it chose to call "Direct Action" on 16 August 1946 which, in the words of the resolution, was designed "to assert their (Muslims') right to vindicate their honour and to get rid of the British slavery and the contemplated future of caste-Hindu domination".

THE DEED WAS DONE

Jinnah described the "Direct Action" resolution as "the most historic act in our history" which represented the Muslim League's decision to "bid goodbye to Constitutional methods". The movement, as executed on 16 August, 1946, did nothing to hurt the British in India; but it was directed solely against the Hindus, and wrecked the last possibility of achieving freedom on the basis of a united India. The poisonous seed of communal hatred between the Hindus and the Muslims sown by the action on that day still haunts the country, although Pakistan has not led to the unification of the Indian Muslims under one state. The distrust between the Hindus and the Muslims still remains an intractable problem.

Is there any prospect of an improvement in this regard? It may be pertinent to quote what Jinnah himself had said in 1943 on the Hindu-Muslim riots: "I do not know if this would come about during my life time. But please remember my words at that time. I am not saying this out of any spite or ill-feeling towards anyone. People may butcher one another in lakhs. Even then the enemies of today become friends tomorrow. This is history". Quoting this observation of Jinnah, Banerjee bemoans the remoteness of existing reality from the realisation of the hope of the growing exacerbation relations between the Hindus and the Muslims. But Banerjee does not give up the objective of achieving Hindu-Muslim unity. He reiterates the need for this.

DID HE WANT PAKISTANI

Among the Indian writers, S. K. Majumdar, the barrister from Patna, in his scholarly study, *Jinnah and Gandhi—their Roles in India's Quest far Freedom (1966)* was perhaps the first to posit the thesis that Jinnah really did not want the Partition of India. A recent study by a Pakistan scholar, Dr. Ayesha Jalal has also echoed the same view. On the other hand, other scholars—Muslim and Hindu—have no doubt that Jinnah wanted only Pakistan. Banerjee obviously supports the first view and concludes that the demand for Pakistan was a bargaining counter. Yet, as he points out, it was Jinnah alone who brought about Pakistan. How did it come about? Banerjee traces it to the contradictions inherent in the character of Jinnah himself.

(*Continued under next Column*)

Banerjee himself, is however, not free from self-contradiction. For his final evaluation, on pages *301-308*, of the role of the different parties and political leaders in the partition of India in 1947, he substantially departs in explanation of the roles of the leaders, from whot he writes in the preceding chapters. He gives a clean chit to all the principal political leaders and parties, exonerating them from the responsibility for bringing about the partition of India (which he considers a national disaster). The Gandhian in him seems to have taken better of himself as a scholar to prompt him to the absurd conclusion that none of the principal Indian political actors was responsible for the Partition of India—a thesis which is not sustained by the analysis he himself has made of the history of the period.

Once associated with the Commerce, Weekly Subhash Chandra Sarker is now a freelance columnist.

[This comment has also appeared in the journal "Frontier" of January 28, 1989—Eds]

THE CHALLENGE OF EDUCATION

Krishna Kumar :

SOCIAL CHARACTER OF LEARNING

Sage Publications (1989) New Delhi

Reviewed by Alok Rai

For reasons that are not immediately apparent, writing and research on education tends, by and large, to be paralysingly dull and unimaginative—and leaves one baffled as to whether it is merely an *effect*, or *the cause*, of the rampant bad schooling Dr. Krishna Kumar's *Social Character of Learning* is, I hasten to add, an honourable exception. The author informs his readers that the present work is similar, in its major theses, to his earlier work in Hindi called *Raj Shiksha aur Samaj*. However, he justifies the present work, *Social Character of Learniug* on the grounds that "few Indians who read social science read Hindi"—which seems like a safe statement to make, since so few Indians read anything at all, be it social science or philosophy, in Hindi or Hebrew.

DOES EDUCATION FOSTER CHANGE ?

Krishna Kumar brings to his work the insights that were developed in the sociology of education in the West during the 1960s. While the subject previously concerned itself with the social backgrounds of students and such "ancillary" details, the new approach (now a few decades old) seeks to consider the precise "inner" nature of the educational experience itself, both in respect of the shapes/styles of pedagogic interaction as also through a close study of the educational materials, the "texts".

Dr Krishna Kumar turns his conceptual tools towards various areas of educational experience :

(Continued overleaf under column 1)

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(*Continued fram page 17*) **THE CHALLENGE . . . .**

language readers; the pedagogical construction of ancient India; texts for adult learners...The crucial question that underpins and motivates his endeavour is disarmingly, unnervingly simple—"Does education legitimise the established patterns of socio-economic relationships, or is it supportive of change ?

DOMESTICATED RADICALISM

In his analysis of the adult-learning texts, for instance, Dr. Krishna Kumar shows how the potentially radical insights of **Paolo Friere** have been domesticated in the adult-learning texts that have been prepared by an American organisation called **World Literacy** and disseminated—"administered" might be more appropriate—by **Literaey House, Lucknow.** Thus, in these texts, Friere's insistence on the structures of exploitation is cunningly transformed into a generalised awareness of states of deprivation—so that the inhuman lives people lead are seen not as the result of human/social agency, but almost as facts of nature, untraceable to any acts of omission and commission. "It is precisely through such 'adaption and adoption' that Friere's codes of unemployment, hunger, oppression, and liberation could be translated into developmentalist modules of family planning, nutrition, sanitation and modern agriculture."

ON VALUE EDUCATION

In his final essay, Dr. Krishna Kumar writes about the vexed question of value-education, and of the contribution that "value-laden" texts—such as literary ones—might make to that entirely classical educational aim of producing good human beings.

However, the author points out the gloomy truth that values *cannot* be administered like the vaccinations that *can* be, but *are* not—because, irrespective of the values that particular texts might "contain" or "exhibit", the actual *learning of values* is a function of the entire learning situation. Thus the traditional teacher, down-at-heel version of the classical *guru*, cannot be the mediator of democratic, egualitarian values. He is condemned to being a vehicle of feudal ideology, a mere but crucial cog in the infernal machine by which our society, despite its rhetorical flourishes, maintains itself in its present, locked and unjust shape.

That Dr. Krishna Kumar can prompt one to think about such matters in a text that is, to all intents and purposes, concerned with matters educational, must be rated a significant achievement.

Alok Rai is a young faculty member of the University of Allahabad.

ON RELIGION & DHARMA

Swami Rama : A CALL TO HUMANITY

Introduced by M. L. Dewan

The Himalayan International Institute of Yoga Science and Philosophy of U.S.A (Honesdale, Pennsylvania 18431), had brought out this book in 1988, based on the series of lectures Swami Rama had delivered during his travels in Europe, North America, East Africa and other areas of the world. Attended by large and enthusiastic audiences, the lectures covered many of the pressing concerns for humanity today.

Here is a unique approach to problems such as inter-racial strife, social and religious decline, science and ethics, and the failure of outmoded traditional values. The message transcends culture, religion, race and geography. The lectures are arranged in seven chapters on The Existence of God, Religion and *Dharma, Sadhna*, Turning a New Leaf, Self-Realization, Humanism and Culture.

Swami Ajaya has prefaced the book by saying that the lectures do not avoid exposing the all too obvious narrow-mindedness of much of current religious teaching in the world, and offer a transfusion of spiritual energy to the true aspirants of all faiths. These lectures may find a home to those who have suffered from 'institutionalized' customs and practices and from beliefs and dogma that have usurped the real essence of spiritual living. They inspire a return to direct inner experience; and equally important, they suggest how that might be accomplished.

The "Afterword" by Shri K.S. Duggal gives some precious quotations from the book. These are :—

"Religion may inspire one to build a fragile mortal home for God; *dharma* helps one to recognize the immortal shrine in the heart."

"Religion does not flourish in history books, but in the life of those who follow and practice it sincerely."

"There is no need to consider the body to be unreal. With the help of a healthy body and worldly resources, one can walk on the true path and practice meditation...The body is the means and the *Atman* is the goal."

"The highest *dharma* is when one performs one's duties for the welfare of humanity lovingly and selflessly, and most of all, dedicates the action and its fruit to the Divine."

"We must learn how to balance the past and the present to create a promising future."

"To practice *dharma*, we must grasp the essence of all religions ..."

"The true atheists are those who criticize others while claiming to be believers in God."

"When true love flows from the heart, one learns how to give and share without any expectation."

"The essence of *dharma* lies in practicing morality ... *Dharma* consists of making oneself pure in thoughts, speech, and actions. Cleanliness. contentment, and morality are the signs of adhering to dharma."

(*Continued on next page*)

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SALUTE TO A MASTER STORY - TELLER

Saadat Hasan Manto (Translated by **Khalid Hasan**)
KINGDOM'S END & OTHER STORIES
Penguin India 1989, Price Rs. 55.

Review by Madan Gupta

"*Kingdom's End And Other Stories*" originally published by Verso Books, London, as a hardcover in 1987, has now come out as a Penguin Paperback. The translator, a Vienna-based Pakistani journalist and writer, presents the stories in a very competent translation. The selection of the stories is also representative. The collection includes some well-known Manto pieces like *Toba Tek Singh*, *Mozail*, *Thanda Gosht* (Colder Than Ice) and *Gurmukh Singh Ki Vasiat* (The Assignment).

The book also has an account of Manto's last moments by his nephew **Hamid Jalal**, which is very vivid and moving. All that the incorrigible Manto asks for in his last moments is whisky. "Nobody", writes Jalal, "was willing to do that, but he kept insisting. To keep him quiet, a pint of whisky was brought. He looked at the bottle with a strange kind of satisfaction and said, 'Pour me two measures'. As he uttered the words, a spasm gripped his entire body..."

PARTITION DAYS

Manto's partition stories included in this collection are very realistic and down-to-earth depictions of the devastation the creation of Pakistan brought in its wake. Three stories—"*The Return*" (*Khol Do*), "*The Assignment*" (*Gurmukh Singh Ki Vasiat*) and "*The Last Salute*" (*Aakhri Salute*)—deserve special mention.

"The Return" is a harrowing account of the treatment meted out to a Muslim girl on her arrival as a refugee in Pakistan. Her Muslim rescuers become her rapers. The portrayal of the anguish and anxiety of the girl's old father who had lost the daughter during the stampede from India to Pakistan is masterly. While the doctor in the refugee camp becomes wet with perspiration looking at the condition of the girl, the father exclaims : "She is alive...My daughter is alive."

"The Assignment" (*Gurmukh Singh Ki Vasiat*) is a story showing a different side of human nature. A Muslim judge is marooned in a Hindu locality in Amritsar in the worst days of the riots along with his son and a teen-age daughter. He refuses to move to a predominently Muslim locality where they would be safe. A stroke makes the judge completely bed-ridden. The pre-partition holo caust goes on unabated. Human habitations burn like funeral pyres. Flames leap up to the skies. One day there is a knock at the judge's door. The children are afraid of opening the door. The knock persists. The judge asks them to see who is at the door. The boy looks through a chink in the door and reports back, shivering with fear, that a young Sikh is the caller. The young man turns out to be the son of Gurmukh Singh to whom the judge had done a favour years ago and who brought every year on the occasion of 'Id' noodles (*saviyans*) for the judge. Says the son : "My father died sometime ago. His last wish was that I should carry on his tradition of giving the '*saviyans*' to Judge Sahib on 'Id'." The picture that Manto paints of the marooned children and of riot-torn Amritsar haunts the readers hours after the story has been read.

"The Last Salute" (*Aakhri Salute*) tells the story of two soldiers—one a Muslim and the other a Sikh—who belong to the same village but who, on account of Partition, now belong to two different armies and are face to face with each other as enemies on the Kashmir front. Only Manto could dare to write: "And when he (Rab Nawaz, the Muslim soldier in the Pakistani army) thought about Kashmir, he became even more confused. Were the Pakistani soldiers fighting for Kashmir or for the Muslims of Kashmir ? If they were being asked to fight in defence of the Muslims of Kashmir, why had they not been asked to fight for the Muslims of the princely states of Junagarh and Hyderabad ? And if this was an Islamic war, then why were other Muslim countries of the world not fighting shoulder to shoulder with them ?"

"*Kingdom's End And Other Stories*" is a treasure-house of reading pleasure. Salman Rushdie calls Manto "the undisputed master of the modern Indian short story".

Madan Gupta, a retired civilian but a constant lover of books, has now become our regular contributor.

(*Continued*) **ON RELIGION & DHARMA**

"It is good to contemplate on the divine, but living the life of a philosopher, while escaping from one's duties and wandering hither and thither without organizing one's life should not be condoned."

"For a person with high character and broad mind, this whole world is a family."

* * *

I have met Swami Rama recently in connection with the International Himalayan Institute Hospital Trust, Rishikesh and have seen the hospital under construction for the benefit of Himalayan and sub-Himalayan people. Having known his ideas and ideals, I would recommend the book to all those who believe in self-understanding, self-realisation and holistic health care, with hope for one HUMANITY and building a ONE-WORLD COMMUNITY.

Dr. M. L. Dewan, a leading soil scientist, formerly with the FAO, is now involved in the establishment of the Himalayan Surakshan Ashram, at Ranichauri, Tehri Garhwal Distt. (UP) among other projects.

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TEACHING ECONOMICS IN INDIAN UNIVERSITIES

I.S.S. Pamphlet—4

Comment by T C. Mehta

The Institute of Social Science is concerned with a systematic study of social issues and problems that confront India in a trans-disciplinary perspective. Publication of Pamphlet-4 dealing with "*Teaching of Economics in Indian Universities*" is indeed a bold effort in this direction. Evaluation of the teaching of economics has also become relevant in the light of the phenomenal growth of higher education during the past four decades.

This pamphlet relates to a seminar organised by the ISS The publication comprising 51 pages includes the inaugural address by Prof. Sukhomoy Chakravarty, (Chairman, Economic Advisory Council), papers by Prof. M.A. Oommen (Institute of Management in Government, Trivandrum) and 3 response presentations by Prof. S.O. Tendulkar (Delhi School of Economics), Prof. Krishna Bhardwaj (JNU) and Prof D. S. Swamy (Delhi University, South Campus).

Prof. Chakravarty, while reviewing the history of teaching of Economics in Indian Universities has rightly hinted at grave doubts about the health of the discipline, if mathematics, is regarded as the sole language for communicating economic knowledge or else, as asubstitute for hard thinking on economic issues. He has supported the view by quoting Georgeseu-Roegen, that there is a limit to what can be said in the language of mathemation, just as there is limit to what can be without it. Teachers must know what these limits are, as well as the possibilities. *(page 15)*.

Prof. Chakravarty has also emphasized the need for the production, of good textbooks, particularly on Indian Economy.

Prof.Oommen has mostly confined his theme paper to : What should be taught ? What is being laught ? How is it taught and how is it evaluated ? *(page 17)*

He has made it clear that modernisation has to be interpreted in terms of the "context" and not necessarily in terms of the "latest". We look straight to MIT, Yale or Chicago or London School of Economics to modernise theory and techniques for updating the syllabi by introducing the "latest" in the subject. That is not to be treated as modernisation. He has also raised some issues like that of the "excess baggage" in the Course content, aims of teaching economics, relevance of the curricula to our country, due weightage to the teaching of Marxian economics, lack of good textbooks, usefulness of Course for the Government and manpower needs of the country, need for good research and the present examination system. (*page 31*)

(*Continued on page 22*)

Challenges : Of Freedom & Government

(*Continued from page 13*)

world, Professor R. B. Jain, has outlined a theoretical framework to explain and to grasp what has happened, and is now going on. There are contrary prevailing interpretations among scholars. Some of them consider the Third World states to be confused conglomerates of people and agencies. Others theorize about the over-developed states in the Third World societies, "giving raise to the notion of a burcaucratic bourgeoisie." However, Prof Jain concludes that the incapacity of the Third World states "to respond to the demands of their societies has been the one single factor responsible for a deviation from a rational pattern of bureaucratic behaviour which is supposed to be characteristic of First World behaviour."

INDUSTRIALISATION—WITH MILITARY BACK-UP & CORRUPT BUREAUCRACY

What is even more striking, and should give us cause for concern and reflection, is the fact that the developing societies that have focused their efforts on "industrialiazation" as their major policy goal in a blind and total manner, "have also simultaneously reverted to high militarization based on borrowed capital, weapons and technology, which has led to the emergence of large, expensive and corrupt bnreaucracies, whether civil or mjlitary."

As **Almond** and **Powell** have pointed out, 'the art of political leadership consists not only in the prudent search for appropriate goals and policies, but also in the attempt to learn how to interact with the massive and complex bureaucracy. We have to learn to reshuffle it, coerce and press it when necessary, eliminate its obsolete components, but also reward it, where it performs supremely well. One has also to gain from its experience." Thus, the efficacy of the bureaucratic set-up depends largely on the "complex interplay of a number of environmental, political and cultural factors" which must be grasped and utilised effectively to make bureaucracy an effective means of political governance of the nation.

The book is an excellent collection of case studies of bureaucratic politics in the Third World, well-documented and effectively analysed. Professor R. B. Jain has summarised thc cases and drawn appropriate conclusions :t deserves to be studied by all those who are concerned with the problems of management and development in the Third World countries, including India, as well as those in Africa, Latin America and South-East Asia. In this respect, it is virtually a unique contribution to studies in the area of bureaucratic politics.

Prof. Surinder Suri, retired Professor of Political Science, Punjabi University, Patiala, is now based at Chandigarh.

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POETS' CORNER

TWO POEMS BY ESHA JOSHI

POETS' CORNER

HYMN TO SPACE

Moon-laden, star-swinging censer of heaven,
Dark blue of the midnight, enfolds and adores you,
Space that is spaceless and void that is brimming
With planet and meteor and galaxies' radiance,
From light-crested dawn until dusk-heavy evening
The pageant unfolds in the sun-painted splendour;
Lustrous that god-burnished glory of day span,
Cloud-dappled crystal and ceiling of sapphire,
Now lit up with lightning, now flashing the rainbow,
Now clashing with thunderous clangour,
Untrammelled, wide-open, light-drenched, uncaring,
Unseen, ungraspable, lord of the heavens.

AFTERMATH

There will be only darkness left and desolation,
No bird will build, no creature make its home;
After the wild storm has died down, there
Will be silence and the seed will roam
Homeless and lost nor come at last to rest
Within the rock's dim, hidden crevice where
No bud will sweeten the forgotten hour;
And from a dark necessity—a futile quest—
Only the wind will move the fruitless sand
From one place to another and will trace
A scriptless palimpsest for man's dead race;
There will be shadows only in the land
Where there was sun and spring no more will flower
To light the way upon that burnt-out face.

From the Poet's Collection "Sanctuary" published by Writers' Workshop (Calcutta).

FROM A TORTURED VALLEY — *BY J. SRI RAMAN*

TO BREAK OUT

To break out, yes,

to break out of this mountain chain
tightening round this tortured valley,
the thirsty valley's gurgling throat,
the monster ring of mountains that move
to make a shrinking circle of the sieged space,
to make a standstill spell of time,
of mountains moved by fear
to unmake all other motion;

to break out of this single-point shell of time and space.
this speck under the sun and the towering shadows,
under the warning hovercraft wings.
out of the barren bounds of blindfolded eyes,
the all dust-and-stone answer to vision's unresting quest;

to break out of this sun-and-snow cycle, this
that seeing through denies [seeming of beauty
the symbol and substance of a sad fate
of recurrence without revivings;

to break out to what must lie beyond,
out into the other valley,
after an ascent and a descent,
or a tearing thro' an optical tunnel
that makes a miracle glass of mountain fastness,
transparent, transfixing,
to enter the ever-sought, ever-green valley
in an erotic event, an embrace and an escape,
a binding that is breaking out—
is a prayer, a passion
and, perhaps, with hope,
a fluttering of feathers on a bending bough
before the break into flight.

From the Poet's collection "At Gun Point"
—A Writers' Workshop (Calcutta) Publication

A WORD TO THE SANE

Because my mouth is covered with dust,
I spit and scream.
Because the streets jeer at me,
I walk them with stamping feet.

The bit-bruised, salt-bud tongue,
the wind-violated voice,
its way lost in the larynx,
cunningly constricted
with bare hands I cannot bite;

the word before the beginning.
the dulcet behind the idiot's drool.
the spell unbound in salivary glands,
the wound before the white stream
of death by defeat;

the turn-of-corner, turn-away terror,
the retracted steps of redoubled shame,
the flight from lit french windows,
the nemesis of nameplates,
the never-lost way of never-agains' return;

the mocking maze of molten tar,
the tattered soles on the mucus-strewn trail,
the strictly no-way sock-exhaled scent,
the hindleg-raised homage
wasted on a withered light-tree;

then the gasping, gurgling rage,
then the trapped-animal turnabout,
the sacredness of faecal speech,
the blessedness of trampling boots.

Because my mouth is covered with dust,
I spit and scream.
Because the streets jeer at me,
I walk them with stamping feet.

[*Poets' Corner continued*]

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Teaching Economics in Indian Universities

(*Continued from page 20*)

Prof. Suresh D. Tendulkar has discussed the problems of teaching, in particular the teaching of Indian Economy at Master's Degree level, while Prof. Krishna Bhardwaj has discussed certain broader issues relating to teaching of Economics.

Prof. Dalip S. Swamy has taken up the question of relevance of Marxian economics to Indian Universities. He has rightly listed how Gandhian Economics became 'out-dated' without even being tried He has also suggested that the formal syllabus should be interlaced with practical exercises and training

So many questions have been raised, but proper solutions have not been given. The university faculty staff has been granted UGC grades; and now it is their turn to devote themselves whole heartedly to the task of improving the teaching of Economics and making it useful for the society at large in India.

In order to get the various suggestions translated into "action", a new and devoted work culture among faculty and educational executives needs to be developed. [We can take the horse to the water trough, but cannot make it drink]. All concerned should feel their social responsibility to achieve the said goal. Similarly, the so-called experts sitting in air-conditioned rooms without much field knowledge are likely to harm the social process of change, Proper practical base is necessary to achieve the goals.

It is a timely publication and we hope that this will greatly benefit the serious teachers and policy formulators.

Dr. T C. Mehta was Head, Econ. Deptt , Govt. Autonomous College, Kota, when he wrote this He has now joined the Kota Open University

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POETS' CORNER (*Continued*)

THE HANDS UNKNOWN

by PCK PREM

It is spring in the affairs of mortals
here flowers emit fragrance
that touch the limits of sky
and speak the truth of Mount Kailash.

Here faces walk with jagged profiles
where blood oozes out daily

All doors and windows carry eyes
and see blood on roads, lanes and in houses;
nobody knows the hands unknown
amidst spires and battlements
that kill and pray at the same time
in temple and in an oasis
so that a soul is saved.

And man writes history of peace
and hesitant non-violence,
for there lies hope of mankind.

(*continued*)

BOOKS RECEIVED

From MITTAL PUBLICATIONS
-1/8, Mohan Gardens, New Delhi-59

DEFENCE MODERNISATION, SECRET DEALS AND STRATEGY OF NATIONS (*2 Volumes*) by **Attar Chand**

INDUSTRIAL SAFETY, ENVIRONMENT POLLUTION, HEALTH HAZARDS AND NUCLEAR ACCIDENTS (*A Global Survey*) by **Attar Chand**

BUREAUCRACY AND RURAL DEVELOPMENT (*Policy-making, Planning and Implementation*) by **Shiv Raj Singh**

LABOUR PRODUCTIVITY IN INDIAN INDUSTRY by **M. K. Singh**

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THE MID-VICTORIAN LITERATURE AND LOSS OF FAITH by **K. L. Kalla**

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VILLAGE PANCHAYATS IN INDIA (*A Case Study of Assam*) by **Nikunjalata Dutta**

CHINA : REVOLUTION TO REVOLUTION by **K. R. Sarma**

MEDIA CREDIBILITY by **S. K. Aggarwal**

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HISTORY OF EDUCATION IN ASSAM (1826-1919) by **Archana Chakravarty**

PALAEOLITHIC & MESOLITHIC CULTURES : V. by **Rami Reddy**

EMERGENCE OF ARUNACHAL PRADESH AS A STATE by **Chandrika Singh**

INTERNATIONAL TRANSFER OF TECHNOLOGY (*Need for Appropriate National Policy*) by **Sakti Mukherjee and Indrani Mukharjee**

THE INDIAN ISLANDERS by **R. Malhotra**

SEX ROLE PRECEPTION AND OCCUPATIONAL CHOICE (*A Study of Women Students in Professional and Non-Professional Courses*) by **G. Vijaylakshmi**

INTEGRATED RURAL ENERGY PROGRAMME by **S. Narayan and Manohar Lal**

WOMEN OF AFRICA (*Their Role and Posltian in Society*) by **Kshama Sharma**

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★ ★ ★

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THE *BHAKTI* MOVEMENT—A General Comment

The *Bhakti* movement has been a unique and rather intrgiuing feature in the long history of the Indian people all through the middle ages The movement held sway for more than a thousand years, in spite of the otherwise politically critical or confused history, in spite of the long series of military intrusions, long-drawn battles and defeats, and in spite of the social and economic crises or chaos and ethno-cultural upheavals. Or, shall we say that perhaps it was *because* of these changing fortunes and uncertain circumstances that the *Bhakti* movement came into being, and flourished in the way it did ?

POPULAR BUT ALOOF FROM SEATS OF POWER

Some-how it became a broad and wide-spread movement. It had a varied, rich and wide spectrum. Though it came up by fits and starts or in local spurts of religious and devotional activities here and there, it also had an inherent tendency to emerge out of the native soil with a capacity to renew itself, and thus to regenerate the faith of the various people among whom it spread from time to time. Thus, though it was not a continuous movement and affected different parts or communities of the sub-continent at different times or intervals, and in varying degrees, and though it had many streams and sectional or localised features and characteristics, merging together it became 'one' and for long remained a strong current of the diverse native cultures which have constituted the different strands of our common identity. Expressed in different dialects or regional languages, the essential spirit of the *Bhakti* movement heralded the abiding and renewed upsurge for emotional unity of a common but higher purpose of life at the popular level.

Basically, and most of the time, the movement seemed to stand quite aloof from the "establishment", from the royal courts or state setups, from both the contemporary political or feudal and military rulers, though many military leaders and rulers of the day came to side with it, or to lend some support and status to the movement or its founders—the various saints, scholars and folk singers.

The movement also steered clear of and kept aloof from religious fanaticism or "orthodoxy" or "fundamentalism" as perhaps we would have called it today. It also sought to keep away from the established or entrenched order of priests and the ritualist preachers, the temples, mosques or such other seats of worship, the *mathas* and *ashrams*, and their old prescribed traditions or rituals.

Quite often, the movement was a protest against the established ways of life and religious or ritualistic practices, though ultimately in the end, each segment or section of *Bhakti* movement managed to convert itself into a prescribed or ordained way, a *panth* and an order, an organised sect; and in many areas, it came to establish its own class of preachers and priests, and its rituals or symbols in the acts of prayer or singing of hymns and devotional music of all types : –*bhajans* and *aartis* or *naats* and *qawalis* and *shabds* and *kirtans*.

By and large, the movement, or to be more precise, its various components and segments, were founded and led not by some "learned" persons of scholarly wisdom or classical knowledge but ordinary men and women of faith and innocence. They were simple souls, free from worldly charms and attachment, but having some positive or simple faith in the goodness of all mankind. Yet they were seeking some "eternal truths" through singing the praise of a universal benevolence, the supreme being, the "*Ishwar*" or "*Allah*" or "*Ek Omkar*", and at the same time, practising and preaching ways of mutual tolerance, social and cultural amity and universal brotherhood amongst their fellow human beings.

A RESURGENCE OF FAITH FROM EARLY TIMES

The *Bhakti* movement was indeed an enlightened resurgence of the soul of India in its essential simple faiths, and replete with ancient or age-old spiritual values, which came in the wake of a widespread and deep impact of Islam, not only as a new intruding force of politico-military conquests and subsequent foreign-based or home-rooted administrations, but more so, as a religious force and as a new socio-cultural presence on the subcontinent. It may be true that, in many aspects and in many parts of the subcontinent, the advent of Islam, both as a state religion (or religion of the state) and an everyday compact of practices of somewhat new routines of daily life or in the new popular devotional form of *Sufism* and so on, continued to have its widening and ever-deepening impact on the lives and faiths of the local people, as also on the strange emergence of ever-new facets and strains of the *Bhakti* movement. Yet it cannot be denied that the movement of *Bhakti* had also an origin,

(Continued overleaf)

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THE *BHAKTI* MOVEMENT—A General Comment

identity and momentum of its own, which would appear to have preceded the onslaught and the impact of Islam.

If we take the earlier rise of the *Shaivite* or *Bhagwat* schools of socio-religious and cultural reforms against, let us say, the *Buddhist* ritualism and religious orders, as a precursor of the later-day *Bhakti* movement, or if we consider the span of nearly five centuries from the advent of Islam in its early form along with the inroads of Arabs in the western parts of the sub-continent, in Sindh, and its ultimate reach and sudden conquest of Bengal by Afghan adventurers or mercenary soldiers of the Delhi Sultanate towards the close of the 12th century, we may perhaps be able to appreciate the point that the *Bhakti* movement was not only a *reaction* to the coming of Islam. It was much more. Its seeds or roots were there before the coming of Islam. It was a natural or genuine force of resurgence of faith, a search for new moorings or a process of renewal, which was bound to emerge anyhow, sooner or later, in some form or the other. In its origins at least, it was not a reaction to the coming of Islam or Christianity for that matter.

It would appear that in the long history of the sub-continent, there came many a time when most of the people were seeking a haven of peace and harmony, spititually if not in material terms, through the search for and assertion of certain fundamental truths. They were in search of some sort of a new, "living" faith or set of faiths based on the concepts of mutual adjustment, harmony and liberation, different from what was then being preached or practised in the organized sectors of religious orthodoxy or ritualism. They were also in search of some simple basic human and moral truths. Thus a cardinal faith in the ultimate benevolence and supremacy of a "Being" far above them, their common creater and protector, was reaffirmed, with an equal faith in the need for love and peace amongst themselves. These became the two main planks of their *bhakti* or the code of religious beliefs and the chief sources of inspiration for their hymns and songs. Co-existence was their creed ! Humanism their message !

SONGS OF DEVOTION & PLEAS FOR SOCIAL REFORMS

Singing came to them naturally. Singing of devotional songs, and singing together. Naturally they could not sing so well or so enthusaistically in the old classical styles or classifical languages. Thus the *Bhakti* movement became the natural and spontaneous nursery of the various Indian dialects or what were to be called "vernaculars" later on, and more recently in our own days what are called the 'regional' languages. Where would have been the richness and variety of literature or the arts of song and dance or the proud glories of temple architecture and plastic embellishments but for the movement of *Bhakti*, of faith and devotion ?

It would also appear that the *Bhakti* was also a movement for social protests, (if ever there were any visible elements of protest through the long period of mediaeval times) But surprisingly, it was not "an anti-establishment" or "anti-government of-the-day" sort of protest, at least to start with, though occasions came when the founders and leaders of the various groups of the *Bhakti* movement found themselves in conflict with or under the seige and seizure of the then established political and military rulers (witness the Mughal era) Their protest was against the tyranny of absolute power and of rigid dead tradition, and against social inequity and insecurity.

More often than not, each new surge or sect of *Bhakti* would begin with the questioing of the existing situations or ways of life by a rebel or non-conformist; the search for possible alternative, the discovery of some basic truths *suo moto* or with the help and intervention of a *guru*, and then the enunciation or proclamation of the "new path" through simple hometruths, songs and sayings at prayer meetings and congregations.

By and large, the *Bhaktas* and their followers chose their own quiet and peaceful ways. Though ultimately divided or split into sects, often closed to others and exclusive, with heated enunications and arguments in favour of each, this resurgence of religious faith and fervour did not preach nor practice mistrust or malice or mischief against one sect or group and the others. Instead, it became a cementing and harmonising force.

Yet another interesting feature of this movement was that it was not based on, nor did it preach the path of total "renunciation" or *sanyas*, or running away from the wordly chores or cares and comforts for the householder, except for a few select leaders or their close followers or disciples. For most participants it was the middle path of moderation, suitable for house-holders and for the common people.

Various *Bhaktas* unwittingly became leaders of the masses who followed them and sought salvation or happiness here on this earth, through their *Gurus*' teachings.

These have been some aspects of the *Bhakti* movement which have aroused my curiosity during recent months in the wake of the recent upsurge of religious revivalist "fundamentalism" and 'terrorism. Perhaps other readers of this journal may also have often felt curious or intrigued about the *Bhakti* movement. We extend an invitation to our readers, contributors and reviewers to share whatever knowledge they have about the history of the various faiths and regional sub-cultures of the Indian people as revealed through the many-splendoured *Bhakti* movement.

Let this be a renewed effort for the re-discovery of our lost national (or fragmented) identity. —*B.H.*

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A MEASURE OF TIME & OTHER MATTERS

INDIA by **Al-Biruni**

(An abridged edition of **Dr. Edward C. Sachau's** English Version) **ed. Qeyamuddin Ahmad**

Review by Aparna Sharma

The book was originally written in Arabic by **Al Biruni** who came to India mang centuries ago, studied Indian philosophy and expressed his views on contemporary Indian literature, philosophy, customs, geography and chronology. The original book was published in 1885-86. Later, it was translated into English by Edward Sachau. Sachau's version was translated into Hindi by Sitaram and, then by Rajani Kanta. The book, as has been mentioned by Ahmad in the preface of the present book, has also been translated into Urdu, Bangla and Russian.

The present is an attempt to put Al-Biruni's views in a concise and lucid form, which has been done with considerable success. The editor has removed form the present edition all those details which have become irrelevant now, 1000 years after the book came to be written. Ahmad's remarks about Al-Biruni given in the Preface are correct and relevant.

Like the original, the present book contains eighty chapters. Its 49th, 50th, 51st and 52nd chapters are devoted to discussions on Indian calendars and calculating methods. In the openig part of the 49th chapter, Al-Biruni defines the term 'era' and refers to its general characteristics. Al-Biruni rightly asserts that the figures representing the years since the earth came into existence, the total age of *Brahma*, the years of the *kalpa*, and the number of *manawantaras* were very large. Even Indians found the figures big and inconvenient, with the result that the eras started later, the total years of which did not go beyohd four figures, became popular and current, while the older eras the years of which ran into large figures, remained in use only in calendars and religious books. Even today, people use only those eras which date from historical incidents and the number of years of which do not go beyond four figures.

SHAKA ERA

In this chapter, Al-Biruni writes that the *Shaka* era began with King Vikrama's killing the Shaka King. Al-Biruni asserts that this Shaka King was a tyrant, with the result that, at his death, the ruled people felt relieved, and started counting the temporal distance of incidents from the day of his death. But the inferences historians have drawn from their researches and other calculations are not in agreement with Al-Biruni's assertions. For instance, it has been researched that the Shaka era was started by the Kushana king, Kanishka, rather than by the Shakas, and that even Kanishka only revived it, as it had originally come into existence much before him. This era which later on came to be known as the Shaka era, came into existence and use some time between 145 B C and 100 B.C. according to Dr. Jaiswal, in 100 B C. according to R.D. Banjerji, in 95 B.C. according to John Marshal, and in 85 B.C. according to Van Vizak.

According to Al-Biruni, the Shaka era began 135 years after the Vikram era, which began 78 years before the Christian era. In this regard, M. N. Shah has opined that the first year of Kanishka was the 201st year of the old Shaka era, and that Kanishka came to the throne in the year 78 A.D., when he began the new Shaka era. Al-Biruni's opinion is rejected for the reason that the Shaka era had been founded by the Shaka king himself, rather than by one who murdered him, and that the king named Vikramaditya started the Vikram era rather than the Shaka era.

GUPTA ERA

Regarding the Gupta era, Al-Biruni writes in the 49th chapter of his book that, according to the people, the date of the end of the Gupta, who were oppressive though mighty, became the beginning of the Gupta era. Al-Biruni's assertion that the Gupta era dates with the end of the Guptas is untenable, as in our country, a new era begins with the founder's birth, coronation or conquest, rather than with his death. If the Gupta era was started at the end of the tyrannical Guptas, it could not have been named as the Gupta era; on the contrary, it should have been named after the new conqueror. All this makes it clear that Al-Biruni had failed to understand correctly the Indian practice of founding new eras.

WHAT HAS BEEN OMITTED

In order to abridge the book, Qeyamuddin Ahmad has rightly left out its portions which are not of much relevance today. For instance, he has rightly excluded from his edition the ancient and big-figured eras of the Hindus like the era dating since the days of Rama, the era beginning with the present Kalpa, the Kali era, and the Kala Yavan era. But Ahmad's retaining the Yazdajirda era is unjustifiable, since he has left out the years of the Indian eras corresponding to the 400th year of the Yazdajirda era (which Al-Biruni has given) and because the absence of these details can confuse the reader as to the correspondence between this era and the Indian eras.

Ahmad's retaining in his book episodes like the Origins of the Dynasty of the Shahs of Kabul, the Tibetan Dynasty and the Brahmin Dynasty is also not justified as they serve no useful purpose. Ahmad has rightly excluded from the 50th chapter of his edition details like the Cycles of the Planets, *Kalpas*,

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A MEASURE OF TIME & OTHER MATTERS

Four Ages, and the tables showing their revolutions, as at present, these matters have their relevance only for astronomers.

Likewise, he has rightly excluded from the 51st chapter of the book, discussions on the 'leap month' as the leap month, the length of the year and the like have been changing in the light of scientific discoveries. Similarly, he has rightly excluded from his 52nd chapter, the ways of finding out the 'leap month' and the theories of Arya Bhatta, Pulitsa and the like. Ahmad has succeeded in making Al-Biruni's book quite easy to read and comprehend in these respects. Ahmad has considerably abridged this and the 53rd chapters.

SOME CONTRADICTION

There are some contradictions in Al-Biruni's various statements For instance, on the one hand, he cites passages from the *Vedas*, the *Puranas*, the *Smritis* and the *Maharbharata* and discusses in detail Hindu views. On the other hand, he states in the first chapter of the book that the Hindus look down upon the Muslims and do not let their scriptures even be touched, not to speak of being studied by the Muslims. If the Hindus had been strict enough not to let the Muslims even touch their scriptures, Al-Biruni would not have been able to study them as intensely as he did.

RELIGION AND PHILOSOPHY

In the next six chapters (chapter VII to VII), Al-Biruni discusses Hindu religion and philosophy. He cites passage from *Bhagvadgita*, *Vishnu Purana*, Patanjali's book on *Yoga* and, *Sankhya Yoga*. Al-Biruni then discusses topics like the aspects of the Divine Being, the oneness (non-duality) of the Divine Being and Nature, the concepts about human Soul, Rebirth, Heaven, Hell and Salvation. Qeyamuddin Ahmad has abridged these chapters, no doubt, but he has not excluded from them any vital part of discussions.

SOCIAL LIFE AND CULTURE

In chapters from the 8th to the tenth, Al-Biruni discusses the Hindu social life including the caste system, *Varna* system, and various occupations of people. In the eleventh chapter, he discusses the Hindu practice of idol worship and even though he asserts that it is the uneducated Hindus who indulge in it and that it is quite natural for human beings to worship idols, he mocks at the Hindus worshipping idols. Qeyamuddin Ahmad has abridged the chapter considerably, but without eliminating relevant details.

VARIED BRANCHES OF KNOWLEDGE

In the chapters from XII to XVII, Al-Biruni discusses various aspects of the then pool of knowledge in India : Hindu religion, *Indian* literature and grammer, astrology, ways of weighing and measuring, scripts, mathematics and customs. He goes into adequate depth into the pool.

In the 23rd chapter, he discusses India's geography. In the 18th chapter, Al-Biruni mentions several strange animals including the four-eyed deer and the *Sharabha*, an animal which, according to him, was able to tear an elephant into pieces. It is quite possible that such "strange" animal existed in India in the days when Al-Biruni came here.

ASTRONOMY AND THE ORIGIN OF THE UNIVERSE

In the 19th chapter. Al-Biruni discusses Indian astronomy. At one place, he writes that on account of a misunderstanding, the Hindus believe the "suns" to be twelve in number, on account of the fact that in their language, they have twelve words for the sun. However, recent researches have led even the modern astronomers to accept that there exist a large number of "suns" in the Universe and each of them has a large number of planets and sub-planets revolving round it.

In the 32nd chapter, Al-Biruni has given the Indian views on how the Universe came into existence and how time is calculated. According to Al-Biruni, the Hindus regard Nature as something which has always been there and assert that everything in the Universe has its utility.

A MYTH

He supports his assertion by quoting an anecdote that the sage Vishwamitra created the buffalo so that it might provide men useful materials of good quality. Al-Biruni has not given any source of this story, though at present not even a folk-tale to this effect is available anywhere. Ahmad has included in the book this story as it is, without giving any comments of his own. L. P. Sharma in the book *Pracheen Bharata* and Rama Shankar Tripathi in his book *Pracheen Bharata ka Itihas* observe that the buffalo was in existence in India in the ancient days of the Indus Valley Civilization. Vishwamitra is believed to have lived during the days when the Aryans were engaged in developing their civilization, centuries later than the days of the Indus Valley Civilization, so there is no ground to believe that it was Vishwamitra who created the buffalo.

THE FOUR YUGAS

It is in chapters from 33 to 43 that Al-Biruni discusses India's time-measuring systems and various calendars. In the 43th chapter, he mentions the four *Yugas*, namely *Satyuga*, *Treta Yuga*, *Dwapra Yuga* and *Kaliyuga*. At places Al-Biruni uses the word '*Krita Yuga*' as a synonym of the word '*Kaliyuga*' and describes it as having those very features which have been described in the Hindu scriptures as the features of *Kaliyuga*. Al-Biruni says that when the *Krita yuga* comes to end,si nful ways meet their end and a virtuous period begins. But in the Hindu sctiptures, '*Krita yuga*' is regarded as the synonym of '*Satayuga*' and virtuous ways are associated with it.

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INDIA : A KALEIDOSCOPIC MYSTERY

Joy Beudette Cripps :
INDIA : WHERE LIFE REVOLVES AROUND THE WELL (1986-87)

A Writers' Workshop Redbird Book (1988)

Reviewed by Tejinder Kaur

Here is one more addition to the world of English Litetature, of an Indian Experience in the tradition of Rudyard Kipling, Walt Whitman, E. M. Forster, V. S. Naipaul and a few others. Giving an account of her experiences during her visit to India, Joy Beudette Cripps has them recorded in her poems, collected in the book *India : Where Life Revolves Around the Well*

We find in this book a kaleidoscopic picture of India in its various moods and colours, especially of big cities like Madras, Bangalore, Mysore, Delhi, Jaipur and Bombay seen through the eyes of an Australian woman poet. Joy Beaudette Cripps Oceania Regent for Poet International, came as a rspresentative for Australia to 9th Congress of Poets, Madras in 1986, and was later at Mysore University in 1987. The poetess then travelled about, through various parts of India, mainly on an Indian Rail Pass; and like V. S. Naipaul, she carried with her impressions about India, given to her by her father through stories about India.

PERCEPTIONS : PARTS OF THE WHOLE

However, unlike Naipaul, she does not evaluate India on the basis of the data of values she carried with her from Australia, nor does she assert her account of India to be taken as the total picture of India. The poetess is rather frank enough to call her accounts as "perceptions", "parts of the whole", "flickerings" and "readings" of Indian life; and she also asserts that as a traveller, her mind is not like "closed doors." Rather, what we find here is "the awakening to new sights and sounds, through thoughts ..".

All the forty-five poems, with a brief account of Mysore University, are a kind of "Meditation" and "Perception" of India's beauty and life in its variety; a country which, to her, appears neither as "an area of darkness", nor as "a wounded civilization", but it is "a land of mystery" for her. Though the observations of the poetess on the mystery of India during her journey by various modes of conveyance *e.g.* rail, bus, and auto-rickshaw, from Madras to Bangalore, Bangalore to Mysore, Mysore to Madras, Madras to Delhi, then Delhi to Jaipur, and then to Bombay, and at particular places in these cities, are conveyed in a very picturesque manner with minute details of the pictures seen around, yet the image of her experiences narrated is very limited, indicating the limitation of her perception. At all the places, she is more or less fascinated by the silk saris, black long hair of women, the bougainvillea, quiet, calm and spiritual atmosphere in the temples; or she is sad to see the child beggars at all the places, children of seven and eight washing dishes in big restaurants, children crying with hunger; or her vision is stuck at the filth in the streets, cows and pigs straying and cowdung cakes drying. No doubt, we find the description of all these things made vividly.

AT THE PANGHAT—Village Well

The title of the book "*India : Where Life Revolves Around the Well* arouses our expectations of seeing a description of the wells and the life-style around the wells, but the references to the wells are found only in four or five poems : "women carrying pots of well water", "after rainy season a new well is dug", "water spills from the well, pumped", "water from the well, cool elixir of life", and a few others. Hence the title sounds misleading, because the poetess has got much to say on other aspects of Indian life.

FOR PEACE & AMITY

There are a few poems in this collection about the Australian Aborigines, Mother Teresa, and "Peace and Amity". Actually, her aim is to give a call for International Understanding; she believes that peace and strength in poetry can bring "countries together in the cause of true friendship and inspiration international." She appreciates this kind of initiative taken by India for organising such a conference of poets. Thus, literature in her view, can perform the function of bringing in "peace and amity", in which organizations like the U.N.O. and NAM have failed.

... & HUMANISM

In fact, there is a deep sense of responsibility entwined with the Australian visitor poet's account of the life in the metropolitan cities of India which are pillars of advanced civilization. She ironically pictures the coolie who "carried the load uncomparable to humans" but who incidentally is not "a weight lifter" competing for success in sports, but is forced to carry the over-burden of existence. Similarly, she is moved at the sight of the women labourers working for the construction of roads, bridges and dams. Her full sympathies are for the "little child of seven" who "cleans the dishes/then wipes away table." She gives a clarion call to the poets in forceful words :

> "For Jaipur's needy children, no education
> "Re-Birth" to educate poor Indian children
> Poets lift up your heart, here is vocation
> Share as precious water literary dedication."

At such places, the vision of the poetess transcends the limited orbit of her personal observation and becomes cosmopolitan and humanitarian.

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INDIA : A KALEIDOSCOPIC MYSTERY

STYLE & IMAGERY

Stylistically also, these poems are a kind of Meditation, where most of the time, the logic of reason disappears, but the mental flow as it passes in her psyche is depicted as such which, on the surface level, appears to be illogical. But it goes very well with the way her mind works when she looks outside. Hence, most of the time, no full stops (periods) are used, thus flouting the conventional techniques of poetry writing. In order to transmit the objects and experiences of a different culture in English language, the poetess has "dislocated language" into her "meaning" by coining her own vocabulary like "we bused to Brindavan", "travel Goddess", "Vegies", "No pension retirety", "orange country" and a few others.

The poems are also rich in Keatsian image-making quality. The images of a "coconut vendor", of a "black bicycle" that "wears a green plastic seat/a waterproof coat under clips/also two bells and a mirror", and of the experiences of travelling by local buses, taxi-cabs, mini-bus, and auto-car that run "at frightening speed" with bumps and thumps on Jaipur roads and give a feeling of "a little like a salt or pepper shaker" are memorable, and typical India in nature.

The projection of Indian life, both of its beautiful and ugly aspects, as it emerges from the travel experiences and observations of the Australian poetess comes out alive. But certainly the India that emerges from Joy Beaudette Cripps' poems is not the one where "life revolves around the well"; this is an India which appears to different travellers differently, "a land of mystery", difficult to be explained in any one way. Of course, the spiritual serenity, warmth and love in Indian hospitality that are cherished by this poet will keep on fascinating and attracting the travellers from abroad. Joy Beaudette Cripps's attempt at portraying Indian life, though on the basis of her very little experience, undoubtedly adds to every reader's perception and conception of India.

Dr. Tejinder Kaur is a faculty member of the English Deptt. Punjabi University, Patiala.

MAN, WOMAN & FRIEND

—by Karnail Singh

The proof of a man
Is the man himself
Flattered he may be
By power and pelf!
Twenty sureties
Can he stand,
The house of God
He has manned,
Ulysses and Hercules
Run his errands,
The sureties but
Lose their weight
When one morning
He comes in haste
Dressed in white
And wearing a gown
Whose silvery laces
Begin to frown—
His foamed lips miss a moan,
'Will you stand surety for me?'

The proof of a woman
Is the woman herself
A Helen, a Cleopatra
A sweet sound self—
Professing to love you
'Hell with he's.'
Caught in quotidian
Day and night
The pillow played out
With all her might
Lo! the paper headlines
Her sudden flight
With a nigger
On Sunday night,
The neighbours swarm,
No question posed :
'Your tragedy is great.
Take calmpose.'

The proof of a friend
Is the friend himself—
He may sigh
When you sigh
And say 'why'
With your why.
'Of self-same stuff we are,'
The words he tries
Just to pry into
What you are.
Thanks to the season
Its rhythm removes
The outer layer
The onion but shines
And stares
The wanton season whistles ahead
And from next to next
Off the players peels
Stripped naked
Chummy takes to heels.

Dr. Karnail Singh is Head, Department of English, Khalsa College, Amritsar.

(Continued from page 4)

A MEASURE OF TIME & OTHER MATTERS

ON MIXED MARRIAGES

In chapter 69, Al-Biruni maintains that in the case of an inter-*varna* marriage, the child was treated to belong to the *varna* of the mother. He illustrates his statement by saying that if a Brahmin boy married a *Shudra* girl, their child was regarded *Shudra* rather than as a Brahmin. Such practice might have existed in some tribes; it did not exist in the cultured sections of society Even in the days of the war of Mahabharata, the children born of inter-caste marriages were treated as the members of their father's *varna*. Moreover, inter-caste marriages were frowned upon and discouraged.

At the end of the book, Ahmad gives Notes in which he explains difficult words, and the technical terms of some social organizations and religions. He has also incorporated information about the writers whose books Al-Biruni treated as his source of information. Most readers will find these details useful.

Ms. Aparna Sharma is a young Research Scholar of Meerut University now residing at Pant Nagar (U. P.).

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ETHNIC CONFLICTS IN SOVIET UNION

A Report by Asghar Ali Engineer

I was invited by the Institute of Oriental Studies, Moscow, to deliver lectures on ethnic conflict in India. **Prof G. G Kotovsky**, Dy. Co-Chairman, Indo-Soviet Joint Commission was instrumental in arranging the talk. The Centre for Indian Studies is a part of the Institute of Oriental Studies and its chairman is part of the Institute of Oriental Studies whose chairman is **Anatoly A. Kutsenkov**. Needless to say, in view of emergence of ethnic conflicts in Soviet Union in recent years, the Russian scholars are interested in better understanding of this problem in other countries, specially in India, which is a vast mosaic of various castes, communities, languages and cultures.

GLASNOST & ALL THAT .....

Though *glasnost* is certainly not responsible for the emergence of ethnic problem in Soviet Union, but it must be said that it has certainly enabled the aggrieved ethnic or national groups to express their feelings; and some of them have done so quite aggressively, and in certain cases as aggressively as in India. Thus though it would be naive to blame *glasnost* as the main cause of ethnic problem in Russia, one need not deny its instrumental role. It has undoubtedly made people extremely bold in giving vent to their feelings. It is undoubtedly a revolutionary change.

I had been to Soviet Union in 1984 as well. That time, people sometime wanted to, but did not venture to speak. They would, at best, hint at what they wished to say, but would not make it bold to directly express. This time there was a world of difference. Now people themselves volunteered to speak, even when not solicited. It appeared as if people were eager to give vent to their long suppressed feelings. There was nothing on earth on which they were not prepared to speak. Bureaucracy wns the common target of attack. Many do not spare even socialism; they blame all their ills to it. There are some who feel that only 'unbirdled capitalism' and 'open market competition' can solve their economic problems; While others are pinning their hopes on cooperative enterprises which are being officially encouraged.

At times, one feels there is general confusion theses days in Soviet Union on questions ranging from ethnic to economic. *Glasnost* has, as if were, caused a sudden disappearance of direction. No body knows what is happening. Everything appears to be topsy-turvy. Deep economic crisis has added anguish to confusion. The economic crisis in a way is also responsible for sharpening ethnic conflict. Economic crisis has also thrown up certain political questions which are difficult to resolve. Ethnic feelings are related to these difficult-to-resolve political questions.

ETHNIC URGES : ARMENIANS IN AZERBAIJAN

Soviet scholars have begun to realise that "ethnicity" has its own autonomy. This social category keeps on reproducing itself. Though it is accentuated by economic crisis or political development, it can emerge on social scene without direct relationship with either of them The conflict between Azerbaijanis and Armenians on Nagorni-Karabach district is a case in point. This problem in Russia has arisen out of historical memory. The Armenian Christians were persecuted by the Turks during the nineteenth century. This historical memory could not be wiped out by the decades of socialist rule As soon as political control was relaxed during *glasnost*. the conflict re-emerged on the surface. The district of Nagorni-Karabach has a majority of American Christians but it has been included in Azerbaijan.

The conflict has been greatly aggravated, which the authorities are finding difficult to control. The talk of "working class solidarity" proved to be a myth when the workers of two regions went on prolonged strikes to press their respective claims; not that working class solidarity is not desirable, but one has to give due consideration to ethnic feelings, emotional as opposed to the thought categories. In human affairs, emotional category feeling often prevails over thought 'category." The ethnic feelings in Armenia and Azerbaijan were running so high that when the earthquake took place in Armenia, the Azerbaijan people celebrated It was shocking, but nevertheless true. Thus, one has to accept the autonomy of ethnicity. It would not do, as some Marxist scholars often did, to treat "class" as primary and ethnicity as secondary category. The former cannot subsume the latter. Had class feelings been so overwhelming as generally assumed by leftist thinkers, ethnic problem would not have arisen in the Soviet Republics.

BETWEEN UZBEK & GEORGIAN TURKS

Ethnic conflict has erupted not only between Armenians and Azerbaijanis, one Christian and other Muslim, but also between Uzbek Turks and Georgian Turks, both of whom are Muslims. Thus it shows that etinicity transcends religious barriers as well. The Pakistani experience also bears it out. There the Sindhi Muslims are fighting against Pathans. It is interesting to note that in both these countries. *i.e.* Pakistan and Soviet Union, the ethnic groups following the same religion are at each others' throats more because of political and economic factors than anything else.

While throwing light on this conflict: the Soviet scholars told me that during the Second World War, the Georgian Turks were deported by Stalin for their suspected complicity with the Germans. They were

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settled in Uzbekistan. This was resented by the Uzbeks. Moreover, the Georgian Turks, they told me, are far more hard-working and enterprising than the Uzbeks who are comparatively lazy. The Georgian Turks thus made much more progress than the Uzbeks, which is now being resented by them *i.e.* the Uzbek. Recently, there were bloody riots between the Georgian and the Uzbek Turks, specially in Ferghana region. I was told that before these riots, there were religious demonstrations by young Muslims in Uzbekistan. The Uzbeks are now demanding that the Georgian Turks should be sent back to Georgia or somewhere else.

This has close parallel to our own Assam problem. The migrations of Bangla Deshi Muslims is resented by the Assamese. While investigating the Neili riots in Assam in early eighties, I discovered that the main reason of resentment by Assamese of these so-called Bangla Deshi Muslims was that the Bangla Deshi Muslims were far more hard working and enterprising; and they produce on *char* (marshy) lend what the Assamese cannot on fertile land. Also, Bangla Deshis are quite enterprising and make faster buck through money-lending business, and in the process, acquire tribal land. It seems that human problems are the same everywhere.

A RELIGIOUS LEADER'S VIEW

As for the fight between Uzbek and Georgian Turks, I tried to explore the feelings of the religious leader of Uzbekistan, **Mofti Mohemmed Yusuf** who happened to be in Moscow at that time. As usual, the Mufti had no appreciation of the political and economic dimensions of the problem. He thought the strife was the result of there being 'bad Muslims'. Had these Muslims followed the basic teachings of Islam, such a conflict would not have broken out between them. He also felt that there was no proper spiritual development among Muslims. He also said that the *Ulama* tried their best to prevent rioting, but did not succeed. Had it been merely religious problem, the appeal by the *Ulama* would have mollified the feelings, which did not happen. He also accepted the role of rumours There were wild rumours which played havoc. The Meskiti (Georgian) Turks are now so frightened that they are trying to migrate to other places. However, the Mufti praised the Government's role. The Government tried to assure the Georgian Turks and persuaded them not to migrate and it did have some effect on them

MONOPOLY OF POWER

This brings me to another important point as far as the ethnic conflict in Soviet Union is concerned. Both the polity and economy in Soviet Union has been of a "non-competitive" model (at a micro level, of course). It is quite unlike India. The Soviet politicians do not exploit ethnic sentiment as caste and communal sentiments. It is because we in India have a competitive political model. There are plethora of political pluralism there. Such a demand is forthcoming, but still it is the Communist Party which has monopoly of power. There is no question of its competing with other parties. The Central Government too, though it has to balance between different ethnic demands (as in the case of conflicting demands of Armenians and Azerbaijans on the Nagorni Karabach district) does not manipulate regional or ethnic feelings, as often happens in India, or in India or in Pakistan, Sri Lanka etc. There is no question of placating feelings of this or that group. One, of course, does not know what pattern of political behaviour would emerge once pluralist and competitive political model is adopted there.

UNEVEN DEVELOPMENT: AT THE ROOT OF CONFLICTS

In capitalist system, one of the contributing cases of aggravation of ethnic feelings is uneven development. Some regions, castes or communities develop more than other regions, castes or communities. This gravely affects inter-communal or inter-ethnic relationship and often assumes violent forms of conflict. Also, any economic development—socialist or capitalist—results in recognition of the economic and socio-political statuses of castes, communities, ethnic groups and classes; and this recognition of status is bound to generate conflict and violence. It has also often been theorized that when development takes place under capitalist frame-work, it results, more often than not, in caste, ethnic or communal violence due to its use and the nature of development and, when the development takes place in a socialist frame-work, it often results in "class" rather than "ethnic" violence.

However, it would be difficult to maintain that the development in Soviet Union has been quite even. The economic development there too seems to be uneven, at least region-wise. Noted economist, **Y. Yakovats** thinks that, for many decades, the Soviet Union had a drastically centralized policy of distributing its production forces, with priority given to defence and heavy industries, and hence a disproportionate development of many regions and their one-sided economies. Parts of the Soviet Union are in dire dependence on each other, with the volume of cargo haulage swollen beyond recognition—an unjustified pattern. The Soviet Union has 2.2 times more cargo traffic per national unit income than the United States, while they were equal in 1950.

Prof. Anatoly A. Kutsenkov, Head, Centre for Indian Studies, also maintained that they tried to eliminate economic unevenness, but did not fully succeed. Uzbekistan, he said, is mainly cotton-producing, and its level of industrialization is comparatively low. Other examples could also be cited. In some cases, the level of difference is quite marked. He also said, and it has close parallel with our ethnic

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IN SOVIET UNION

situation, that deficit economy, unemployment and increased competition result in people organizing themselves not on *class* but on ethnic and kinship lines.

ROLE OF LANGUAGE

Prof. Kutsenkov also pointed out that there has also been a problem of the Russian language which is most advanced and is feared by some nationalities. In Uzbekistan, he said, they do not know their own language and have to study Russian, which hurts their national pride; and this trend is increasing.

MIGRATIONS & NEW MINORITIES

It is also interesting to note that in any developing economy, migration also causes lot of ethnic or regional tensions. The Russians have migrated to various regions as industrial workers, technicians and officers. This is an important problem in Baltic Republics like Latvia and Estonia. The Latvians and Estonians feel that they are being outnumbered by Russians. In Pakistan, Sindhis have similar grievances against *Muhajirs*, Pathans and Punjabis. In Estonia, Estonian language is now being made compulsory for all, not Estonians only. Thus, linguistic tension has developed in Estonia. The ethnic Russians are denouncing this legislation of making Estonian compulsory as discriminatory. The Estonian legislators, on the other hand, argue that the new laws are necessary to protect Estonian national identities. They also strongly feel that, if the present trend continues, the Estonians will become a minority in their own Republic by the end of the century.

Migrations are causing similar problems in India. Whenever migrant population increases, the local people launch a movement. The whole Assam movement was fuelled by anti-migrant sentiments Bombay also saw violent Shiv Sena agitation in late sixties against the migration of South-Indians into Bombay city and threatening job prospects of the people of Maharashtra. Sons of soil theory has been condemned in our country as chauvinistic regionalism, but strangely enough, we find similar phenomenon going on today in the Soviet Union. It appears the problems of development are not very different in different countries.

THE DEVELOPMENT PROCESS : DISSATISFACTION AND MISTAKES

However, it would be necessary to make one distinction between India and the Soviet situation.

In Soviet Union, a concerted attempt was made to distribute the available resources equitaby. Its process of development has been undoubtedly informed of social justice. The benefits of capitalist development have hardly trickled down to the lower strata of Indian society. More than 40 per cent of our country men live below poverty line and those above it, also make marginal living.

Such disparities cannot be thought of in Soviet society. The achievements of socialism are for anyone see to. Basic needs of all people are well taken care of. This is just unthinkable in India with its persisting grinding poverty and a high level of unemployment.

However, human aspirations have their own momentum. The needs fulfilled generate new needs. And this goes on. An element of dissatisfaction always remains; and the Russian are no exception to this rule. So it is difficult to maintain that acute economic injustices are creating inter-ethnic tensions. But still there are economic disparties which, after all, lead to some tensions. **Agadjanov Sergei Gragoriovitch** pointed out the lot of different people united under the Czars, and these people were at different stages of development, In the northern part, the people were at the primitive stage, and the most developed part of Russia was its Central part and Baltic regions, Ukrania Maldavia etc. These latter parts were quite developed. There were 100 nationalities and more than 750 spoken languages. The Czarist policies were most reactionary, and they sought to suppress the nationalities.

NATIONAL UPSURGE

Also, grave mistakes were committed during the Stalinist regime, said **Gregoriovitch.** Lenin stood for a true federation of sovereign nations, all nations enjoying equal rights, whereas Stalin wanted only national autonomy, and in fact, that meant centralization of power and minimisation of power to the people. Thus, history has played its own part in aggravating ethnic situation. Here it would be interesting to quote from the Russian Social Democratic Labour Party Resolution of 1917 which, among other things, said :

"The Party demands wide regional autonomy, the abolition of tulelage from above, the abolition of a compulsory state language and the determination of the boundaries of the self governing and autonomous regions by the local population itself based on economic and social conditions, to conditions (for) the national compositions of the population, and so forth."

It further stated :

"The Party of the proletariate decisively rejects what is known as 'national cultural autonomy', under which education etc. is removed from the jurisdiction of the state and placed within the jurisdiction of some thing in the nature of National Diets. National culture autonomy artificially divides the workers in one locality, and even working in the same industrial enterprises, in accordance with their adherence to a particular 'national culture'; in other words in strengthens the ties between the workers and bourgeois

(*Continued*)

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cultures of indivividual nations, whereas the aim of national democracy is to strengthen the international culture of the proletarist of the world."

The party resolutions had declared correct intentions, and had Lenin lived longer, it perhaps would have been implemented in its right spirit also. However, that was not to be Prof. Kutsenkov also pointed out in this respect that many injustice were done in Stalin's time German Tatars etc. were deported wholesale from their places. The nationalities as a whole were not at fault; and yet they had to pay as "a nationality as a whole.

Prof Kotovsky also pointed out that feelings in the Baltic Republics are running very high. Political leadership in this region is following extremist policies. They are fanning national feelings We Marxists, Prof. Kotovsky said, have underrated the ethnic and communal feelings. In fact, these feelings are very strong. Thousands and thousands can be mobilized on this basis. Marxists, Prof. Kotovsky said, must also accept this fact. *Perestroika*, he said, is opening new vistas for such national feelings.

RUSSIAN MIGRATIONS & CONTROL UNDER CZARS

Prof. Kotovsky also pointed out—and it was something I was specially interested to know—that there is no problem between Muslims and non-Muslim on religious basis. Kirgiz, Tajiks, Turkmens, Kazaks, Azerbaijanis and Uzbeks offer the background to this. These areas were undoubtedly conquered by the Russian Czars. But the degree of migration of Russians to these areas was limited. Russians migrated only to urban areas. They did not penetrate to rural areas and captured land. Also, the Czarist policy was not to antagonize the Central Asian Muslims They, on the contrary, tried to win over their feudal elite to maintain their own hegemony.

AFTER THE REVOLUTION

Also, Prof. Kotovsky pointed out that the local populations did not make revolution It was the Russian army which made revolution in Central Asian region with some local support Russians began to migrate to this area in large numbers only after the Revolution and specially after the Second World War. Most of them came for industrial projects as workers or technians. It is for this reason that local people in Central Asia are still mostly either in agriculture or in administration. Industrial working class is constituted by Russias, by and large. He also pointed out that the official policy was to promote local language, but the local upper strata sent their children generally to Russian schools. But when the new inielligentsia, educated in local languages, came up, they started resenting Russian domination. In Central Asia, Prof. Kotovsky said, it was more ethnic than religious strife.

THE NATIONAL QUESTION:

SELF-DETERMINATION

I also had interesting and frank discussions on ethnic problems with other scholars like **Prof Pavlov, Prof. Redko, Prof Metrokhin** and **Prof. Gafurova.** All of them maintained that national question is still most important and *perestroika* has given it a sharper edge. They also maintained that during twenties and thirties of our century, there were many achievements, but problems do not stop They keep on cropping up. A backward nation had leaped forward. All the decisions could not be expected to be correct. They felt that main mistake was that emphasis was on territorial question, and not on self-determination. The main stress was that nation was within its territory Thus, when backward nations acquired more education and political power, they started feeling discriminated against as their consciousness grew and their national pride soared up.

& ECONOMIC PROBLEMS

We are now living through the days af *Glasnost* and *Perestroika,* People of non-Russian nationalities now openly talk of great Russian chauvinism. We agreed it was a product of Stalinism. But they also felt that Russian economy as a whole is well-integrated. If a nationality decides to secede today from Russia, it will have severe economic problems. Baltic Republics, where the national feelings are most acute, are not well developed industrially, though they have made good progress in the agricultural field. If they secede from Russia, they will find themselves industrially very backward. They may even find it difficult to exist. Uneven development is a fact of Russian society today. Things might change after *perestroika*, but it would take quite some time.

The scholars also admitted that there is a big gap between Marxist theory and actual practice. They felt that a new vision and new approach are required to solve the national question. Some immediate solutions are needed. One cannot think of permanent solutions right now. One does not know what will be the state of affairs in the long term.

Some of these scholars felt that Russians gave much to other Republics; they worked hard for their industrialization. They migrated to far-flung areas. Prof. Redko raised the question as to who developed them ? But today these Republics are asserting themselves. Some of them even want to secede from Russia. It was also pointed out to me that no doubt the right to secede from Russia is enshrined in the Constitution, but it is a declaration of intent rather than an enforceable right in the court of law. It is doubtful, one scholar pointed out, whether any Republic can go to the Soviet highest court and ask foi enforcement of the right to secede.

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PARALLELS & DIFFERENCES IN SOVIET & INDIAN SITUATIONS

Thus it would be seen that there are both specificities and differences in Russian and Indian ethnic situations. The problem of ethnic conflict, it must be noted, is pretty serious in Russia today. It is far from resolved under "socialist system" as many of us used to think. Socialist theory undoubtedly has many virtues, but its practice throws up many problems : among them are also human and psychological. Also, it must be noted that social justice is not merely a matter of intention, it is also a matter of perception. What is thought to be social justice may not be perceived to be such and hence, problems arise. Undoubtedly much was sought to be done for development of various Republics, as pointed out by some scholars. However, it was not perceived to be enough by the people of these Republics, and hence tensions are arising now.

It is also important to note that development in a democratic frame-work is qualitatively different from development in an authoritarian frame-work. Russia has now begun to discover at its cost, that democratic frame work leads to assertion of rights, and assertion of rights leads to inevitable conflict. Thus, in a democratic frame-work, conflict cannot be avoided; though it can be minimized, if the state plays proper role. Here, it is also necessary to note that unlike India, Russian state is not playing any role in aggravation of communal or ethnic conflict. It is, on the other hand, trying to minimize it by cautious interventions. In Russia, still there is no pluralistic, competitive democratic model and no need for manipulating ethnic sentiments to grab votes. Also, the socialist theory has produced qualitatively a different society and polity. However, now Russian society is witnessing acute ethnic conflict which, though not the product of political manipulations, expresses the new aspirations of various ethnic groups.

[—*Reprint of Occasional Paper No. 1. Vol. 6*]

Dr. Asghar Ali Engineer is Founder Director of the Institute of Islamic Studies, Bombay.

IN SOVIET UNION

THREE POEMS

A YOUNG VOICE FROM ACROSS

by **FARIDA JAMAL**

LUCKNOW

The city –
A wound
Festering along the Gomti
Banks lined with cloth-beaten planks,
Crumbling arches, engraved in fish symbols of good-luck
Domes
Desparately clinging on their gold –
The city sung in songs
Forgotten
Like its poets, its kings, its queens
Exiled and long since dead

The city of narrow streets –
Cow dung, mud and clay, clogged drains
Barring none
Men, women, children, beasts
Roaming free through a maze of tree-less courts
Yards, graves, half broken walls

The city of gardens
Razed to dust,
Pink roses blooming in the early dawn
Moist with dew
Their fine fragrance rising
Above the stink of cow dung, human waste
A city –
Holding on

THE EMPEROR WALKED/AGAIN

Before
The Emperor
Walked down the street
Again
Naked
They
Silenced
The Children

HOME OF SILENCE

Bush country
Prickly heat
And desert sun
The walls
The sheen of time-eroded rock
A piece of sky
Encircled up, above
Hand-sifted sand-bed
Blessed by priestly chants
Eternal home of silence
Tower of peace
Accept this lifeless flesh
Brown feathered forms in flight
Great birds
Descend
Bejewelled bodies wait your vulture gaze

A young Medico from Pakistan, Dr. Farida Jamal is now on an extended visit to Kuolalumpur.

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About A KING—

Bhartendu Harishchandra : RAJA HARISHCHANDRA

Translated by **Madan Gopal**

Writers' Workshop, Calcutta, Hard back Rs. 100/-
Flexi back Rs. 60/-

Comments by Ranbir Sinh

Where does mythology end and where does history begin ? This is a very difficult question to answer. Specially in India where, over the centuries, the mythological heroes, with the constant telling of stories about their lives and heroic deeds, orally and through the performing arts, have become integral parts of the life and culture of most Indians. They are accepted without any questions.

Raja Harishchandra is one such hero of mythology. Harishchandra belonged to the Suryavanshi Dynasty and was 36 generations before Rama, the hero of *Ramayana*. If 25 years are given to every ruler, then the time-span between Harishchandra and Rama comes to be almost nine hundred years; and yet Vishvamitra and Vashishtha who play important roles in the life of Harishchandra also appear as important characters in the time of Rama But this is not questioned by any-one and is accepted in silence. Such is the hold of mythology !

A THEME IN SEVERAL LANGUAGES

Raja Harishchandra who, with his wife and son, made extreme sacrifices to uphold the cause of truth has become the Symbol of *TRUTH*. So strong is the symbol that it has survived for so many hundred years and will continue to live.

Impressed and influenced by his character, there is hardly any writer who has not written about him. **Valmiki** in *Ramayan* and **Ved Vyas** in *Mahabharata*, the two great Indians epics, have made references to the popular theme of Raja Harishchandra. Other Sanskrit scholars have written about him, such as **Kshmendra** whose *Chandrakaushika*, written about 500 years ago, is based on the theme of Satyavadi Harishchandra.

The Indian playwrights, writing in different regional languages have also written plays on Raja Harishchandra. **T T. Appavu Pillai** wrote *Satya Paea Harishchan tra Vilasam* in Tamil. **Vavilala Vasudeva Sastri** wrote his play *Harishchandra* in Telugu in 1880, just four years after **Bhartendu** wrote his play *Raja Harishcandra* in Hindi. **Munshi Vinayak Prasad "Talib"**, the earlier playwright of Parsi Theatre, also wrote on the same theme; and his play *Harishchandra* became a very popular play, and was in the repertoire of almost all the theatrical companies of Parsi Theatre. *Harishchandra Charitam* was written in Malayalam by **Chakrapani Varrier**, and **Babu Mano Mohan Bose** wrote *Harishchandra* in Bengali.

So poular and powerful was the theme that the *first Indian film* by **Dada Saheb Phalke** was also made on the life of Raja Harishchandra.

WHY BHARTENDU WROTE THIS PLAY ?

In his Preface to his Hindi play, *Raja Harishchandra*, Bhartendu Harishchandra writes that he wrote the play on the advice of his good friend, Babu Baleshwar Prasad, who told him that all the plays he had written till then were fit to be read and enjoyed by the grown-ups. He had written nothing which could be taught to the young boys in the schools. It was for this particular reason that Bhartendu wrote his play *Raja Harishchandra* in 1876, and published it in the literary magazine, *Kashi Partika*.

The story of Raja Harishchandra and his sacrifices is too well-known to be repeated. It is on the lips of young and old, educated and uneducated, in the urban cities and the remote rural villages. But what is of interest is to know as to how a playwright, who makes a direct contact with the people through his play, uses the mythological theme to project his ideology and thought, and makes an effort to better the society of his times.

Bhartendu, using the theme of *Raja Harishchandra*, has directly made a strong dig at those who, in the name of traditionalism purposely remain away from the mainstream and who do not encourage or patronise art. He also ridiculed those who are arrogant, have little knowledge, but fully knowing the art of beating their own drum and pleasing the people in high office, achieve coveted positions and honours in the society and in the government. Such persons are common phenomena in our own times.

In the very beginning of the play, the *Sutradhar*, while addressing the audience says :—"Nevertheless it is a matter of great shame that people of eminence, who can considerably encourage this art, are still lost in traditional (ways) and are so indifferent ..even arrogant ..that people with attainments are not much respected these days. Only those are wanted and cared for nowadays who put on a facade of lip service, or who know how to beat their own drums."

The period (of 1870's) when Bhartendu wrote this play was the period when the British were trying to make their hold over India strong. To do so, they were doing their utmost to win over the support of many of the Indians. Many Indians were playing the dual game of supporting the British secretly and, at the same time, showing to their own people that they were patriotic. Bhartendu cleverly exposed them through the dialogues of Indra and Narada.

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Who Stood by TRUTH

WHO IS GREAT OR NOBLE ?

Indra enquires about the personal life of Raja Harishchandra and asks Narada as to who he thinks to be great or noble ?

INDRA : Who do you consider great or noble ?

NARADA : The man whose "interior" and "exterior" are the same. One who normally loves scholarship. renders service to others, one who shows generosity in power, courage in adversity, humility in wealth and steadiness in battle.

Bhartendu wanted the youth of India to imbibe these qualities in their life, and yet he ridiculed those who lacked them. Souldn't our politicians and other leaders also learn a lesson from these sane words of Narada ? Our everyday experiences tell us that there is a world of difference between the "interior" designs and the "exterior" postures of these leaders. The difference in behaviour and value system between their public and the private life is great.

Jealousy, from time immemorial, has been the evil eye in human relations and has plagued the society. Certain persons are not at all happy at others attaining fame and success in their life-time. This is even true of the society of our time, which is engaged in a rat race, where the moral values have broken down. Those who are involved in the rat race are constantly doing their best to harm the successful persons who have attained success by their hard work.

In his play, Bhartendu very cleverly makes Lord Indra jealous of Raja Harishchandra, when he comes to know that Raja Harishchandra is great and noble, and with the reputation that the latter has gained in the world, he may easily qualify to enter Heaven, and thus he will not only become Indra's rival, but will pose a threat to his supremacy. Indra exclaims : (*aside*) –He may not be desirous of entering *heaven.* He tells Narada that "if the truthfulness of Harishchandra could be tested, we would feel surer." To this Narada replies : *It does not do you credit to think that way, since God has made you great... ..To feel jealous is the nature of lowly ones. A good one is he who sees praise for himself in others being praised."*

In this way, Bhartendu successfully interpreted social norms through this mythological and popular theme. He made an effort to imbibe the moral values in the youth and inspire them to become noble.

A LANDMARK

Raja Harishchandra, the play written by Bhartendu Harishchandra, remains a landmark in the dramatic literature of Hindi. The English translation by Madan Gopal is also a very useful contribution, which shows the translator's diligence as well as deep interest in the pioneer playwright. But one really wonders whether this English translation will ever be staged. Because, there is hardly any English theatre now in India, and if it is there, then it is being practised by those who are the products of the Public (English-medium) School system and who, strictly speaking, are aliens to the Indian mythology and local literature. They are still producing western plays for an elite audience.

Nevertheless, it is indeed a valiant effort and a very useful contribution. This will certainly widen the horizons of the Indian Theatre. It is only through such translations that our literature comes to be known in the western countries, and also in the non-Hindi-speaking areas of India. There are many theatres of the world which are interested in Indian plays, and one sincerely hopes that through this English translation, *Raja Harishchandra* is staged in one of the western countries. This will certainly widen the horizons of the Indian theatre and its dramatic literature.

Playwright, theatre-lover and critic, Ranbir Sinh is Vice-President of the Indian People's Theatre Association, Jaipur.

Season's Greetings & Best Wishes

Prahlad Agarwal

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Index of Writings on a Major World Religion in India

Compiled and edited by Satyaprakash

CHRISTIANITY : A SELECT BIBLIOGRAPHY

Indian Document Service, Gurgaon, 1986, pp. 162, Rs. 95.00 (Subject Bibliographies, Sr. No. 10)

Comments by Mohamed Taher

Indian publications in the fields of religion/theology/ and humanities are now being brought out in a very large number. May be, the decade of 1980's has become an 'age of information explosion' in India. The literary output and production has gone to such an extent that between 1962 and 1985, there have been 1534 articles on a single subject, *i.e.* Christianity, 2565 on Buddhism, or 43 on Islam, as is indicated by the following compilations of the Indian Documentation Service : *Buddhism A Select Bibliography* and *Islam : A Select Bibliography*.

The bibliography under review is a fascimile reproduction of all relevant entries available in the *Guide to Indian Periodical Literature (GIPL)*. The Guide is a general reference source of the contents of Indian periodicals. Hence the book *Christianity : A Select Bibliography*, is not a new product, and those who subscribe to GIPL may not find it very helpful. But for those who do dot subscribe to GIPL, it is a good source for study and research about a major religion of the world.

SOME CONTENTS & OMISSIONS

The book lacks a "contents page" and a "topical index". Its author-subject arrangement has also a few limitations. For instance, all entries relating to the term 'Dialogue' are not listed under the heading 'Dialogue'. Indian surnames like Singh, appear both as last name and the first as Singh, J. D. *(p. 131)* and Nihal Singh *(p. 112)*.

As compared to other publications of the kind, this bibliography has indexed articles dealing with contributions of some prominent scholars of comparative religions. To name a few, Abdul Haq *(p. 10)*, Sir Syed Ahmed Khan *(p. 9)*, Ismail Faruqi *(p. 76)*, etc. The editor has also found it relevant to include the writings of prominent Muslim authors like Qurratulain Hyder (*p. 83*) Mohammed Hayath Khan (*p 96*), Muhammed Mujeeb (*p. 108*), Al-Biruni (*p. 130*), and A.A.K. Soze (*p 132*).

However, surprisingly enough, it has omitted the contributions of Ahmed Deedat (an internationally known Indian Biblical scholar) and Abdul Majid Daryabadi (an Indian scholar of repute on Quranic-Biblical Studies, who writes in both English and Urdu languages).

The book has incorporated in it sources for thematic studies like : Indo-Iranian influences on Judeo-Christian Tradition (*p. 138*), War in Christianity (*p. 47 and p. 58*), Revolution and Politics in Christianity (*p. 46*), Violence (*p. 22*), Vishnu and Christ (*p. 120*), Political Sub-Culture of Believers : Patriarch Shah and Caliph (*p. 44*), Experiment in Christology (*p. 128*), Dalit Christians (*p. 144*) etc.

While it has material on topics like Divorce, Women, Theology, Jesus Burried in Kashmir, Minorities, Birth Control, Euthnasia, Christian Law etc., these lack a systematic approach, and are scattered in various pages, thus causing stress and strain to the user.

MULTI-DIMENSIONAL APPROACH

Besides, it represents in its contents, a multi-dimensional approach to the theme of Christianity. It has around thirty per cent of references on Christianity outside India, thirty per cent on theological perspectives and around forty per eent on the Indian setting. Even then, the book is comprehensive and has identified the literature from about 120 magazines—from dailies to scholarly journals. Its usefulness lies also in its inclusion of a Directory of journals that are indexed and a Directory of Publishers (whose books have been reviewed).

A glance at the Indian publication scene reveals a total absence of any such effort in the near past and, therefore, it is commendable for the editor/publisher to compile such a bibliographical tool on a leading Biblical religion (which comes from the trio of faiths—Christianity, Islam and Judaism). Certainly, it is likely to benefit all concerned with the study of life and culture of Indian Christians and, also Christianity in India.

According to the 1981 Census, there were 2.43% of Christians in India. Christian history is older than Christian/Muslim rule in India. Hence, all those interested in the study of Indian history. Indology, or Comparative religion. etc., will find this bibliography as a useful tool to begin their study and research Those interested in comparative studies can also find material in Ashfaq Ahmed and Ahmed Saeed Khan's *Religion : A Bibliography* (1970), and K.S. Durrany's *Religion in Society : Selected Indian Press Index of Comparative Religion* (1983).

(A word of thanks to Dr. Altaf Husain Tak of University of Kashmir for his kind suggestions. –M. T.)

Dr. Mohammed Taher is Deputy Librarian, American Studies Research Centre, Hyderabad.

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A Revolutionary, Radical & Humanist

Dipti Kumar Roy :

LEFTIST POLITICS IN INDIA : M. N. Roy & The Radical Democratic Party

Minerva Associates (Publications) Pvt. Ltd., Calcutta

Comment by Chandra Bhushan Sharma

In reecent years, there has been a score of researches and publications on the life and works of M. N. Roy, the founder of the Communist Party of India One remarkable work can be said to be of V. B. Karnik, a co-activist of M. N. Roy. This, however, is unique in the sense that it makes a micro-study of a small but crucial period of M. N. Roy's life. The book is a nice piece of research and is well documented by available Royist literature and rare Intelligence Bureau records.

The author, Dipti Kumar Roy, a teacher of Political Science at Brahmanand Keshab Chandra College, Calcutta, has divided M. N Roy's life into five stages—(1) *1906-1917* : The Underground Activities Period (2) *1917-1919* : Activities in Mexico (3) *1920-1929* : Activities with Communist International (4) *1930-1948* : Activities after the expulsion from Communist International, with the Communist Party of India and (5) *1940-1954* : Period during which he launched the Radical Humanist Movement.

THE CRUCIAL PHASE

The book deals with the 1936-1948 period. This period was crucial not only in Indian political affairs, but also in M. N. Roy's life. because after having been expelled from the Communist International, he was trying to propagate communist ideology on the lines subscribed by the Communist Party of India, which was his own creation in more than one way, and also formed the educational philosophical movement by the name of Radical Humanist Movement.

There are other works which also talk about M. N. Roy's activities during this period, besides M. N. Roy's own '*Memoirs*' in print since 1964. This period was important in the life of M. N. Roy, because, having been expelled from one of the most important communist organisations in the world, he was not only trying to make a place of his own in another communist organisation (in India) but was also trying to evolve an ideology based on the communist philosophy.

M. N. Roy did not conform to most of the contemporary nationalist leaders like Gandhi, Nehru and Subhash Chandra Bose. He rebelled against them, on one occasion or the other. He called Gandhism as "Fascism" during the war, but joined the Congress Party after his release on appeal from the prison. His affiliation with the Congress Party was short-lived. Roy did not believe, like Gandhi, in building a movement and winning freedom through non-violence and without much loss of human life. On every occasion, he tried to hasten.

It would be difficult to question M. N. Roy's dedication as a nationalist; but at the same time, it is difficult to determine whether Roy was a nationalist or a humanist first. Time has proved Roy's action plans did not succeed. He could neither be accomodated in the Communist Party nor in the Congress Party. Roy was no doubt a genius, but his thoughts did not match the tunes of other contemporary leaders. When he met Gandhi, he was hopeful of changing him, but did not succeed.

The author has substantiated his arguments by quoting from different sources. But the book reflects his sentimental attachment towards Roy.

It is true that M. N. Roy does not find a prominent place in the history of Indian struggle for independence, but an objective and dispassionate analysis is required to determine the place of M. N. Roy in the hierarchy of nationalist leaders of the time. Was M. N. Roy then basically interested in the "independence of the country" or a communist revolution ? Was M. N. Roy's expulsion from the Communist International justified ? Such questions do crop up.

To understand M. N Roy's philosophy and life, one has to approach this book with a secular and unbiased mind.

Chandra Bhushan Sharma is Asstt. Professor, Kota Open University, Kota.

Did You Know ?

—That the Indian Book Chronicle is now in its 15th year ? That it was shifted from New Delhi and entrusted to the care of the present group of editors on 5th April, 1986 ?

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A TEXT-BOOK ON BUSINESS POLICY

P. K. Ghose :

STRATEGIC PLANNING & MANAGEMENT

Sultan Chand & Sons, Delhi (First Edition 1986)

Comment by R. G. Sarien

The study of business policy and strategy as such has now been recognised as an extremely important area of management studies even in India, ever since the establishment of the Institutes of Management at Ahmedabad and Calcutta in the sixties. However, in U.S.A., it forms an important course in the M B.A. programme of the various Business Administration Schools—the fore-runner in this regard being the Harvard Business School *viz.* Graduate School of Business Administration, Harvard University, Cambridge/Boston. As of today, "Corporate Planning and Strategy Making, in a formal sense, have now come to be recognised as inseparable parts of top management functions in the large private and public sector in India", and rightly so.

There is hardly any dearth of excellent books on the subject, mostly authored by well-known teachers of this discipline in the U.S. Business Schools. At the same time, research in this area is a continuous process and exercise in Business Schools Professors like C. Roland Christenen of the Harvard Business School became legendary figures as top teachers of this top management course even in sixties; and the present reviewer of this book had the pleasure and distinction of attending his B. P. Course at Harvard, during 1966-67.

INDIAN CONTEXT

However, good Indian publications on the subject are always welcome. Dr. P. K. Ghose's book is one such publication in which the distinguished teacher has taken great pains in discussing this important and yet difficult aspect of Business Management in the *Indian context*, in a very lucid and convincing manner. Wherever necessary, Dr. Ghose has kept in view and quoted copiously from empirical findings and research studies relevant to the Indian scene.

Though this book is primarily meant for students of Indian Universities and Institutes of Management, it will, I am sure, prove equally useful and stimulating to the Indian business executives, who will find it helpful in taking business decisions in the areas of strategic planning. Utility of the book is considerably enhanced by appending Test Questions and Short Cases at the end, which will come in handy to the students preparing for their examinations.

In this book, which is divided into 13 chapters and runs into 397 pages, Dr. Ghose has discussed all the important aspects of Business Policy such as Dynamic Setting of B. P., Assessing Strengths and Weaknesses of a Firm. Dr. Ghose has made a comprehensive study of Choice of Strategy, and Implementation of Strategy, in which he examines some major issues involved in this process.

In chapters 9 to 12, the author has made an analytical study of the various functional aspects of Business Policy—Production and Purchasing, Marketing, Financial and Personnel, adding to the utility of his book.

SOCIAL RESPONSIBILITY

In view of the growing importance of *Social Responsibility* of big business, the author has devoted a full chapter (*e.g.* C. *3. pp-29 to 50*) to Social Aspects of Business Policy which should deserve the attention of all top executives and policy-makers in the corporate sector— - mainly for the reason that social obligations of business are not confined to building a well, or a *Dharmshala*, temple, small dispensary and the like today. It has a much wider connotation now; and the big business mainly has to discharge its social responsibility to the State, the consumer's, the share-holders and above all to Nature (refenvironmental and other types of pollutions and ecological imbalances etc.) itself in the true sense of the term. Profit is the main motive no doubt; but never the *sole* or only motive.

In fact. it is an excellent text-book which the students and business excutives alike will find very useful and handy as a reference book.

An academician and professional consultant of long-standing in Rajasthan, Prof R. G. Sarien has been the Founder Director of the Poddar Institute of Management, Rajasthan University, among his various other achievements.

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Executive Editor

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Rajasthan Landscapes—Revealing The Past

H. S. Sharma : TROPICAL GEOMORPHOLOGY

Concept Publishing Company, New Delhi (1987)

Reviewed by A B. Mukerji

To those who are interested in the geomorphology of Rajasthan, and of India in general, the name of Dr. H S. Sharma is synonymous with the geomorphology of Aravalli Ranges that straddle, like the vertebral column, the terrain of Rajasthan. For the last two decades. Dr. Sharma has been consistently investigating different facets of the gemorphology of these old geological formations of India and the world. These investigations focus on both the geomorphological features and the genetic processes.

MODEST BUT INNOVATIVE

The title of the book and the chapter titles are somewhat modest; they deal with a much larger canvas of related themes than indicated by their captions. Essentially it is an investigation of the morphogenesis of Rajasthan : the term morphogenesis here refers to and is ensconced by the widely discussed principles formulated by Tricart. Birot, Budel, Peltier, and Seuffert and a host of their colleagues and research associates. Their basic arguments, even though the concepts, methods, and arguments are involved in seemingly intractable controversies and contradictions) are surprisingly similar : the principal determinant of geomorphological processes and the features and attributes generated by them is to be found in the intricate details of climates and the climatic processes.

Dr. Sharma gives a commendable analysis of the present and past climates and a very detailed morphochemical analysis of typical soils, which themselves can be considered as constituting important climatic indicators. This is further supported by a long, interesting, and balanced discussion on *kankar* formation, a subject that has been investigated by a host of scientists since the last century. By determining their age, the genetic process of *kankar* formations and the climatic roles were identified—a very interesting and convincing method of unravelling the geologic age, the climatic conditions, and the genetic processes.

Dr. Sharma's book is replete with such innovative techniques. In splendid details, he analyses the palaeo-climatic conditions and the related geomorphologically significant desertification. The eroded pediments, fossil sand-dunes, inter-dunal flats, boulders and gravels have been analysed with the same explicit objectives—the palaeoclimates and their gemorphic significance.

Indeed, the *piece de resistence* of the entire discussion is the comprehensive analysis of palaeo-climate and desertification. There is in it an impressive referencing and scrutiny of literature as also of the evidences of the palaeoclimatic changes in Rajasthan. Essentially, Dr. Sharma has focussed on three kinds of evidences : geomorphological, archaeological, and palaeo-botanical. A competent and established geomorphologist that he is, Dr. Sharma analyses each of the geomorphological evidences with a detached objectivity that enhances its scientific tenor and merit. For all the evidences, it is not only the careful scrutiny of the current research and generalisations resulting therefrom, but the field observations and careful translation of the landsat imagery data on to the real ground and cross-sections that would impress a scientist of geomorphological patterns and processes.

The reconstruction of the palaeoclimatic conditions is, at once, extremely complex; but the arguments are convincing and the collation of data is logical. Consider his discussion of the *kankar* deposits : geomorphic situation, the proportion of Calcium Carbonate, C 14 dating of *kankar* particles, origin of *kankar*, and the climatic inferences of *kankar* pan. This is just an example.

SEVEN PHASES OF CLIMATIC CHANGE

Dr Sharma performs his scientific task with equal competence and dexterity in analysing each and every evidence, and extracting from it, the associated climatic data. It becomes amply evident from the gamut of analyses that there have been several phases, clearly distinguished one from the other, in the complex history of the Rajasthan palaeoclimatic changes from 10,000 B.P. to our times. Dr. Sharma has proposed at least seven phases, alternating between humid and arid, desertification and de-desertification. To the extent that the data of the geomorphological evidences converge, the reconstruction is fully validated; and the book becomes a model of research of Tropical Geomorphology of one of the most prominent arid regions of the world. Dr. Sharma does indeed present an innovative method of the study of tropical geomorphology : beginning with the reconstruction of tropical palaeoclimates involving the gemorphological, archaeological and palaeobotanical evidences.

OUTSIDE EVIDENCE & THREE DIMENSIONAL FRAMEWORK

Not many Indian geomorphologists, let alone geographers, care much for evidences that are generated outside their traditional domain. Dr. Sharma, thus, opens other paths for geomorphologists. This is a highly eclectic section; he selects only those facts from the mass which can, with reasonable assurance, be fitted into the structure of arguments of reconstruction

Another noteworthy innovation in methodology

(*Continued overleaf*)

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is in abandoning the path of hypothesis-evidence-hypothesis validation and, instead, discovering a problem, a question, a simple statement, and then searching for a comprehensive body of evidences. Obviously, this has yielded splendid results, but if the support of laboratory experimental data and geochemical data were also available of the exact processes and the conditions in which the processes had operated, the reconstructions would have been further strengthened.

...TO REVEAL THE PAST—

In the charting out of palaeoclimatic trends, Dr. Sharma has acted upon a credo : 'A good geomorphologist must operate in a three dimensional framework'. The third dimension, that of time, is amply demonstrated in the profuse, elaborate, detailed profiles and sub-surface geological sections. Indeed, he has dug the past to reveal the past.

MAP OF COMPLEX & INTEWOVEN LANDSCAPES

Following the longish discussion on the reconstruction of palaeoclimatic changes and stages are the innovative syntheses of morphogenetic forms and processes related to aeolian and fluvial landscapes, basin morphometry, morphogenesis of ravines, and planar surfaces and inselbergs. More than their own complexity, they certainly reveal in bold outlines the complexity of Rajasthan landscapes : it is one of interwoven patterns of the Peninsular, the North Indian Plains, and the Indian Desert landscapes. Unravelling the constituent threads of this complexity is a difficult task which Dr Sharma has performed with great success. He has also attempted, with convincing results, the discovery of an unifying structure that overarches all the interpenetrating landscapes. This is forcefully exemplified by a splendid, large geomorphological map of Rajasthan. This map presents lithological units and geomorphologic units; the latter also display in detail the structural, denudational, and fluvial geomorphic units. This is a geognostic map in the best tradition of geological geomorphology. In addition to portraying the lithology-geomorphology relationship, it produces a synthesis of all the main features of gemorphologic landscape diversity The map and the clearly identified geomorphological features set the Aravallian landscape apart from those of the Peninsular and North Indian Plain cognates. This map should draw the attention of all geomorphologists who are working in a complex area of older geological formations and Quarternary processes.

FLUVIAL FORMS, SYSTEMS & PROCESSES

There are interesting and pleasant surprises in the chapters of Part Two. Contrary to expectation, the fluvial forms and systems and processes have prompted much longer discussion than the aeolian counterparts. Within the aeolian discussion, the greatest emphasis has been placed on the sand-dunes. Some noteworthy aspects are the identification of types, alignment, composition, lithology, and temporal changes in forms, with illustrative support given by maps, sketches, toposheets, and landsat imageries.

In the detailed discussion on fluvial morphology, there is a thorough description and explanation of the various geomorphic features produced by fluvial processes. Most interesting are the reconstructions of the evolution of important drainage systems and relationships with lineaments : all of them being identified faults.

In basin morphometry, Dr. Sharma attempts a convincing correlationship with rainfall, the dominant climatic parameter, with each and every basin morphometric element, specially run-off, discharge, silt load and sinuosity index. The correlations are good and convincing, and thus validate the basic premises of both climatic geomorphology and tropical geomorphology.

RAVINES : REJUVENATION THEORY

Ravines and the processes of ravination are familiar geomorphic events in many parts of India. Although they are widespread, and their role in geomorphic damages and socio-economic degeneration are well known, their origin and evolution and spread are still a matter of debate. After giving us a detailed description of the different ravine systems related to major rivers, Chambal and Morel, Dr. Sharma arrives at the crucial topics of mechanisms and stages of ravine growth, and a detailed and critical analysis and review of all the theories of origins of ravines. He pleads for search for a theory that takes due notice of geological structure, vegetation, topography, rainfall characteristics, and human activity. Based on a wide reading of current literature and his own extensive observations, Dr. Sharma proposes the "rejuvenation theory" of ravine origin. This is his own original contribution. He posits a lowering of base-level caused by recent upliftment, following a pattern of rejuvenation that expresses dynamic disequilibrium, in which several events occurring successively result in an interrupted sequence of ravines. The rejuvenation theory needs to be scrutinised carefully through application over extensive areas This is an important original contribution.

MORPHOGENETIC REGIONS & LAND SYSTEMS

Moving through planar surfaces and inselbergs, Dr. Sharma attempts, in the final section, a grand synthesis in the form of morphogenetic regions and land systems. This will be useful for a variety of practical purposes, including the planning of strategy and tactics of the military movements and warfare. This purpose is further strengthened by the identification of component land units comprising the land systems.

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EROTICA, FEMINISM & GLOBE-TROTTING

Chitra Banerjee Divakaruni: DARK LIKE THE RIVER

Writers' Workshop, Calcutta, Rs. 80/- Hard back

Reviwed by M. Prabha

After Aru and Toru Dutt, and Sarojini Naidu, the Indian poetess in English, it seems, has given up the study of prosody. Perhaps, she feels it is better to follow the American example. So here is another step-niece of Walt Whiteman making her debut in verse. Incidentally, Ms. Divakaruni also teaches English to the immigrants at Diablo Valley College, North California.

Dark Like the River is divided into two sections—*Waiting* and *Rain*, with 22 poems in the first, and 15 in the second. Thematically, one may separate the poems in 3 lots : love, travel and feminist poems

LOVE & FEMINISM

The first category reads embarrassingly like bedroom intimacies exchanged between man and wife. 'When I lie down/.. Pillows climb onto my face/bland and smothering./Please come back soon./Already the mattress/is sucking my body/into its lumpy hollows/' (*When You Are Gone*) Blemished by tawdry passion and cheap sensuousness, they are overloaded with hackneyed modifiers. ' unthinking delight/in supple muscle/the nestling down/into rumpled blankets, soft, warm as your skin/slight tremor in the body/curving eager/to fit against yours . . ' (*Waking*'). Some more risque boudoir exploits : 'I thought we knew each other/in all the secret places/of the velvet night./Once when we touched/we flamed the dark ....' (*Vigil*'). The following will delight even poet Shiv K. Kumar : 'The first time you slept together, you told him,/He laughed, refused to believe you a virgin,/thrust in hard, ignoring the blood./' (*Ademu*'). The author continues in this vein in a dozen poems or so, evoking erotica through banal metaphor— 'The moment before it happens/is like the birthing pain/when buds burst vulnerable/thrusting themselves unasked/' (*Any Moment Now*').

From love to Feminism. In *Burning Bride*', the newly-wed has come to the in-laws' house with so much jewellery that it has to be weighed on a balance. Obviously she could not be the daughter of a father who sold the last cow; nor could she go to a house where she had to break coal for the kitchen. Besides being insincere, such innaccuracy of detail informs her other feminist poems as well (*The Lives of a Woman*', *Mother and Child*', *The Living Goddess Speaks*', *To Jamini Roy*').

The theme easily attracts the high society females these days. They constantly pontificate on the heart-rending plight of the exploited women at cocktail parties in the capital and five star venues overseas The author, too, believes that her screams and deluge of words will somehow wash away the blot of oppression, forgetting that for a poem to be effective, it is not the pitch of her voice but the power of her imagery which will see her through : 'She sat up in bed/nails biting her shaking palms/refused to return/her eyes adamant/through the hail of curses./ Then the mother/beating the head/against the door-frame/wailed the ruin of her only grandson's life,/' (*The Lives of a Woman*') Such saurian driblets scarcely do credit to Ms Divakaruni.

DIARY OF A GLOBE-TROTTER

We are made aware that the lady has been doing a lot of globe-trotting. But scribblings in a travel diary do not make up for good poetry : 'Siesta hour. A few tourists/lounge in the placid shade of whitewashed buildings/inset with patterned tile/designed to look Mexican /' (*Tlaquepaoue, Arizona*'). More jottings at Heidelberg : 'The Wirtshaus Heidelberg. when we find it/is wrapped in the dark/tired smell of old sauerkraut./Frau Krottendorf shows us/up three long flight of stairs/ .. you falter and bend over/ coughing/pushing my hands away./' Others (*Leaving the Dead*', *Excursion : Mahabalipuram*', *Land*', *At Muktinath*') could be read as journalese or newspaper clippings Haphazard descriptions, poetically bankrupt.

This maiden volume of verse by the author manifests familiar pitfalls. She seems to find it an ordeal to get rid of the superflous adjective, is unable to use the verb competently. Her poems exhibit a rigidity of syntax, a 'rigor mortis' of word-order (the unalterable subject-verb-object construction common to prose). Her work, all in free verse, shows lack of poetic training and discipline. At a number of places, it falters in rhythm. The poet probably belongs to that growing ilk of womankind who 'gave up dieting long ago and now starve for fame'. It is poets such as these who prompt diehard Brits like Stephen Spender to mouth brashly that Indian writers are having' a tragic love affair' with the English language.

Ms. M. Prabha is deeply interested in literature. She has done her M. Phil from the Central Institute of English and Foreign Languages, Hyderabad

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Dr Sharma has realised almost fully the objectives of his project. He deserves credit for the successful application of the concept and related techniques of tropical gemorphology to the State of Rajasthan, comprising an area of great diversity in lithology, climate, soil, vegetation, hydrological characteristics, and geomorphology, an area where aeolian and fluvial processes have been clashing against each other for more than 10,000 to 15,000 years and, as a result, creating the vast complexity of geomorphic parameters and features.

Dr. A. B Mukerji is Professor of Physical Geography, Punjab University, Chandigarh.

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Science & Technology–Libraries

DIRECTORY OF SCIENTIFIC AND TECHNICAL LIBRARIES IN INDIA

Compiled and edited by **D.R. Kalia & Surender Kumar**

Reliance Publishing House, New Delhi (1988) ix, 454p.

Comment by M. P. Satija

Inventory research, especially by questionnaires, is a frustrating task in a developing and geographically vast country like India. With many librarians oblivious of their professional obligations, no library directory in India, whether of general nature or special libraries, is a comprehensive one. A general library directory has only 1610 entries.[1] An earlier attempt to compile a directory of special libraries by the Indian Association of Special Libraries and Information Centre (Iaslic, India's Aslib) only ended with 550 libraries either described or merely listed[2].*

The present directory is a slight improvement over the Iaslic directory, even if it is more specialised in scope. It includes 1134 libraries, though the sources of identifying these libraries have not been disclosed The scope of the term "scientific and technical libraries" has not been defined. However, from the contents it is explict that it has been taken in a very narrow sense. It largely includes University libraries, libraries of Scientific and Technology Educational Institutions, and Research Centres. Even technical subjects such as Town-planning and Architecfure have not been included. Many other kinds of libraries fitting into the purview of modern science and technology have been excluded.

Their number, 1154, for a vast country like India is incredibly small – especially in view of the programme of National Information System in Science and Technology (NISSAT) being implemented since 1977. Libraries of the many industrial units have not been included Even among the categories of libraries covered by the directory, there are obvious omissions. The Khalsa College Library at serial number 816, does not warrant inclusion by any definition.

Of the 1154 libraries included in the directory, only 465 or (40%), which responded to the simple and brief questiontares, have only been described, and some partially. The remaining 60% libraries are barely named in this directory compiled with the financial assistance of the Department of Science and Technology of the Government of India.

The main arrangement is by State/Union/Territorry. However, Mizoram, Nagaland and Sikkim States and some Union Terriotories have been omitted- may be there is no such library there. Maharashtra with 160 libraries leads all other Indian States Delhi with 81 libraries is far ahead of any other individual city.

Within each political – administrative region, the further arrangement is by the name of library. Each entry provides information on : (i) Name of the library, (ii) Year of its establishment, (iii) Postal address, with telephone number, (iv) Staff strength by category, (v) Annual budget, (vi) Collection strength splitted by form, number of current periodicals subscribed, and lastly (vii) the systems of classification and cataloguing followed. Each entry is preceded by a continuous serial number—but serial numbers 501 and 502 are missing, while serial numbers 303 and 427 have been repeated.

It provides no information on the services provided, special collection, if any, strength of non-book material, publications of the library, if any and the working days and hours.

The text is followed by three indexes (pp. 362-454). (*A*) *Institutiun Index* (pp. 362–412) is an alphabetical list of libraries. Each entry refers to the serial number. (B) It is followed by *Subject Index* (pp. 413-425). In this index, the subjects agriculture, engineering, management and medicine have been mixed with the types of libraries : polytechnic, research and university. Such inter–mixing of subjects with types of libraries has resulted in some anamolies : Agriculture University libraries are not indexed under university but under agriculture. The subjects categories in the index are rather primitively broad, and are by no means exhaustive of the subjects of the the libraries included in the directory.

Most of the other categories of libraries are indexed under the heading "Research Libraries". For example, Central Tobacco Research Institute library is given under "Research" in the "Subject Index"; so also a library of a chemical industrial unit.

Under each subject/type, further division is by by State. Such an index reflects the sttength of different libraries by State.

In the end, there is an erroneously named *City Index* (pp. 426–454). This, in fact, is another *State Index*, further subdivided by city or town. This approach, to some extent, is already covered by the main arrangement. Instead, some more indexes could have been provided for : names of the librarian,

(Continued on page 22)

*[1. *Indian Library Directory*, 4th ed, compiled and edited by Joginder Singh and A. R Sethi. Delhi : Indian Library Association, 1985, ix. 25lp. (1610 entries.)

2. *Directory of Special and Research Libraries in India*, compiled and published by Indian Associations of Special Libraries and Information Centres (Iaslic). Calcutta : Isalic, 1285, 90p. (550 entries.)]

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Degradation of Environment : Causes and Solutions

A Seminar Report from **Kota** by **L. K. Dadhich**, (*Kota Open University*)

A national seminar on "*Degradation of Environment: Causes and Solutions*" was jointly sponsored by the Kota Open University, Kota, and the Rajasthan Pollution Control Board (Kota) in June 1989. Local voluntary organisations such as Society for the Development of Forest and Preservation of Wild Life, *Paryavaran Parishad*, *Rajasthan Vigyan Shiksha Parishad*, *Van Evam Vanya Jeev Bachao Samiti*, and other NGO's also collaborated in the venture, besides the managements of local industries and various government departments (like the Forest, Public Works, Information and Public Relations).

The seminar was inaugurated by Rajya Sabha Member, Bhuvanesh Chaturvedi, with Prof. V. R. Mehta, Vice-Chancellor, Kota Open University in the chair.

The first technical session was devoted to Herbal Garden; the second session addressed itself to Environmental Awareness; and the third session was on the theme of Media and Environment. A very interesting discussion developed in the fourth session regarding Degradation of Environment : Causes and Solutions. Recommendations were formulated in the fifth and final session through group discussions followed by the valedictory function with the local MLA, Hari Mohan Sharma and Inderjeet Ghosh Deputy GM of Shriram Fertilizers and Chemicals participating.

HERBAL GARDEN

Dr. Laxman Bisht presented his views on the role of herbal gardens in health promotion and regeneration of environment, and stressed that medical plants when used as drugs have no side effects.

Prof R. K. Srivastava made a significant contribution on the Herbology of the Bhil Tribes of Madhya Pradesh with a note on reflexological observations of certain plants like Gymnosporia, Senegalensis and Mimosa pudica (*Lajvanti*).

ON MUNICIPAL WASTE, LAND USE & WATER BODIES

Dr. Praval Athaiya and Anita Saxena emphasised the need for "ecological" management of municipal-waste disposal. Dr. (Ms) Rajkumari Jain was of the view that a balance between human need and sustainable productivity of the land should be obtained by proper and scientific multiple land-use, so that no individual parameter of the environment is over-exploited more than it can reasonably be expected to withstand.

A paper on population dynamics and specific diversity of water fowls in relation to the changing water level in various water bodies at Kota and its environs was presented by Manoj Kulshreshtha and Rakesh Vyas.

ROLE OF MEDIA

In the session on Media and Environment, Ashok Gupta, L. K. Dadhich and Manik Arya appreciated the role of Development Broadcasting Unit (DBU) of All India Radio, Kota, in creating environmental awareness. In a study presented by Sunita Gupta *et al.*, the *Rajasthan Patrika* was considered to be contributing more space to environment related issues as compared to other Rajasthan dailies.

EDUCATION & AWARENESS

Emerging trends in Environmental Education were outlined by Prof. R. K. Bharatiya of Regional College, Ajmer. Papers on environmental awarements were also presented by Prof. Hari Mohan Sharma, Kishan Patnani, Dr. S. D. Kulshreshta, Prof. J. S. Negi, Prof. V. R. Dube, K. N. Pande, P. N. Chaube (*all from Benares*), Prof. R. S. Gupta (*Udaipur*). L. K. Dadhich *et al* (*Kota*) and Manjula Das (*Delhi*).

ON DEGRADATION

On Environmental Degradation, papers were presented by M/s N. S. Joshi, S. E. Barodwala, C. D. Patel, S. M. Jain, L. K. Dadhich, S. K. Agarwal, K. Hironi, M. L. Kasat, P. S. Gautam, N. J. Singh, R. K. Srivastava, Suresh Agrawal and Harsh Jain.

The seminar took note of the fact that population explosion and industralization have triggered a chain of reactions, which have led to destruction of lush-green forests and precious wild-life, resulting in the emergence of vast barren waste-lands, and pollution of the vital air and water resources, besides posing new hazards to the health and economic welfare of the citizens.

"Our beautiful environment is dying a slow death. The threat is not only to the natural environment but also to the social environment, which is being continuously "demoralised". The human values are being devalued". That became the general consensus.

Papers on Legislation and Environment generated a lot of discussion with Dr. K. C. Sharma and Abdul Hameed taking the lead.

The seminar was attended by 90 participants, 42 coming from out-stations. The participants also saw (a) the afforestation work under-taken by the organising Society and (b) the pollution control practices being used by the local industries like M/s Shri Ram Fertilizers and Chemicals Ltd., Shri Ram Rayons, Jaykay and others.

[*Please turn over for Recommendations*]

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Being One Up On The Greeks !

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ashim Kumar Roy

Indians, one proudly thought, were the greatest "ancestor worshippers" in the world. It was a shock, therefore, to find that the modern Greeks have left us far behind in this matter. In fact, the Greeks take ancestor worship very seriously, and instill in their children reverence for the ancients quite early in life. **Richard Feynman** who passed through Greece in 1980, found that they made their children study Ancient Greek Archaeology for six years in school, having to take 10 hours of that subject every week. "It is a kind of ancestor worship, for they emphasize always how wonderful the ancient Greeks were ... They continually put their own age down, and the old age up, until to point out the wonders of the present seems to them to be an unjustified lack of appreciation of the past.

"They were very upset when I said that the development of greatest importance to mathematics in Europe was the discovery by Tartaglia (c. 1500 - 47) that you can solve a cubic equation : although it is of very little use in itself. The discovery must have been psychologically wonderful, because it showed that a modern man could do something no ancient Greeks could do." (*What do You Care What Other People Think, 1988, pp. 94-95*).

In India we do not, of course, run down modern discoveries. We look at them indulgently; our ancients had discovered all these marvels milleniums ago. They wrote down these in the books called the *Vedas*.

One point perhaps needs to be mentioned. This discovery that our ancestors knew everything was made only about a century ago. **Akshya Kumar Datta** (*Editor, Tattva Bodhini Patrika*) who wrote popular scientific essays in the middle of the last century did not know about our ancient knowledge; nor did **Bankim Chandra Chatterjee** who wrote *Vijnana Rahasya* in 1870s, know any thing about it.

It was late in the 19th century that many people all over India discovered how knowledgeable our Vedic forefathers were. This discovery once made was not allowed to be forgotten. Some irreverent people, including Tagore in his younger days, tried to make fun of the believers, but this made them all the more confident.

People are, even today, discovering germs of modern science in the Vedas. The Vedas are particularly suitable for this purpose. Their language has been forgotten, so any Vedic Stanza can be interpreted in any manner one likes. The interpreters usually do not have even a smattering of modern science. But this does not matter. The ignorance can be hidden behind abstruse language.

This, however, is digression

How are we less than the Greeks ? After all, what did they have ? Some philosophy, some poetry and drama, some mathematics, some political science. Our ancestors, on the other hand, knew all about modern science and technology, from aeroplanes to atom bombs. They are all given in the Vedas. As soon as we are able to understand the Vedas, we shall teach them in our high schools for 12 hours a week.

Dr. Ashim Kumar Roy is a Jaipur-based former civil servant and Indologist who looks at things with the inquisitive and incisive mind of a scientist.

Kota Seminar Recommendations

Besides the development of 'Greenery' on all the "bare and barren" places, the seminar recommended that :—

1. There should be a suitable legislation to control population explosion.

2 Afforestation should be intensified and made compulsory (by law or by public will) in all industries, industrial areas, colleges universities and all other institutions which may have wide and open spaces of land

3. Open dumping or controlled tipping methods should be made compulsory in all towns and cities to dump the waste.

4. Prior to disposal of industrial "toxic" waste substances in the *nallahs* or rivers, these should be treated chemically to neutralize or remove their toxic effects.

5. To run automobiles without silencers should be made a punishable offence.

6 Playing of radio, loudspeakers and stereos etc. on high pitch should be restricted by law.

7. All industries should be forced to install the pollution curbing instruments and control equipments.

8. There should also be publicity programmes to create environmental awareness and social awakening.

Dr. L. K. Dadhich, Organising Secretary.

(*Contd. from page 20*) **Science & Technology Libraries**

systems of cataloguing and classification followed. An index of the foundation year would have chronicled the growth of Sci. and Tech. libraries in India.

The directory is inadequate both in respect of number of libraries included and the data presented. Anyhow, this is so far the largest directory of special libraries in India. And as such may be useful to librarians, library historians, researchers and booksellers. Above all, it may be a stepping stone for a comprehensive and much more informative directory of special and research libraries in India.

M. P. Satija is in the Deptt. of Library & Information Services, Guru Nanak Dev University, Amritsar.

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Looking into Our Neighbours' Courtyards

K L. Sharma : SOCIETY AND POLITY IN MODERN SRI LANKA

South Asian Publishers Pvt. Ltd., New Delhi (1988) pp. 189, Rs 100/-.

Comment by V. Suryanarayan

The book is written by a sociologist attached to a premier institution of higher learning in the country. Does it bear the imprint of serious research ? Would it be wrong to say that such a serious thought-provoking subject has been dealt with in a cavalier manner ? What about the factual errors and other howlers ?

According to the author, the book is an attempt to analyse "the traditional social structures such as caste, class, (when did class become a traditional social structure ?) ethnicity, village community, religion and language". It also seeks to describe political parties, politics, ideology, ethnic conflict, education and contradictions and changes in post-independent Sri Lanka.

Though the objectives, at first flush, may appear to be laudable, the author does not provide a rational explanation to the complexities which characterise the Sri Lankan society and politics. Whilst the account of the origin and growth of Sinhala sub-nationalism has several gaps to be filled, the author has also not taken care to cover the other fascinating aspect of Sri Lankan Tamil sub-nationalism, starting with the Hindu revivalist leaders like Arumuga Navalar. The nature of Tamil nationalist movement, the leadership that brought it about, the tactics that they adopted and the ideologies that moved them are all missing in the book. The phenomenon of Tamil militancy—their intense nationalism, their sense of deprivation, disenchantment with the moderate Tamil leadership—which are important strands, do not appear to find a place An accurate appraisal could be that the book gives the impression of an academic exercise done hastily and without bestowing adequate care and perception.

Though the problem of "statelessness" has been resolved satisfactorily, the author mentions (*page 5*) that the Indian Tamils do not enjoy citizenship of Sri Lanka. The word "hatred" is referred to as "hatredness" (*page 27 and 28*) The Sinhalese Minister, Gamini Dissanayake is referred to as a Tamil (*page 140*). Kovai Mahesan, who is still alive, is specifically mentioned as one of those killed in 1983 riots (*page 143*). So also David of the Gandhian movement David is hale and hearty and lives in Anna Nagar in Madras, but according to the author's research findings, he was butchered in 1983 (*page 143*).

The author has also not included a Bibliography, which is a basic requirement of any research publication. →

R. C. Misra : EMERGENCE OF BHUTAN

Sandarbh Prakshan, Jaipur (1989) pp. 133 & 23 price Rs 150 00

Comment by S K. Chaube

Until the sixties, the tiny Himalayan Kingdom of Bhutan was a *terra incognita* A Buddhist theocracy under a monarch installed in 1907 with direct British support, the country came into international focus during the India-China border conflicts since 1959.

A slow but steady modernization programme was carried out with the support of the Government of India, which controlled Bhutan's defence and foreign affairs The occasional shocks like the murder of the Prime Minister, Mr. Jigme Dorji, in 1964, and the reported conspiracy to kill the young King in 1974 notwithstanding, the development process was uninterrupted The central tension flowed from the modernization drive which invaded the traditional privileges of the monasteries which had virtually ruled the country till 1907.

Misra's book is made up of a number of essays (nine to be precise) on aspects of modernization and state building in Bhutan. In the first essay, the geography and the character of the population of the State is discussed. The second essay deals with the British Indian Government's policy toward Bhutan. The third essay discusses the provisions of the Indo-Bhutan Treaty of 1949. In the next essay, independent India's policy towards the Himalayan states is discussed This probably is the best chapter in this book.

In the fifth essay, Bhutan's relation with China is discussed in its historical light. An offshoot of China's presence in the Himalayas has been the problem of Tibetan refugees in Bhutan, and their involvement in Bhutan's politics without accepting her citizenship in the bulk (the sixth essay). In the seventh essay, Bhutan's consensual government and politics, which the author calls 'the politics of non-election', is discussed. The last two articles deal with Bhutan's relation with Bangla Desh and India's assistance to Bhutan's development.

The book is useful. One wishes that it had passed through the careful scrutiny of a proof-reader. There are numerous spelling mistakes. 'B. Desh' and 'Mr. Dash' (in the last essay) are instances of extreme carelessness.

Prof. S. K Chaube is in the Deptt. of Political Science, University of Delhi.

←Dr. V. Suryanarayan is the Director af the Centre for South and Southeast Asian Studies, University of Madras, Madras 600-005.

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Poets' Corner

[Quite some time ago, we had recieved (through Poet Rosemary Wilkins) two poems by the American Poet, Carl T. Endemann to be introduced to the readers of the Indian Book Chronicle. Here they are. Ed.]

WHICH CHURCH DO YOU SUGGEST ?

You asked me to
Which church I went
And yes indeed
I have to ask myself.

What makes me seek out
Every ancient church in Europe
Even visit all temples too
Of Magna Graecia ?

What makes me linger
Meditating in the church
Of every Spanish Mission
From San Diego to Sonoma ?

Why have I driven
Hundreds of miles
Out of my way
To visit every one ?

Is it to capture
The intangibles
That modern churches
Cannot offer ?

The immanence of Spirit
Of untold generations
Of chants and prayers of
The faithful congregations ?

Which church am I to choose
Of over seven hundred
Denominations in America ?
Which ? Will you tell me which ?

Where now is faith ?
Where is humility ?
Where "Love the nabor
And your enemy" ?

THE Church of Christ,
THE Church of God,
First Church of this,
First Church of that.

Most take the name
Of God in vain,
Claiming exclusive rights
To your salvation,

As do seven hundred thirty four
Other denominations, just U.S.A.
Which leaves me, I admit,
Somewhat confused,

And this keeps me away
From services, so as
Not to become enmeshed
In their exclusive arrogance.

Tell me, Which Church ?
Which ? Which ?
Or must the witching rod decide
For which Welsh Witchcraft ?

Why have the Buddhist bronzes
And innumerable Hindu Gurus
Attracted countless thousands in
America,
And how could Dr. Moon recruit
so many slaves ?

Because most Christian Churches
disillusioned
Their members by hypocrisy
By acting contrary to every teaching
Of their Master Jesus,

So they are in world wide retreat
As is our country now,
On every continent
Of Planet Earth :

Because it had pretended making
The world safe for democracy,
But *did not let one single country*
Decide it's fate by vote of it's
inhabitants.

Carl T. Endemann
Calistoga, California

THE "SEA PEOPLE"

Who ? — that mysterious threat
Beyond the Northern horizon,
The fear of ancient Egyptians
Were they from the outer ocean ? :
"The Sea People."

Wave after wave rolled in
Over Hibernia and Biscay,
Iberia and Mediterranean,
Casting onto their shores :
Sea People

Poseidonians, of course,
Refugees they were
From sinking Atlantis,
Engulfing the coasts of Europe :
Sea People.

The Athenians turned back
Two waves of Poseidonian invaders
On the beaches of Greece,
Then learned their skills
From the Sea People.

But small islands they took
For new homes on the coasts
Of Eire, Illyria and Thule
And their descendants still were
Sea People.

Traders, yet Raiders,
Raping the Mediterranean,
Phoenicians, Phaeacians,
Navigating by the stars,
Sea People.

Cretans, Cypriots,
Ionian traders,
Tycoons that built
The Kolossos of Rhodos.
Sea People.

They hauled lumber and gold
For Jerusalem's temple.
Made purple snail dyes
For all the world's kings,
Sea People.

Solomon's friends, Egypt's terror,
Circling Africa all the way
To the gold mines of Ophir
And the Indian Ocean.
Sea People.

They hauled tin from Wales,
And art of the Druids.
Through storms of Vizcaya
And the "Ocean Obscure",
Sea People.

Traded golden amber
From the mystic Baltic,
And jewels from Sweden
To Mediterranean's
Sea People.

Showed Hercules' "golden apples"
On the "Fortunate Isles"
Beyond "his" pillars,
The ancient world's "ends",
Sea People.

This opened the gates
For the age of explorers—
Saint Brendan, Da Gama,
Colombo and Dias,
Eric the Red, Caboto, Magalhaes,
and Cook :
The New Sea People.

Polynesians, Visayans, Phoenicians,
Venetians, Vikings, Frisians,
Hibernians, Viscayans, Iberians,
Pirates of the Barbary Coast,
Sea People. *

Carl T. Endemann (1979)

* Key to correct pronunciation :
PolynEEsians, VEEsayans, PhoenEEcians, VeneEtians, VEEkings, FrEEsians, HEEbernians, EEberians, VEEzcayans, SEE PEEople.

Visayans — of Cebu.
Viscayans — of Basques.

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INVESTMENT FOR THE FUTURE—

A PLEA FOR SCHOOL LIBRARIES

by Mohammed Taher

It is a common notion that schools are places where citizens of tomorrow grow—physically, intellectually and socially. The young citizens of tomorrow have a capacity to accept ideas,thoughts and knowledge. With a book within his/her easy reach in the school library, a young scholar will do wonders. He/she can be left alone with rich and varied thoughts of others, which fill the young minds with images and ideas, so that their imagination grows and curiosity quickens.

STIMULATE LIBRARIES AND BOOKS

It is generally accepted that the "printed" page records the matter on one's mind, from where it can be 'revisited', read again and pondered over at leisure. This means that a balanced collection of books in a school library can be one of the most powerful stimulants for drawing out latent powers of intellect and personality of the young readers, which is what education is about. While the net-work of school libraries and the art of school librarianship are both far advanced in West, developing countries like India have yet to understand their benefiicient effects and mobilise the required resources. This is the main theme of my plea that India should enter the twenty-first century with good school libraries, and not only with schools in large numbers.

Of late, it has been observed that school-going children have been encouraged and stimulated to make increasing use of books to find things out for themselves. Indian publications for this category of users deal more with fiction and comics than other types of reading. There is less weightage given to simplify other areas of study. Nevertheless, cheap books are available in the market which try to highlight some of the material developments and progress made in the domain of science and technology. But many more areas need due consideration by the publishing and book distributing industry in the country.

Hoggart's key phrase "explores, re-creates and seeks for meanings", brings us at once to an understanding of the value of literature for children. A child as a routine is occupied with natural, instincive play. Everyday he/she experiences so much that is new and even unknown—sensual receptions, emotions, events etc. While the class-room tries to help the child to learn how to sort out and articulate this confusion of experiences, the school libraries can supplement and complement this aspect of learning to the utmost degree.

There is a varied and large amount of literature that should be kept in a school library. It is not possible to deal with these details in a short note. In passing, we may say the schools should have all kinds of reading/learning materials. These include printed and non-printed sources of information and knowledge like books, journals, tapes, slides, video cassettes, films, pictorial and illustrated works, word puzzles, etc.

8 LAKH SCHOOLS : LESS THAN 80,000 LIBRARIES

India has nearly eight lakh schools; hardly ten per cent of these have libraries attached. While **the Secondary Education Commission** in its report (1952-53) made a strong recommendation for the development of school libraries in India, and while the Ministry of Education advised the State Governments to proceed on these lines, there has not been much progress. Surprisingly, the Government of India's **New Education Policy** (1986) has not a single word on school libraries.

Moreover, the election manifestoes of the political parties give no expression to their views or feelings on this issue; nor do they mention, in passing even the ways and means to eradicate illiteracy in the country. Had a thought been given to these aspects, "informal education" at the door-steps could have been made more successful and meaningfal through branch and mobile libraries, and more children could have been converted as literates. There could have been more enrolment in schools in different corners of the country. Alas, this has not happened !

And now it is for the people at large to pressurise the government/management of schools to see that all schools have libraries, not simply as collections of books locked-up, but with all varieties of reading materials stored in each library for actual and daily 'use'. The teachers, parents and professional bodies all should join hands in promoting this movement.

LIBRARY-BASED CURRICULUM

While the teachers agree that there should be good school libraries, their drawback is with the curriculum our schools have. The curriculum we have is "textbook based", which needs a thorough and overall conversion to become "library based". In

(Continued on page 10)

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LEARNING FOR TOMORROW

Anand P. Srivastava

TEACHING AND LEARNING IN XXI CENTURY

Hindustan Publishing Corporation, New Delhi-20 (1987)

pages : 198

Comments by G B. K Hooja

Professor A. P. Srivastava deserves all the kudos for having dared to adventure into a new field of educational activity through this book. He has attempted to look into the future of education, and has tried to outline the requirements of the teaching system in India in the next eentury.

WHAT ? WHY ? AND HOW ?

As he says, no one in the country is happy with the state of education in India. Despite various commissions and declarations of national policy, educational standards are deteriorating generation after generation. One would agree with him that we have waxed eloquence only on '*What*' and '*Why*' aspects of educational deficiencies, but we have not worked out a ' *How-Mannual'* for use by our teachers. The book under review attempts to provide the know-how for improving the teaching and learning process in the class-rooms and outside. It peeps into the challenges of the XXIst Century and discusses the linkages between teaching and learning, the advancing frontiers of learning and the tasks ahead, the roles of teaching departments as academic centres, and of library in education, and finally, accountability in the realm of education.

The book also contains useful appedices including the **Programme of Action, National Policy on Education (1986)** relating to Higher Education, Secondary Education and Navodaya Vidyalayas. Appendix III is devoted to the **Report of the Mehrotra Committee (1986)** on revision of pay-scales of teachers in universities and colleges.

FROM DEPENDENCE TOWARD INITIATIVES & ENTERPRISE

In 1823, Raja Ram Mohan Roy had pleaded for the promotion of a liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry and Anatomy with other useful sciences. His aim was to fill in a long-felt deficiency in the educational system as provided by the oriental *madarasas* and *pathshalas*. This coincided with the requirement of the British rulers who needed a bank of English-knowing employees and persons to act as interpreters between the British masters and the native subjects. The emphasis, therefore, was on the knowledge of English grammar and literature. The upshot was the establishment of a system of education which made available a study of modern sciences to the elite, but divorced it from value-oriented, ethical culture obtainable in the classical Persian and Sanskrit texts.

Professor Srivastava is right when he says that the way we conduct our classes, makes our students highly dependent on the teacher for information. The students are not encouraged to think independetly. "We as teachers have not cared to cultivate problem-solving and decision-making skills in college students", says the learned professor

CHANGES NEEDED

What is needed is an elastic and dynamic system of education which can provide conditions needed to encourage initiative, experimentation and creativity among teachers and student alike, and thereby lay the foundations of educational progress. If University teaching is to be vitalised, changes are needed on the following lines, in the opinion of the author :

- More flexibility in the courses offered and more freedom of choice by the students;
- A marked reduction in the amount of formal instruction, and a corresponding increase in tutorial work, discussion groups, seminars and in independent study; and
- A change in the character of teaching to discourage cramming and to stimulate curiosity, problem-solving ability and originality.

Professor Srivastava, therefore, recommends that the number of formal class-room hours should be reduced The time thus saved should be devoted to self-study by students under the guidance of knowledgeable instructors Every effort should be made to challenge and stretch their minds by (a) assigning them writing assigments, (b) asking them to solve difficult problems and (c) providing opportunity for independent study of subjects in which they are interested. The students should be encouraged to do much more general reading and writing than they do at present, both during the academic year and in vacation period. This highlights the importance of building up good libraries and laboratories boh in the universities and colleges.

ELIMINATE STUDENTS' FEAR & MAKE THEM BOLD & COOPERATIVE

The author is again right when he says that we should so organise the learning and teaching process as to eliminate the element of fear amongst the students, and should encourage them to think boldly, dangerously and even foolishly, but independently. "A Teacher must know that his brilliant presentation in class room is only a part of the total process of learning and education." We have to generate

(*Continued on page 8*)

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A Transition Writer From Australia

Rosanna Rosini : MIGRANT CONTRIBUTIONS TO THE LITERATURE OF AUSTRALIA

Writers' Workshop, Calcutta, pp. 88; Rs. 80/-

Comment by R. N. Karat

Rosanna Rosini's book is a valuable contribution to critical writing on a lesser known facet of Commonwealth Literature, or "New Literature" as it is now (preferably) called Her area is Jewish–Australian fiction with special reference to the works of **Judah Leon Waten**

MIGRANTS' STRUGGLE FOR AN IDENTITY

Thanks to Australia's changed immigration policy, its multi-cultural mosaic now includes about two hundred ethnic groups — a far cry from the first couple of decades of this century, when Judah Waten and his parents arrived in Australia from Odessa. The early migrants had to face a lot of native hostility. Two World Wars, the Russian Revolution, the Great Depression and the Holocaust left their marks on their psyche as much as their own struggle to establish themselves in a new land and a new society.

As Eliot has observed in his *Notes Towards the Definition of Culture*, when tribes moved in ancient times, it was a "total culture" that moved. In modern times, however, migrants have come from countries possessing highly complex cultures and, therefore, can never really transport a whole culture, only a part of it. In a new environment, migrants emerge as strange cultural amalgams, people not sure of their values and vague about their future.

The Jews who came to Australia at the beginning of the century, had to contend with the "pioneering virtues" and the emerging culture of the dominant Euro-Christian group. At the same time, they had to struggle to preserve whatever they could "transplant" of their "original" culture. A nostalgia for the past, a Judaic disposition to perserve as "a nation in exile" and a longing for the "Promised Land" remain strong characteristic features of the Jewish consciousness in the early years

THEIR DIVERSE BACKGROUNDS & NEW THEMES

However, "the most identity conscious migrant group" often found itself divided and confused on many issues. This was not surprising, as they had diverse social and national backgrounds. Some were communists; some derived their attitudes from Britain; some were Zionists who regarded Israel as their ultimate destiny, and some came eventually to regard themselves as primarily Australian.

Some supported conscription, others vehemently opposed it.

And the generation gap was all too evident in attitudes towards past and present realities, Such problems, dilemmas, conflicts and attitudes are the stuff of "migrant themes". Rosini's thesis suggests that a very rich tapestry of these themes is to be found in the works of Judah Waten. He provides the main motifs to which all that she has to say is ultimately related.

A "TRANSITION WRITER"

At first glance, one might object to the title of Rosanna Rosini's work, which indicates a general survey of some sort, rather than a strong focus on the works of a particular artist. The sub-title on page one : *Judah Waten and the Old Tradition in the New World*, seems to be more to the point. However, in defence of the main title, it must be said that Rosini compares (and contrasts) Waten's works referring to a host of writers : some well-known, some not so well known, both Jewish and non-Jewish, both Austrialian and American.

Her method, I think, is justified on two counts.

Firstly, by her perception that, in a sense, the Jewish tradition is "stronger than other migrant traditions, because of its connection with the law and consequently with the idea of crime and punishment".

Secondly, because she regards Judah Waten as a "transition writer, standing between the past and the present, closer to the narrative tradition of social-realism of the Yiddish writers of Australia, **Pinchas Goldhar** and **Herz Bergner**.

It is evident that Rosini admires Waten as a great interpreter of the Jewish Australian experience. Numerous well-selected quotes from his works prove the point beyond doubt. The sketchy but significant biographical details that she provides add to our total appreciation of Waten as a man and as an artist; especially his unflagging devotion to many causes —political, social and literary. And it is to Rosini's credit that she scrupulously avoids using superlatives to describe his work.

Those unacquainted with this field of literature study will find this book a mine of observations and insights. Others well into it, may find it stimulating, leading to new lines of tnought and inquiry.

Finally, a world to the publishers, The text suffers from quite a few printing errors. It is irritating to see "camp" printed as "campas", "the lamb of God" as the "lamp of God", "combat" as "combal", or "Roth" as "Koth". These are avoidable blemishes on an otherwise elegantly produced book.

R. N. Karat is in the Deptt. of English, Agrawal College, Jaipur.

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NEHRU & AGRARIAN

Report on a National Seminar

The thoughts and policies of Jawaharlal Nehru have affected most aspects of Indian life, namely economic, social, political and cultural; and the path of planned development charted out by him half a century ago is being followed, may be with little adjustments, even now. At the time of independence, when Nehru assumed charge as Prime Minister, India was facing multiple problems of food shortages, growing population, a weak infrastructure for development, illiteracy, poverty, unemployment, low productivity and a peculiar coloinial-feudal agrarian system. Immediately, a large number of measures were introduced, simultaneously. Till his death in 1964, Nehru dominated the economic and political thinking in the country.

The country is today self-sufficient in food, and one of the top 10 industrialised countries of the world. We have a very sound infrastructure in terms of irrigation, power, institutions, basic industries, and have also taken a great leap forward in the spheres of science and technology, education, health and social services. It is Nehru's legacy that India has emerged as a leader amongst Third World countries, specially in the area of economic planning and management, science and technology, agricultural and rural development, industrialization and space technology.

It is worthwhile to assess after 4 decades of planning, whether the achievements so far and the problems which we face today are due to or in spite of the policies having their origin in the Nehru era, specially at a time when the VIII Five Year Plan is being formulated. With this aim in view, a two day National Seminar was organised at Bikaner on Novamber 10-11, 1989, by the Rajasthan Agriculture University on the theme of Nehru & Agrarian Development.

In all, 23 papers were accepted for discussion. In addition to the evaluation of land reform measures, aspects like technological interventions for development of the Thar desert and Nehru's vision on agricultural technology, irrigation, tribal development, cooperative farming, agricultural credit, role of women and related issues were covered during discussions. The evidences and experienes from Maharashtra, U.P. and Bihar were also brought out to derive implications for Rajasthan situation The participants, about 60 in all, included repreesentatives and scientists of State Agricultural Universities, State Departments of Agriculture, College and University Teachers and Researchers, Administrators and Voluntary Organisations.

NEHRU AND LAND REFORMS : RETROSPECTS AND PROSPECTS

In the first session, eight papers were presented, out of which four papers covered various aspects of land reform measures viz; progress of land reforms, causes of poor progress and suggestions for their effective implementation in Rajasthan. Three papers covered the progress of land reforms in Maharashtra and their impact on the structure of land holdings and economy of the allottee farmers. One paper highlighted that for achieving growth in agricultnral production and adoption of new technology, land reforms should go hand in hand; and in the absence of land reforms, the progress will be tardy.

All the speakers emphasised the contributions of Pandit Nehru in bringing about agrarian reforms in general, and land reforms in particular, in the pre- and post-independent India. They cited the initiatives taken by Nehru in his various capacities viz. as party leader, as chairman of the first committee on agrarian reforms in independent India and also as Prime Minister, while moving the various constitutional amendment bills for introduction of land reform measures in the country.

The participants also highlighted the benefits which have accrued to the masses by (i) the abolition of intermediaries *viz*; the *Jagirdari*, *Zamindari* and *Biswedari* systems, (ii) by granting permanently heritable and transferable land rights to the tenants; and (iii) redistribution of lands under land ceiling provisions. However, the progress has not been as good as it should have been, due to many complex provisions in the enacted Acts and their poor implementation. The "equity" objective of the distribution of land assets in most of the States has yet to be achieved.

There was a general consensus that the impact of measures such as conferment of *Khatedari* rights or allotment of lands declared surplus and transferred to the beneficiaries, or allotment of government lands, would have been much more pronounced, if simultaneously the beneficiary cultivators had been assisted with timely and suitable packages of inputs, alongwith new emerging technologies, credit and marketing facilities, as has been attempted rather late during recent years

Recommendations :

From the discussions, the following suggestions for the development of rural India were noted :

1. **Studies :** Looking to the sporadic nature of studies conducted in this field by social science researchers, there is urgent need for taking up comprehensive and in-depth studies on different aspects of land reforms measures at the micro-level. These are necessary to know many hidden facts on the various aspects of land reforms.

2. **Land Records :** One of the important causes of poor progress of land reforms was the non-availability of correct and upto-date land records. Much of

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DEVELOPMENT

by Sunita Verma & D. C. Pant

the desired progress could also not be achieved because of the "manipulations" in the land records at that time, and during the last many years. Priority should now be given by the government to correct and update the land records, and keep them uptodate.

3. **Consolidation :** The land reform measures, especially the abolition of intermediaries and provisions of tenancy reforms ....such as reduction of land rent, granting of permanent land rights etc.—have achieved success to a great extent and there is not much scope in these areas. But there still exists vast inequality in distribution of land assets.

New technology can be adopted with unequal results on small and fragmented holdings Punjab and Haryana States have done 100 per cent consolidation of land holdings long ago. As such, it is suggested that the Consolidation of Land Holdings should now be taken up whole-heartedly, and favourable public opinion should be created by educating the farming community under extension programmes.

4. **Land Allotments :** It was highlighted that there is need for a change in the allotment policy of land, while distributing the surplus acquired or government land. The basis of allotment should have been the capability of the allottees, rather than the equality of size of land area to different persons.

5. **Land Reforms Data Bank :** Available land reform data can form the best laboratory for social science researchers, and as such it is suggested that these should be maintained in the form of Data Bank by an independent or autonomons body, may be a university, in addition to the government. The available data should be pooled at one place and published regularly. The researchers should also be given easy access to data on land reforms by the different government departments.

5. **Village Studies :** There is need for conducting a series of Village Level Studies to assess the impact of land reform measurers on the levels of adoption of technology, employment generation, income generation and on social and economic conditions of the villagers There is also need for taking up short duration projects.

NEHRU'S ROLE IN MODERNIZING AGRICULTURE

Nehru strongly believed in the application of science and technology in developing the Indian economy – which was, and is still based mainly on agriculture. Until his death in 1964, Nehru remained involved in the modernization of agriculture as much as in the building up of an industrial base. The main theme of this session was to assess the impact of various technological developments directed towards modernization of agriculture since the inception of the First Five Year Plan.

In all, there were 6 papers on the topic. Besides, Mr. Rakesh Hooja, Commissioner, Command Area Development, Indira Gandhi Canal Project, Bikaner, also shared his experiences with the participants. Various papers presented by authors could be grouped into the following two sub-themes :

(a) Role of Technology in Agriculture : There were three papers covering this sub-theme. One paper was on a macro-level study supported by empirical evidence from field data. Another paper was based on a micro-level study. The third paper was of a general nature, describing the role of mechanization in agricultural development.

(b) Role of Irrigation : There were 3 papers on this sub-theme, besides the views expressed by the IGC Project CAD Commissioner. Out of three papers, two were related with the macro aspects and the third one was a case study.

From the presentations and discussions, the following points emerged :

ROLE OF TECHNOLOGY

1. Technology for Sustainable Development : For the development of agriculture, along with land reforms, there should be technological interventions for transformation of a "subsistence-oriented and resources exploitative" agrarian production to a commercially viable and "resource conserving" agricultural production.

2. Rational Use of Land Resources in the Desert : In the desert tracts of Thar and other arid zones, the land resource should be used rationally and prudently accordingly to their capacity. The increased proportion of land use for crops has to be curtailed and reallocated in favour of light intensity enterprises like grasses and forestry.

Efforts should be made to popularies the programme for the production of seeds of the grasses which are suitable for desert tracts. Seeds of the various species of grasses suitable for desert area are available with CAZRI. Massive techniques like aerial seeding of grasses and trees should be worked out for quicker amelioration of xeric conditions in the Thar desert.

Livestock should be the major element of the enterprise-mix of farmers in desert tracts. In spite of existing resource shortages for livestock, income from livestock has registered consistent increases over time and has been a major component of farmer's total income.

3. For Small Farmers : The adoption of improved and scale-neutral farm techonology and extension

(Continued)

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and other "target-group oriented" programmes may perhaps help even the small farmers in adopting the improved farm technology The adoption of improved farm technology has helped to a great extent in increasing the investment of fixed capital (excluding land), income and employment on farms of all size groups.

4. Management Skills for Mechanisation : Farm mechanization helps in increasing farm production and productivity. It also increases labour efficiency and the employment opportunities. Farm mechanization modifies social structure in rural areas and makes proper utilization of manpower possible However, there are many impediments in the adoption of mechanization, such as lack of technical skills, small and uneconomic holdings and shortages of institutional facilities.

5. Training in new skills should be an important aspect of adopting new and improved technology, both through education and extension.

ROLE OF IRRIGATION : .

1. Optimum Use of Potential : Over the plan periods, there has been a tremendous increase in the cumulative irrigation potential in India from a meagre. 19 4 to 71.94 million hectares. But enough potential remains to be exploited. The gap between demand for and supply of irrigation facilities is still over 50 per cent. Hence, continued efforts should be made to bridge this gap.

Efforts should also be made for full utilisation of the potential created by various irrigation projects. Additionally, the water distribution system in canal net-work should be made more efficient and judicious on the basis of water requirement of crops.

An efficient "drainage" system should also be planned along with the irrigation projects and "on farm" development works; especially land-levelling, construction and lining of irrigation water-courses be done on priority basis.

Moreover, a sound "extension" system needs to be created for transfering modern techniques of irrigation water management to the real users, for efficient water utilization on farmers' fields.

2. National Policy on Water & Rajasthan : The priority given to irrigation in Rajasthan in the Five Year Plans has been in the right direction, to maintain the growth process in agricultural production. Since Rajasthan has already explored a major part of its local water potential, for further development, it has to depend upon sources outside its borders. The National Policy on water resources should take note of this fact, in order to maintain the future growth process of agriculture in the State.

3. Household Incomes & Savings : A lot of work has been done in the country for the development of irrigation since the start of the First Five Year Plan. However, the implementation part *i.e.*, proper use of irrigation water has lagged behind. Irrigation potential is created, only when water actually reaches the command area. Hence, to make optimum use of irrigation water, it is necessary to develop the command area suitably. (There are two major command area development programmes in the State of Rajasthan : one is Chambal Command Area and the other is Indira Gandhi Canal Development Area).

In **Chambal Command Area**, main water channels are unlined and were laid without making proper adjustments in the field boundaries and without giving much consideration to the topography. All this has created water-logging problems at many places.

In **Indira Gandhi Canal Command Area**, since settlement is scarce and quite recent, *pucca* water courses have been laid after readjustment of the field boundaries and keeping in view the topography of land. Since, in most of the command area, there is a hard pan below 2-8 metres' depth, the water use policy should be to spread the water in large areas covering less water-requiring crops, which in turn would reduce water-logging. The peculiar problem which the administration is facing in the area is the pattern of settlement of allotees Poor income settlers hesitate to come, and the rich do not cultivate and wait for the appreciation and resale value of the lands at higher prices in future.

III - NEHRU'S PHILOSOPHY ON RURAL DEVELOPMENT

This session got the most variegated responses in the field of development planning. In all, 8 papers were presented. Of these, five dealt with agricultural development and one each with tribal development and women's role. The first one dealt with all the diverse facets of rural development.

UNEVEN SPREAD OF GREEN REVOLUTION & NEW TECHNOLOGY

The uneven spread of the green revolution and the gaping holes with many grey areas were brought out. For example, while the overall foodgrains production has shot up to 172.18 million tonnes, the oilseeds, pulses and coarse grains were virtually stagnating. While pointing out the yield gaps by a factor of 3-6, special light was thrown on the poor man's staple diet like pearl millets : the yield varied from 2.67 qtl/ha in Rajasthan to 9.29 qtl. in in Gujarat. Quantum jump notwithstanding, one still encounters a serious nutrition gap in the matter of cereals and pulses.

It was categorically mentioned that "agricultural" development, howsoever important, cannot become

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DEVELOPMENT

co-terminous with "rural development". Other complementary components like rural energy, employment through village industries and more equitable distributive justice etc. must also be taken into consideration.

The use of bio-sources as the major tools for alternate agricultural production strategies was also high-lighted. Bio-fertilizers could displace 30-40 kg N/ha.

Improved *chulhas* and energy plantations were mentioned for the household energy needs. Recycling of animal dung and organic wastes could provide over 22 million tonnes of oil displacement through biogas.

For creating mass employment, a fairly comprehensive list of cottage crafts, or household and village industries including non-edible oilseeds and agro-processing industries was presented. Most of these need very small capital outlay.

Sericulture was specially highlighted, being the most profitable and employment generating activity. It can provided for 1700 mandays/ha employment v/s 466 mandays of wheat, rice and jute combination.

As against a net income of about Rs. 4500/- from dairy farming, most of the mixed cropping patterns gave Rs. 1800-2000 per ha. It was emphasised that by optimising all the under-exploited resources, we could help India became a 'World Power' in the foreseedable future.

AGRICULTURE EDUCATION & OTHER MATTERS

One paper gave a bird's eye-view of history of 26 Agricultural Universities and the spate of special programmes launched by the State Governments for effecting break-through in agricultural production. In another paper, the economic impact of the IADP in Bikramganj Block of Bihar and how the farmers have benefited from these programmes was evaluated. One paper showed the impact of agrarian development in rural Rajasthan. Different tax-norms followed by the State in olden days in the context of Degana Jagirdari were reviewed. Also brought out was the relevance of Nehruvian approach *vis-a-vis* the Russian and Chinese approaches, which were accompanied with a lot of bloodshed.

PROBLEMS OF CREDIT

The point of weak capital formation in traditional agriculture was categorically brought out and the critical role that could be played by the commercial banks in augmenting production with the support of adequate credit lines was duly highlighted.

COOPERATIVES, WOMEN & TRIBAL DEVELOPMENT

One paper also referred to Nehru's thrust on cooperative farming and how this could have maximised the gains for the small farmers. Nehru too wanted to support this revolutionary concept with joint farming and service cooperatives.

One paper highlighted the special interest that Nehru took in inspiring the women to "become real partners" in development. One view was that they should become rebels and launch new activities for their own economic emancipation.

Another paper on Tribal Development brought out Nehru's extraordinary interest in and understanding of the problems of the tribals. It also pointed out that India was the 2nd big nation, after the continent of Africa, to have the largest concentration of tribal population. Overall neglect apart, this paper showed the dismal picture of adult education : abovt 90 per cent tribals were illiterate, and this rate went up to 98.8 per cent in the case of tribal women. It also gave the details of VIIth Plan investments in the five tribal destricts of Rajasthan.

Recommendations :

The major recommendations which emerged from this session were :

1. "Integrated development" plans should be initiated in selected pockets to become models for replication elsewhere.

2. Beneficiaries must be organised into viable groups or cooperatives.

3. Production patterns should be diversified in order to give more attention to livestock and mixed farming.

4 Special strategies must be evolved to bring down the costs of production in agriculture sector.

5. Agro-processing and all village industries based on local resources should be promoted, but only after the rural youth have been duly trained in these fields.

6. Utmost use be made of all the bio-resources like the organic wastes for biogas production, briquetting and scientific compositing.

7 Universities and the NGO's must come forward to conduct field studies, and help identify the full needs, the problems and also the unexploited resources specially of the tribal areas.

8. Concerted efforts should be made to help evolve special 'Appropriate Technology Packages' which would minimise the back-breaking drudgery of the rural/tribal women among other things.

9 For sustainable agriculture, we must give more attention to the health and care of our land-stock. Effective measures must be initiated for the speedy reclamation/restoration of the most limiting asset *i e.* land.

Ms Sunita Verma & Dr. D. C. Pant are associated with the Department of Agricultural Economics at the Udaipur Campus of the Rajasthan Agriculture University, under the overall guidance of Dr. S. S Acharya.

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PSYCHOLOGICAL THEMES

Seema ena

VOICE and VISION of ANITA DESAI

Ashish Publishing House, New Delhi (1989) Rs 75/-

Comment by P. Bhatnagar

Voice and Vision of Anita Desai by Seema Jena is a welcome addition to the already published full-length studies by B. Ramachandra Rao, Atma Ram, R. S. Singh, R. S. Sharma, Madhusudan Prasad and Usha Bande. Projecting successfully Anita Desai's *Voice and Vision* through an analysis of her six novels with regard to their characterisation, themes and plot structure and devoting a separate chapter to each item, Seema Jena determines the place the novelist occupies among Indian women fiction writers in English. Placing her in line with western novelists like Janet Frame, James Joyce, Virginia Woolf and D H. Lawrence, she gives Anita Desai the compliment of having firmly established the psychological novel in Indo-English fiction.

ALIENATED NEAR—NEUROTIC CHARACTERS

Seema Jena writes that Anita Desai's main concern is to depict the psychological state of her protagonists, mainly females, at a crucial juncture of their life. Her characters are generally neurotic females. highly sensitive, sequestered in a world of dreams and imagination, and alienated from their surroundings as a sequence of their failure or unwillingness to adjust with the reality. Their near neurotic quality is the result either of a shattered childhood due to loveless marriage of parents or their own marital incompatibility. Seema Jena has shown how, despite several common characteristics, Anita Desai's characters are not types, each of them having a dist-inct identity. For each novel, the novelist adopts a different technique which allows her characters to emerge successfully. She has also pointed out that one limiting factor in Anita Desai's characterisation is that her characters belong mostly to the affluent and fairly enlightened sections of society, thus making her milieu a limited one.

THEMES : LABYRINTHS OF HUMAN MIND

Regarding themes, Seema Jena states that Anita Desai is not interested in portraying the society of her times. She is interested only in exposing the labyrinths of the human mind She prefers to write about persons who refuse to take the accepted path. This is the theme which occurs again and again in her novels.

She usually starts by presenting persons who are cut out in a different grain from others, who resist the demands of the society and turn out to be rebels. Not finding a proper channel of communication, they become alienated and start brooding on their lives. Their wanderings and reflections finally bring them into new vistas of understanding, which they had formerly ignored or rejected.

The plot in Anita Desai's novels is subordinate to the characters and the theme. There hardly is any story to tell. Each of her novels is structured according to a pattern rather than a plot. For every pattern she adopts a suitable technique, which reveals Anita Desai as a super artist combining artistically in a harmonious whole, language. symbol, word and rhythm —thus finding a way to unite the inner and outer rhythms, to obtain a certain integrity and to impose order on chaos.

To achieve her aim, Seema Jena has worked at length to analyse each character, situation and pattern in each novel. She also exhibits acquaintance with a variety of related literature. She deserves to be complimented for this, though there are many errors in the work, not only the ones caused by faulty proof-reading, but also those of syntex and diction, which deract from the merit of the work. Besides, had the material been better organised, much repetition could have been avoided. All the same, the book can prove to be very useful to those working in the field of Indo-English fiction, specially on the novelist herself.

Prof. (Mrs.) P. Bhatnagar is based in the Amaravati University, Amravati (Maharashtra).

(Continued form page 2)

LEARNING FOR TOMORROW

intellectual activities so that students are able to reach personalised meanings of units of knowledge, where they develop their own human social context. Motivation, meaning and social setting must find place in a student's learning process; and a XXI Century teacher has to provide for them.

The present system of teaching develops a tendency to out-bid the other fellow, and it lays emphasis on competition, ignoring the cooperative needs of the society.

The answer lies in the adoption of the tutorial system. Tutorials are collaborative learning sessions under the guidance of a knowledgeable tutor. Collaborative learning prepares a person better for life-long self-learning and cooperative endeavour. Tutors are required to promote a scholar's mental process through conceptualisation and problem-solving by analysis and synthesis. Thus, in tutorials, a learning cycle is formed wherein the tutee is made to explore, invent and discover; and this is the much needed reform which shall equip the students to fale the XXIst Century with confidence.

The book under review should not only "adorn" the shelves of the libraries of our schools and colleges, but should be read and pondered over by thousands.

G. B. K. Hooja (IAS Retd.) is also former Vice-Chancellor, Gurukul Kangari Vishva-Vidyalaya, Hardwar (U.P).

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The Quest of A Lonely Heart

Lalita Jagmohan Singh : THE BROKEN BANGLES

Writers' Workshop, Calcutta (1988) Pp. 38;

Rs. 40/- H. B. 30/- Flexi

Reviewed by Tejinder Kaur

The Broken Bangles, a collection of twenty-five poems, is a first volume of verse by Lalita Jagmohan Singh, a teacher of English Literature at Government College, Dera Bassi, (near Chandigarh). The book is dedicated to her late husband, Lt. Col. Jagmohan Singh Manak who died in on accident in 1985. She states that her ambition is "to do something constructive for the cause of women, especially for widows."

There are shades of varying moods and themes in these poems, but the underlying mood is that of despondency and sadness. Analysed on the whole, there are two major strains that run through these poems. The first theme is that of a kind of quest and 'self-discovery' on the part of the poet, and the second theme is a feminist voice of protest like that of Kama Das against the cruel traditions and chains of society that are very tortuous for widows with "the broken bangles", and which force widows even to commit *'Sati'*.

THE PAIN & CHAOS INSIDE

The book opens with the poet suffering pain; and her urgent desire is to deliver her pent-up feelings and thoughts, which she can do only either on a piece of paper or by sharing them with her friend "Rajan Sahai" who Is like an "angel" for her, "sharing her tears and giving her smiles."

She desires to undertake a spiritual journey, but the path and the destination are hazy, unclear, foggy and uncertain. There is "chaos inside" which "hinders an order out" and also swallows "the light out." She finds herself at "Razor's edge" "inside and outside" and, like Shelley, she falls "upon the thorns of life" and bleeds She finds herself bound in self-imposed chains In an effort to "see the dark recesses of her mind", she finds "complete autumn around" and finds no hope, no "revivification". She struggles to come out of the "Bottle's neck", but it is "a very painful experience", and she declares that "overtly she is one piece", but this "one piece without peace." She is firmly and stubbornly struggling with life against fierce winds "standing erect in a stormy tempest" and "drinking water out of a storm."

A LIGHT-HOUSE WITHIN

She knows that only the present moment and today is ours; one cannot be certain about the next moment and tomorrow. She, therefore, has a "craving" to know the mysteries of life, birth and death during this birth only, and realises that "the lighthouse is within you." At times she goes to mystical heights and wants to merge with God and prays to Him to give her shelter at His feet. But she is not an escapist; rather she is aware of the sufferings and evil around. Therefore, she seeks an interview with God whom she calls a "tyrant", "coward" and "omnipotent" who causes "catastrophe." She also calls him a "clever" one who chose to be out from the painful rut of "Birth and death" and never experienced the lot of human beings, whose fate He decides But ultimately she surrenders her heart as a humble gift, like Sudama at the feet of Krishna, and due to deep faith in Him, she declares "we are all beggars at His door". This is the spiritual quest of the poet, the various phases of which are covered in various poems, e.g., "The Labour Pain", "A Prayer", "Chaos", "Fog", "Stubbornness" "Chains" "One Knows Not", "Seeking an Interview", "A Craving", and a few others

THE SUFFERING WIDOW

The feminism of Lalita Jagmohan Singh finds expression in such poems as "Does anyone know ?", "The Broken Bangles", "To Roop Kanwar" "Chains" and "Revolt". She depicts the mental tortures of an Indian widow, whose bangles are broken at her husband's death and who is forced to "clad" herself in "vulnerable white" .. throughout her life", and who becomes an object of haunting by the "vulturous eye" of the men or is forced to commit Sati The poet insists that widows ought "to break the chains" of "unhealthy traditions" with 'the hammers of brains'' and lead a natural life. Through an address "To Roop Kanwar", she raises a voice of awakening among women. asking them not to follow the path of traditions which force them to embrace unnatural death.

Moreover, the poet's feelings of compassion for the poor beggar, and a satire on the twentieth century "close-fisted practical men" are very sharp.

AUTOBIOGRAPHICAL & PHILOSOPHICAL

A few poems are also autobiographical and confessional, expressing her solitude in life and society; and the last poem "The Cruelest Month" is a literal cry at the vacuum created in her life by her husband's death who left her alone in "the coldest and longest nights of December", i.e. at the fag end of her life.

Thus we see that in this collection, many poems are autobiographical. In certain poems she becomes philosophical like in "One Knows Not"; and many poems show a process of her self-discovery to explore "the lighthouse" that is "within you" There is a strain of anger and grudge also, both against the society around, as well as against God who is sit ing uselessly in Heaven. Unlike Robert Browning who believes that since "God is in the Heaven" therefore, "All is well with the world", she questions the justice

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THE QUEST OF A LONELY HEART

of God, when she sees so many wailing widows, orphans, and motherless children, and frustration and dying with hunger around.

In her efforts to discover a "silver lining" among "the dark clouds", especially for the lot of Indian widows, she finds the solution in a direct and indirect revolt against the chains of tradition and religion, and self-imposed chains that have put shutters on the mind and body of a woman.

RICH IMAGERY IN FREE VERSE

Almost all the poems are written in free verse which suits the delineation of her theme, and the imagery used throughout the poems is from the gloomy world and darkness. All the poems abound in the imagery of fog, death, Darkness, deep dungeon, "wrapped in a shroud", chaos, barrennss, 'thirsty crevices", "parched heart", "Air Crash", "withered away yellow leaves", "severed from branches", "stormy tempest", etc etc.

In certain poems, the tone of irony is very sharp as in "My Beggar Friend" : "But I am familiar with the rich heritage of your age-old poverty".

On the whole, this collection is a remarkable contribution to Indo-English poetry by a female poet who speaks not only for women's cause, but also communicates the spiritual conflict going on in her mind. The personal experiences of the poet transcend the limits of autobiography to impersonal and universal experiences which is the hall-mark of great poetry like that of W B. Yeats. Some of the poems like 'Fog", "Seeking an Interview", "Chains", "My Beggar Friend", "The Broken Bangles" are superb, both thematically and technically. However, a few poems like "A Good Shot", "Air Crash", "For a Fair Friend" are too flat to be called poetic.

Undoubtedly, this first volume of verse by Lalita Jagmohan Singh indicates that she would speak more for the cause of women's liberation, especially of widows, so that "the broken bangles", instead of being broken, will remain jingling, and women will manage to come out of the old rut of cruel traditions to lead a natural life and accept "the challenges of being alive."

Dr Tejinder Kaur teaches in the Deptt. of English, Punjabi University, Patiala.

(*Contd. from page 1*) *INVESTMENT FOR THE FUTURE*

A PLEA FOR SCHOOL LIBRARIES

such a situation, a library will not *support* the curriculum; rather it should *constitute* the curriculum. Resources of the school library, its activities and its congenial atmosphere all to go promote this idea. It is in fact a new library-centred approach to learning/ education.

This process of library-based education offers numerous and excellent opportunities for a school child's growth. The learner (i. e., the school-going child) is allowed free access to the library resources. The learner will go to the library according to his/her need and use the library appropriately, suiting the indvidual taste, aptitude and temperament. The role of the teacher and the librarian in such a situation is that of a guide or a *facilitator* of the learning process, rather than to dictate.

The library can also arrange for other activities like story-telling, book-talks, book reviews, word building competitions, etc. Vitally, the "library-centred" approach to learning provides "wholeness" in the entire process and exposes the learner child to all component factors of idealities and realities.

The library professionals in India, including the Father of Indian Librarianship have, from time to time, voiced the need for the school libraries. This has been their plea at All-India Library Conferences at various places. Recently, **Ms. Kalpana Das Gupte** of the National Library, Calcutta, emphatically reiterated the need for school libraries, and dealt at length with library standards for the schools. This was a part of the 35th All India Library Conference, 1989, at Pune. There is a contiuous need to revive our cause for creating and improving libraries for the citizens of tomorrow. Any expenditure for the benefit of our future citizens is bound to produce positive results. Such investment in school libraries is likely to produce a better Indian bp 2001 A.D.

Dr. Mohamed Taher is Deputy Librarian, American Studies Research Centre, Hyderabad.

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SELECTIONS From INDIAN STUDIES at OXFORD

OXFORD UNIVERSITY PAPERS ON INDIA

General Editors : N. J Allen, R. F. Gombrich T. Raychaudhuri and G. Rizvi

Vol. I, Part 1, pp vx+155, Rs. 110, 1986; Part 2, pp xv +151, Rs. 110, 1987; Oxford University Press, Delhi.

Comment by Ashim Kumar Roy

This is a 2-volume publication of the Centre for Indian Studies of the Oxford University.

FOR SPECIALISTS ONLY

In the first part of the volume, there are seven essays. Most of them would be of interest to specialists only. For instance, **James Benson** writes on *Patanjali's Remarks on Panini 1-1-60*'. This grammatical rule deals with elision *i.e.* the disappearance of a letter or a word form from a word.

Two essays in this part are of general interest.

ON WOMEN

I. J. Leslie writes on "*Strisvabhava*': 'The inherent Nature of Women' '*Strisnabhava* is the title of the third section of *Stridharma-paddhati*, a work by Tryambaka. This, according to Leslie, is the only extant work dealing with the religious law pertaining to women. Tryambaka was not one of the important writers on *Dharmashastra*. Kane in his *History of Dharmashastra* barely mentions him Leslie also deals with only one chapter of Tryambaka's work. Here the author deals with a peculiar problem. It is widely recognised that women are inherentty wicked. How then can they possibly have any interest in religious instructions which the author seeks to provide ?

Tryambaka's difficulty was quite serious. The epics, the *Puranas*, and all the *Dharmashastras* are unanimous in condemning the nature of women Exceptions are sometimes made for one's blood relations such as mother, sisters and daughters; but all other women are invariably wicked. Some modern apologists have found isolated passages where some aspects of women have been praised. For instance, Manu (*V, 130*) says that a woman's mouth is always pure. But medieval commentators had been quick to point out that that was for the purpose of kissing only. Tryambaka's solution to the problem he set himself was that although women had inherent faults ....., nevertheless, if their conduct was good, *i.e.* if as a result of religious instructions, they turned themselves into devoted wives, then those very faults would cease to exist.

ON MYSTICISM

Bimal Krishna Matilal deals with 'The Logical Illumination of Indian Mysticism' in a scholarly yet readable essay. What exactly is mysticism is difficult to state. As Matilal writes, "The idea of mysticism has mystified many of us." One thing, however, is common to all kinds of mysticism. It is some kind of transcendence of good and evil.

Matilal discusses at length the views of the *Madhyamika* philosopher Nagarjuna. Nagarjuna thought that everything was empty or devoid of its own nature. This not only meant that ultimate reality was illusory, but it also led him to the logical trap that in that case, this statement was also empty. After a great deal of struggle, Nagarjuna came to propose two levels of reality. In ultimate reality, there was no distinction between good and evil; but in the conventional or everyday reality, the distinction was vital.

FARANGI MAHAL SCHOOL

The second part of the volume contains six essays. Some of them are quite interesting. **Francis Robinson** has written on 'Problems in the History of Farangi Mahal : Family of Learned and Holy Men'. This house in Lucknow originally belonged to a European indigo planter. Hence the name. It was given to a scholarly family by Aurangzeb in 1695.

The family has maintained its reputation for scholarship, and it has attracted students from many parts of the Islamic world. There was no central organisation of teaching in Farangi Mahal. The members of the family taught the pupils who either stayed with them or lived in a large mosque nearby.

LIBERAL Vs CONERVATIVE VIEWS

An organised form was given to the institution only in 1905. It was thereafter called Madrasa-i-Aliya Nizamiya. There was basic difference between this institution and another famous centre of Islamic learning, the Darul-Ulama in Deoband. The latter centre was conservative It gave emphasis on the *Quran* and the *Hadiths*, while the Farangi Mahal gave importance to logic and jurisprudence. Thus, on matters in dispute, Deoband gave traditional opinions, while the Lucknow institution thought that "men should concern themselves with the real and not the literal meaning of the *Hadiths*".

In other words, the scholars of the Farangi Mahal took a more modern view of Islam. They also sided with the bourgeoisie, and supported the demand for Pakistan. Deoband, on the other hand, thought that the people who were clamouring for Pakistan were incapable of preserving Islam and protecting the Muslim culture, and also were callous about the fate of Muslims who would be left behind. Perhaps that is why the Aliya Nizamiya of Farangi Mahal discontinued its teaching work in 1969, but the Darul-Ulama in Deoband is flourishing as ever

(*Continued*)

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POETS' CORNER

Three Poems by Esha Joshi

POETS' CORNER

The deepening axe spoiling the patterned grain,
The knife edge thinning each time on the hone,
Life slipping down a little every day,
Rope twisting close around the taut throat's bone.

So in my budlding age, my tendril and soft curling
Years, let all my sins be gentle ones,
So I can wear them in the mind with ease,
When shadows blur the brightness of my suns

And stars and only fingers of past things
Come probing in the vacant bone and vein—
So, fading from one sleep into the next—
The deepest, darkest—will be without pain.

★

Did we love once—or was it in the mind
Our world was built, where we knew just ourselves
Our lips, our eyes, our loss, those thoughts before
We spoke ? Going, You left your self behind

Yet did not stay—only the travesty,
The mocking image in the shallow pool.
This life, half here, divided, neither here
Nor there—half ghost, half shadow it might be.

Was it a vision—cobweb in the brain,
All wish, all need, all waiting, all despair,
The landscape without tree or flower or stream,
The sun darkened by cloud, the sky by rain ?

Was there a sea shore where we walked and spent
A lifetime in a dream, written in sand,
A song unsung, lost in the fitful air,
A garden for us, where we never went ?

Nothing remains, only a fancy—how
On those two close-linked forms, when the light dimmed
And dusk betrayed the day, the petals fell
From the low-swung, heart-heavy mourning bough.

★

Though we go down into the grave,
Its long hands can not throttle us,
Its ghostly, cold embrace, constrict,
Not kill, for at our coming the
Blood quickened in other veins for us
And we were loved.

And though some sudden day, surprised,
We leave behind the heart-held lips—
Fate-bidden fares in the blade-curbed
Car, the charioteer can only loose
Not cut the intricate knot,
Because we loved.

(Mrs.) Esha B. Joshi joined the Indian Administrative Service at its inception as one of the first women officers. After her retirement, she has been leading a rich and creative life of varied interests at Lucknow. A collection of her poems SANCTUARY has been published by the Writer's Workshop-Calcutta.

INDIAN STUDIES AT OXFORD

Anita Inder Singh in her essay 'Prospects of Agreement and the Partition of India, 1939-1947' concentrates on the role of Jinnah. She has made good use of the relevant official documents, but she practically ignores the role of Muslim learned men in the Pakistan movement.

EURASIANS

An interesting essay in this part is on 'Eurasians under British Rule' by **Richard Symonds.** Eurasians are known today as Anglo-Indians, but it was not until the 20th century that the Viceroy, Lord Hardinge allowed them to take this title which his predecessor, Curzon, had refused them, because in the 19th century the British who worked in India were themselves known as Anglo-Indians.

It is strange to find that the Eurasians were not taken in the service of the East India Company in the early 19th century. There was a belief that "In every country where the intermediate caste has been permitted to rise, it has tended to the ruin of the country".

Things changed with the Charter Act of 1833, and the discrimination against them was removed. Soon the Eurasians occupied a large number of places in the railways and customs and telegraph departments. The Anglo-Indians were, however subject to British racial prejudice, and this position became quite bad in the early 20th century. A writer in the *Asiatic Quarterly Review* in 1910 stated that "the feeling of Europeans in India is very nearly, if not altogether. one of race hatred against the Eurasians."

At the time of independence, there were probably 1,50,000 Anglo-Indians, 90 per cent of whom were in India, and the rest in Pakistan. It was estimated in 1969 that about 50,000 had emigrated since independence, of whom 25,000 had gone to Britain, and between 5,000 and 10,000 to Australia. Their number diminished further because some Indians now preferred to be classified as Indian Christians.

Indologist and former civil servant, Jaipur—based Dr. Ashim Kumar Roy needs no introduction to the IBC readers.

[We gratefully acknowledge that this is a reprint of a Book Comment in the Economic and Political Weekly of April 16, 1988.]

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FOR THE UNIVERSITIES :

PHILOSOPHY

Krishna Roy and Chhanda Gupta (Editors) : ESSAYS IN SOCIAL AND POLITICAL PHILOSOPHY
Indian Council of Philosophical Research, New Delhi (1989) pp. xvi+691: Rs. 250,

Reviewed by A.M. Ghose

Professor D. P. Chattopadhyaya, the General Editor, in his Foreword, refers to the need of producing reading materials for the students of our universities. Krishna Roy and Chhanda Gupta, the editors, in their Preface, reiterate the same point. As a book to be read and used by our students who offer courses in social and political philosophy at different levels, undergraduate and graduate, this anthology is admirable. The essays are scholarly and yet dispassioante in their approach and assessments. They are informative without ponderous observations.

There are six essays by Professor Chattopadhyaya, all extremely readable. There is no name-dropping and no pretensions to be 'original' with a vengeance.

Some of the essays in this collection were published years ago; but their inclusion, in a way, makes the book more attractive. Professor Murty's essay, '*Ethics and Politics in Hindu Culture*' (1965), I am afraid, is perhaps 'dated', as is Professor Nikam's '*Some Basic Concepts of Indian Culture*' (1973). Professor Srinivas's famous essay, '*Sanskritization, Westernizatian and Secularization*' (1972) is a valuable inclusion, as is Professor Daya Krishna's '*Towards a Theory of Social Change*' (1965). Professor Margaret Chatterji's essay on *Gandhi* is free from mystification and banalities so common in essays on Gandhi. '*Utilitarianism : A Conceptual Review*' by Professor Rajendra Prasad has a freshness about it. '*The Concept of Rationality*' by Professor P.K. Sen is lucid and insightful. Professor Singh's '*Basis of Justice*' is more critical than constructive; it has a prolegomenary value.

Krishna Roy's essays on '*Hermeneutics and Ethnomethodology*', '*Alienation*', '*The Social Philosophy of Karl Marx*' and '*The Socio-Spiritual Heritage of Modern India*' are clearly written and informative essays. The last one is a little too brief; unfortunately, it ignores the views of many 'makers of modern India' in parts other than Bengal ! Chhanda Gupta's essays, '*Objectivity in Social Inquiry*' and '*Value and Social Science*' will be found profitable, if they are read along with the first and the last essay, both written by Professor Chattopadhyaya.

The essays entitled '*Capitalism*', '*Democracy : Some Reflections*', '*Anarchism : Some Reflections*' by Professor Manjula Bose, Professor S. P. Bannerjee and Dr. P. K. Sarkar respectively, are formidable in their scope. It is perhaps natural that they could not deal with the various facets of the problems they have discussed. It appears that Proudhon's anti-Semitism and his view that Negroes are an inferior race have not drawn the attention of Dr. Sarkar. One would have also liked the author to have discussed the Anarchists' views on 'family'.

Professor Kalyan Sen Gupta's essay on '*Rights and Liberties*' deals with the problems raised by the thinkers in the West. One would have liked the author to have discussed the rights and liberties of the huge mass of people in the Third World, particularly India. whose participation is so necessary for the growth and development of democratic institutions. '*The Half-way House of the Welfare State*' by Professor Jaba Bose, however, includes a section on Social Policy in India. Professor Satindranath Chakraborti's '*Communism and Its Indian Context*' is a bland narration of facts.

The editors' caveat in the penultimate paragraph of the Preface, regarding the deficiency is well-taken. Perhaps in the next edition, they should be able to include essays dealing with problems and issues of social and political philosophy not included here.

It is an admirable collection which many students and teachers in our colleges and universities will find extremely useful. The general reader will find the *Essays* equally readable.

Prof. A.M. Ghose, former Fellow, ICPR, has had a long association with the Rajasthan University Deptt of Philosophy, Jaipur.

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A ROMANTIC HUMANIST :

A comment by

The choice of Dr. C. Narayan Reddy for last year's *Jnan Peeth Award* has been, by and large, welcomed all over Andhra.

POET – PHILOSOPHER – ADMINISTRATOR

Still on the right side of sixty, in a literary career of almost forty years, he has already published nearly as many volumes of verse, with an astonishing variety of form and range of substance. Most of them are in the *Geya* (song) form, apart from a few in metrical verse. They include : '*Nagarjuna Sagaram*', '*Visvanatha Nayakudu*', '*Karpoora Vasanta Rayalu*', '*Ramappa*', '*Ritu Chakram*', '*Mantalu-Maanavudu*', '*Madhyataragati Mandahasam*', '*Kavita Naa Chirunamaa*', '*Udayam Naa Hridayam*' and many others. He has, of late, been trying his skilful and practised hand at *ghazal* writing in Telugu.

Though the **Jnan Peeth** authorities had set apart his long poem '*Viswambhara*' for special mention, along with '*Mantalu-Maanavudu*' (which had won him the Sahitya Akademi Award), it could be readily seen that Narayan Reddy is a man of versatile talent and varied achievements He is an accomplished scholar and critic, an able teacher and an eloquent speaker, as well as a gifted poet and lyricist.

In more recent years, he has proved his mettle as an administrator as well — as Chairman of the Official Language Commission; then as Vice-Chancellor, first of the Andhra Pradesh Open University, then of the Telugu University. Unlike many other poets and scholars, who can be very unbusinesslike, he is a shrewd man of the world, who knows what to speak when and where to remain silent.

VISHWAMBHARA : HUMAN EVOLUTION

Narayan Reddy has tried to evolve a philosophy of his own in his latest and most ambitious work to date '*Vishwambhara*', for which he got the Kumaran Asan Award (in 1982) long before the present. This is an epic in free verse in about 100 pages. No long poem, however great the poet, can be uniformly brilliant—e.g. Wordsworth's '*The Prelude*', Keats's '*Endymion*, Browning's *Ring and the Book* or Viswanatha's '*Ramayana Kalpavrikshamu*'. It can be described as the poet's story of man from time immemorial to the present day. It is a kind of personalised version of evolution of the world, retold by a 'progressive humanist', for whom man is the measure of all things. He sees man as the root and fruit of everything, whose mind is "the first seed, the evolving shape".

For the poet, man is the culmination of Nature's instinct for evolution and a reflection of the world's instinct for change. Man may go down, but there is no going back for him; thus at least the poet's philosophy of progress, broadly paraphrased.

HIS LIFE & CAREER

'A triple first' (or is it a multiple first ?) is how one could describe Narayan Reddy. He has made a mark as a gifted public speaker, who could cast a spell on his listeners He has made a mark as a research scholar with a substantial volume of critical work to his credit. He has, of course, established himself as a poet, who appeals to the classes as well as the masses. Most of the lyrics he wrote for the films, over a thousand of them. have proved tremendous box-office hits. His name has become a household word.

The remarkable thing about Narayan Reddy's output is that the best of his verse has a literary quality that cannot be denied by anyone. His works range from full-length *Geya Kavyas* (poetical works in the *Geya* metre, which can be easily set to music) to collection of shorter poems in a variety of modern metres and in free verse.

Born in 1931, in the Telangana area (Karimnagar District), Narayan Reddy took his M.A. degree in Telugu language and literature from Osmania University, occupying the first rank among first classess. Starting as a Lecturer in 1956, he became Reader and then Professor in the same University. His doctoral thesis on "*Tradition and Experiment in Modern Telugu Poetry*" is considered an authoritative work, highly regarded by academicians and others alike. In his collection of essays (*Vyaasa Vahini*), introductions to others' works, and extension lectures, he reveals a close acquaintance with modern writing and a deep insight into the classics of Telugu literature.

THEMES ROMANTIC & HISTORICAL

His voice as a poet began to resound with a patriotic fervour among the Telugu-speaking people in their new-found identity as members of the enlarged State of Andhra Pradesh. It was as a romantic that he started his serious poetic composition. His backgrounds were often historical, his technique musical and the themes, in substance as well as the approach, were essentially romantic. '*Nagarjuna Sagaram*' the first of his ambitious works, vividly depicts the conflict between love and religion, and is associated with a place of historical interest. The subject of romantic love is even more powerfully handled in '*Karpoora Vasanta Rayalu*', a *geya kavya* in the epic style. The triumph of a sense of duty over the bonds of filial love is highlighted in '*Viswanatha Naidu*'. But his romanticism is not of a melancholy, brooding type, where the poet's preoccupation is always with the emotional agonies of the self. He is something of an extrovert with a healthy and vigorous outlook.

A QUEST FOR BEAUTY

The artist's quest for beauty is reflected in some of his radio plays like '*Ramappa*', breathing life into the legend around the temple of that name near Warangal. The long poem '*Ritu Chakram*' (reminding one of

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Dr C. NARAYAN REDDY

D. Anjaneyulu

'*Ritu Samhara*') describes the influence of the seasons on the mind and heart of man, and captures the beauty of Telangana landscape, along with the unspoilt simplicity of life in the countryside,

PROBLEMS OF OUR DAY IN RECENT WORKS

In more recent years, Narayan Reddy could be seen to be shifting his attention from the glories of the past to the burning problems of the present, and from evocation of beauty in an ideal state to the struggles of the common man. '*Madhya Taragati Mandahasam*' (Middle-class Smile), '*Monishi–Chitaka*' (Man and Parrot) and *Mukhaa–Mukhee* (Face to Face) are the result. From romance to realism and from lyricism to free verse is a natural transition.

'*Mantalu–Maanavudu*' (Flames and the Man, literally) is a slim collection of thirty poems written by him in 1970. It won the Sahitya Akademy Award three years later. His basic theme here is the predicament of the common man. The 'flames' presumably represent the fiery upsurge of the people. The ruling class might, somehow, put out the flames, but it cannot extinguish the spirit of the people. The king who wants to cut down all the trees comes to grief, like the dictators the world has known; for trees here are the symbols of life.

IN DESPAIR & ANGER

Through similies and metaphhors, fables and parables, the poet hints at the contemporary situation. The dried-up well stands for the deadwood of outmoded tradition, while the flowing stream symbolises the present merging into the future. A reward of a lakh of rupees is offered for catching the wanted demon, but the real demon lies hidden in every man. The nearest he comes to a direct reference, oblique though, is in '*The Battle of the Bullocks*' (which obviously means the split in the Congress Party, whose election symbol was a pair of yoked bullocks). Here is the outcome, as he sees it :

Bullowing Behind Limit
Snapping the Link
What at last remains
Is the Broken yoke on their necks
And the cart capsized
At the cross-roads

The poet is angry with much that he sees around him, but he does not want to give way to the counsel of despair and the path of violence. For, that is the way of darkness :

Whose first lesson is folly
Last lesson anarchy
Ignorance as grammer
Blind hatred as metre,

Finally, thinking of the year 1970, he muses:

"Time is a cross
It bears *nails*
Numbering 1970".

ABOVE ALL A HUMANIST

Frankly, this booklet does not strike a lover of true poetry as an example of the poet at his best. Along with a plethora of puns and alliterations, there is too facile an expression everywhere for a feeling to sound genuine. Humanism itself is too wide a sentiment to be credible and convincing as private communication between poet and reader. But Narayan Reddy has flexibility of mind that sharpens contemporary sensibility and combines it with the depth of a clasical background, in "*Flame and the Man*". Here, as elsewhere, he has a sure instinct for being *en rapport* with the popular mind, an unerring ear for music that stands him in good stead as a poet.

It is often said that Narayan Reddy did not start a new movement or set up a new school of poetry. It is somewhat similar to the criticism made against Radhakrishnan as a philosopher that he did not found a new school of philosophy, some going to the extent of saying that he did not have a philosophy of his own, new or original. It would be only fair to recognize that both are imaginative expounders and resourceful reconcilers, with a flair for communication. one in melodious verse, the other in mellifluous prose.

ON CONTEMPORARY TELUGU POETRY

No picture of Narayan Reddy. the man of letters, would be complete without a reference to his role as a sensitive student of contemporary Telugu poetry—perceptive and balanced in one. In a recent interview, he expressed his opinion that the younger generation of poets have feeling and imagination, but they need stamina, *i.e.* industry and scholarship. The 'obscurity' of much of modern poetry is due rather to ambiguity and vagueness of expression, (which might be partly a reflection of the confusion in our society) than to complexity of language or profoundity of ideas, It seems to be a fair comment on the present situation.

As for the style and technic of a poet who has now attained national status, they are marked by excess rather than by inadequacy, of qualities that make for popular appeal, an impressive and masterly rhetoric and a propensity for play with words, including a frequent use of alliterations and assonance and figures of speech like antithesis and climax. If flashy brilliance gives place to the depth of a subdued glow in due course, it could be seen that maturity of experience and mellowness of age have had their effect.

IBC Readers are now quite familiar with D. Anjaneyulu, a freelance journalist based at Madras, who has brought to us many glimpses of new vistas and the little known sights of South India.

(*We gratefully acknowledge that this edited piece was first published in the* **New Swatantra Times** *of October, 1989. —Editors*)

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A BOWL AND A BELLE AND A LYRE BY THE GREEN

Sunil B. Ray: OMAR KHAYYAM REDISCOVERED
Writers' Workshop, Calcutta (1988)

Comments by R. K. Kaul

In 1856, E. C. **Cowell,** Cambridge Professor, presented his friend, **Edward Fitzgerald,** with a transcript of the *Ouseley Ms* of the *Rubaiyat* of Omar Khayyam before leaving for India. Three years later, Fitzgerald produced his immortal translation.

In 1964, Sunil Ray's plane was detained at the Teheran airport on a flight to Tel Aviv. In the transit lounge, he picked up a five language version of the *Roba'iyat* (as he prefers to spell it). He was fascinated with the Persian language; the result is the present book.

A TRANSCREATION ?

What impelled Ray to try to supersede the classic of Fitzgerald ? Almost every Victorian man of letters ranging from Tennyson to Ruskin admired the version of Fitzgerald. Ray claims that Fitzgerald's version is a transcreation rather than a translation Besides, "In his attempt to reconcile Eastern concept with Western thinking . . . Fitzgerald has sought to interpret Omar's philosophy of life too literally to make him out to be an epicurean materialist (*p 10*)"

"It is surprising," he adds, "that in India, where Persian has been cultivated for centuries, the *Roba'iyat* should appear mostly in retranslation from Fitzgerald."

The charges against Fitzgerald's version are well-founded. In *The Romance of the Rubaiyat* (Allen and Unwin, 1959) another Cambridge Professor, **A. J. Arberry,** has given us a comprehensive account of the genesis of Fitzgerald's book. It was not intended to be an accurate translation. It was "the re-presentation of the ideas and images of the original in a form . . . perfectly adapted to the new conditions of time, place, custom, and habit of mind in which they appear."

Fitzgerald himself wrote to Cowell, "My translation . . . very unliteral as it is. Many Quatrains are mashed together."

A SUFI POET & THE VICTORIANS

The misrepresentation of Omar's philosophy was apparently not intended. But this charge has also been confirmed. **Robert Graves** (1895–1985), one of the most prolific and distinguished poets and translators of our age, informs us in his introduction to *The Rubaiyyat of Omar Khayyam* (Cassell, 1967), "Omar Khayyam's mystical poem has been erroneously accepted throughout the West as a drunkard's rambling profession of the hedonistic creed." (*p. 2*) Robert Graves claims that Omar was a Sufi, like a more famous contemporary al-Ghazali (1050–1111), in whose poetry '*saki*' means 'God' and 'wine' means 'love'.

Why then did Fitzgerald's version appeal so much to the Victorian readers ? According to Robert Graves: "Its publication in 1858 coincided with a strong anti-devotional movement among young English ex-Protestants encouraged in their revolt by Charles Darwin's newly broached doctrine of Evolution" (*p.* 2).

MORE ACCURATE TRANSLATION

Sunil Ray's volume is not accompanied by any critical or scholarly material to demonstrate the superior accuracy of his version. Graves gives enough examples of Fitzgerald's distortions to prove the superiority of his version. Consider for example :

> I sometimes think that never blows so red
> The Rose as where some buried Caesar bled;
> That every Hyacinth the Garden wears
> Dropt in its lap from some once lovely Head.
> (*Fitzgerald, No. 18*)

Graves reminds us that Caesars were Roman, not Persian, and further that corpses do not bleed. Graves's version is :

> Each rose or tulip bed that you encounter
> Is sure to mark a king's last resting-place,
> While scented violets, rising from black soil,
> Record the burial of some lovely girl.
> (*Graves, No. 19*)

Ray's translation is more accurate than Fitzgerald's :

> Wherever roses and tulips grow red
> The red'd from a fighting prince who bled;
> The blooming violet's petals every one
> Was a mole on the face of a beloved.
> (*Ray, No. 36*)

From the literal translation along with the transcription (in Roman) given by Arberry, it appears that Ray is even more accurate than Graves (*e.g.* the mole is there in the original : *Khal* in Persian).

OMAR—MORE THAN A POET

Ray has no hesitation in admitting that Omar's reputation is inflated in the world outside Persia. In his own country, Omar Khayyam was virtually unknown as a poet till about the middle of the nineteenth century when Fitzgerald made him famous. He has never been popular with the orthodox . . . (*p. 10*) In his own time (*i.e.* early 12th century) he was more famous as a mathematician, astronomer and philosopher than as a poet.

It is no longer worthwhile to go into whether Omar's reputation or that of his Victorian translator is deserved or not. The question is : Should he be re-translated in the modern age ?

Every generation has the right to present a classic in contemporary idiom. Fitzgerald's style and syntax are Victorian. Many of the stylistic deficiencies

(*Continued below Col. 1 on next page*)

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A TRIPOD STRUCTURE OF GOVERNANCE

N. L. Mishra : RESPONSIVE ADMINISTRATION with Special Reference to District Administration

Amar Jyoti Publications, Jaipur (1989)

pp. xvi+260, Rs. 150.

Comments by Ramesh K. Arora

In the system of India's governance, the hiatus between what is preached and what is practiced has been glaring. The crescendo eulogizing the politico-admintrative 'decentralization' has distracted attention away from the overwhelming thrust of centralization of power in the Centre and the States in empirical situations. Except for a few sincere efforts in some States, the Indian politico-administrative system has violated the norms of genuine federalism and of effective devolution of powers to the District and sub-District levels. A distrust of the lower-level functionaries and a desire of higher authorities to centralize decisions relating to distribution of resources, have both resulted in an imbalanced polity that places undue premium upon 'dependence' rather than on 'inter-dependence'.

The initiative taken by the Karnataka State Govt. in designing a well thought out pattern of district governance, with substantial decentralization of powers to the popularly elected agencies at the grass-roots, made the rest of India aware of the feasibility of a governmental structure that encompassed the elements of a democratic administration which could still be effective in its result-oriented strategies. Whether these fresh incentives have their inspiration-source in ideology or in practical wisdom is not an important issue. The reality, however, is that the recognition of the significance of effectively decentralized structures of government is at last discernible, though it was overdue.

RESPONSIVE, REPRESENTATIVE, RESPONSIBLE

The recently popularized phrase "responsive" administration has been used in the specific context of a district government that is "representative" as well as "responsible," though the positive and activist spirit of such a government is expected to be multi-level, transcending any particular layer of administration. N. L. Mishras' *Responsive Anministration* is an attempt at synthesizing in one volume important ideas germane to the phenomenon reflected in the title of the book Appropriately, a broad view of the concept of responsiveness has been taken by the author. As Mishra observes : "A responsive administration, symbolically, is a tripod structure which is based, to a large extent, on democratic decentralization, decentralized planning process and responsible behaviour of the public servants." Juxtaposing the concept with its objectives, he further elaborates that the responsiveness is "the aggregate of all administrative values whereby the system is able to work properly towards achieving its goals."

It might appear to some that Mishra's conceptualization suffers from nebulosity, for he has attempted to pack too much in his theoretical sack.However, this enlargement of the canvas only reflects the state-of-the-art in administrative sciences where structures, processes and behaviours are viewed as closely inter-twined with the objectives they are supposed to achieve. The people's expectations of an administrative system boil down to a "proper" response to their demands and a "time-bound objective decision/action." This would be facilitated through the inculcation of right attitudes, positive thinking and objectivity on the part of administrators, particulary those functioning at the cutting-edge levels. This perspective is integiated with the process of administrative reforms at the macro, meso and the micro levels.

Besides the introductory conceptual chapter, the book has.two long chapters entitled "Administration Must be Representative" (*114 pages*) and "Administration Must be Responsible" (*107 pages*). These inordinately long chapters, one feels, should have been divided into smaller manageable chapters. However, that is only a structural limitation of the volume, which can be ignored.

INTERNAL DEMOCRACY & LOCAL PLANNING

The section on "representativeness" is based on the premise that the administrative system in a democratic context should have 'internal democracy' as well. Mishra would like the politico-administrative insti-

(*Continued*)

A BOWL AND A BELLE ....

(Continued from page 16)

of Fitzgerald arise from the attempt to render Omar into English quatrains. Graves observes that the chances of finding three rhymes in English which will exactly match the sense of the Persian are extremely remote.

How far does Ray's rendering escape the faults of Fitzgerald ? Here is Quatrain No. 31 (the enumeration follows that of an Iranian *Mss*, not those of Fitzgerald, Arberry or Robert Graves) in Ray's volume :

I know not if the one who did me create
Of stuff in heaven or hell had me remade :
A bowl and a belle and a lyre by the green
Are my cash, heaven as credit you may rate.

In the attempt to find three rhyming words, Sunil Ray has inverted the word order. Not only is it clumsy; it is even confusing ! Perhaps one has to be a poet first in order to provide a readable verse translation. May be Vikram Seth should try his hand at producing an uptodate version.

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A TRIPOD STRUCTURE OF GOVERNANCE (*Contd.*)

tutions to be less "governmentalized" or "bureaucratized" and instead, more "people-centred." He traces the evolution of the participatory institutions at the local level, and emphatically recommends that the Panchayati Raj institutions should be "consitutionally proclaimed as the third tier of government (after the Centre and the States)." To improve the working effectiveness of the these local self-government institutions, they should be provided with distinct resources areas providing continuing financial base.

Further, Mishra abhors the "oligarchic politics' in PR bodies, and advocates genuine devolution of powers of the people at the glass-roots level. This could be facilitated through multi-level planning that would accord prime place to people's participation on an extensive scale as well as a strategy. The author presents detailed and useful guidelines on the formulation of district plans.

Throughout his analysis, Mishra describes as well prescribes, and in the process, cites and quotes the relevant ideas of almost all important committees and commissions that have offered practical suggestions on the democratization of the planning process in India. Actually, this assidiously attempted compilation and analysis of the salient recommendations of the important recommendatory bodies itself is an appreciable effort of the author.

RESPONSIBILITY & REFORMS

In the section on "Responsibility," the thrust of the author is on 'minimization of delays' through better management of officers' time, compilation of important rules, circulars and procedures, identification of matters of public concern for special attention, simplification of procedures, reduction of paper-work, designing standard formats-cum-check-lists, one-window service system, demystification of office procedures, initiation of camp approach in handling revenue and developmental matters, introduction of time-calendars, greater decentralization and delegation of powers, proper file–referencing system, effective inter-agency coordination, efficient records management, and other related well-known techniques, which ironically are more conspicuous in their violation rather than in their faithful adherence in government organizations. The instrumental approach adopted by Mishra is commendable, for he offers comprehensive suggestions to plug loopholes in administrative systems. His rich field experience thus comes to his aid in a remarkable manner, and his clarity of thoughts buttresses his empirically-oriented observations.

ACCOUNTABALITY & EFFICIENCY

Mishra's concern for 'accountability' is reflected in his suggestions for exercising effective control and monitoring of administrative units. His approach to organizational development in public systems is not dogmatic, for he would like every proposed reform to be judged in the wider perspective of the socio-economic and political environment. Very rightly, Mishra favours structural redesigning for promoting efficiency as well as a change in the attitude of the individuals manning the administrative organizations. The approach of the administrators has to be "ethical" which according to the author, only means as the one promoting national interest.

Mishra advocates an improvement in the working conditions of government offices, introduction of modern aids, adopting elaborate system of redressal of citizens' grievances, implementing well-planned information, monitoring and review systems. He even lays substantial stress on a continuing in-service training for government officials to improve their knowledge and skills and to modify their attitudes. He rightly suggests that the training plans should be based on a rigorous process of identification of training needs.

Mishra is a practicing administrator having field experience spanning more than two decades. His concern for democratization in government is explicit and manifest, and so is his proneness towards responsibility, accountability, result-orientation and effectiveness. His cross-State analyses are revealing and possess tremendous heuristic utility. However, one important aspect of the analysis of responsive administration and administrative reforms that deserved in-depth analysis by the author is about the factors which cause the glaring and widening chasm between the ideal and the achievement. Why have reforms not been accepted, welcomed and implemented faithfully by those who were expected to carry them out ? What have been the socio-psychological impendiments in the path of goal-oriented change ? And how to break these barriers of resistance at various levels ? Maybe, the author would like to take up these issues in the succeeding edition of the book. If he does so, he might also consider the need for 're-chapterization', mitigating a few overlappings, using standard pattern of documentation (*Chicago Manual* or *MLA Style Sheet*) and avoiding long quotations from reports and documents.

Even in its present form, the book can be recommended as a most useful reading for all administrators and those students of administration who are keen to appreciate the nuances of good government and of an effective administration. N. L. Mishra deserves praise for laying bare his philosophy and commitments. We need many more such studies from the pens of those who have experience and ability to put it across to a discriminating readership.

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Victor Powell : IMPROVING PUBLIC ENTERPRISE PERFORMANCE : Concepts and Techniques *(ILO Training Programme) Oxford & IBH; 1987, P 226, Price 95.*

Reviewed by Ram K. Vepa

The Public Sector has been accepted in many developing countries as an increasingly important segment of the economy and in some, like India, it is designed to occupy the 'commanding heights' of the economy. However, the actual performance of many of the enterprises in the sector has been disappointing and has fallen far below the expectations it had raised. Hence, a book which seeks to discuss how to improve the performance of the public sector will be of considerable interest to managers and policy-makers in many developing countries.

The author of the book, Victor Powell, of the ILO Turin Centre, has drawn upon his experiences in developing countries (Bangladesh and Nigeria) which have a large public sector in their economies. The book is based upon the discussions the author had with senior officials and managers in these countries and elsewhere, and hence will be found relevant to other developing countries.

SOME COMPULSIONS & A WAY OUT

A central theme of the book is that public enterprises in the developing countries face problems additional to those experienced by similar enterprises elsewhere; and hence these need a special study. One of the major differences, according to the author, is the fact that such enterprises are set up in developing countries, even when there are no valid economic justifications, and merely because private businessmen are either unwilling or unable to set them up or run them. Hence, governments in these countries are forced to manage a number of enterprises which do not contribute sufficiently to employment or wealth generation.

The author advocates, what he calls, a 'policy of divestiture' as a first step in a systematic programme of improving the performance of public sector enterprises. Such a policy, however, is not easy to implement. There must be potential buyers for such enterprises, and there are political and social compulsions resisting any rational decision to close the unit. There is also a large body of vocal public opinion which regards any diminition of the public sector as a retreat from ideological commitment. The political and cultural environment is hardly conducive to efficient performance of public enterprises in many countries

IDENTITIFYING OBJECTIVES & KEY RESULTS AREAS

The author advocates a comprehensive programme of improving the performance of public enterprises with four major objectives :

PUBLIC SECTOR IN

—to rationalise the public sector portfolio to include only those which are economically justifiable;

—to improve the operations and define the role of individual components;

—to improve the internal operating system and the working environment within the enterprise, and

—to improve the quality of the personnel working in the system, including both the managers and the supporting personnel.

The author then discusses the need to clearly formulate the operational objectives for the enterprise which are sufficiently detailed to form the basis for Corporate Planning. Such objectives will have many '*key result areas*' such as Profit, Financial Resource Utilisation, Physical Resource Utilisation, Market Share, Innovation, Productivity, Human Resource and Social Responsibility. In each of these areas, indices can be developed which can be used to measure the performance of the enterprise. There is need for a comprehensive management audit which will measure the various parameters, and compare what has been achieved with what ought to have been reached. One parameter the author recommends is the rate of return at current prices to the net current cost of the value of the assets; in achieving this rate of return, the enterprise must provide a specified level of quality and services and a level of efficiency in resource utilisation.

COORDINATION, PLANNING & CONTROL

The next topic dealt with in the book is the need ot improve coordination, planning and control in the public enterprise at the national level One problem in the public enterprises is that Supervisory Boards do not have the freedom (as in the private sector) to take decisions in several matters and are handicapped by interference from the Administrative Ministry. The Chairman of the Board usually reports to a civil servant in the Ministry whose nominees on the Board assume over-riding powers.

Governments are, however, willing to grant greater autonomy, provided there is adequate managerial professionalism within the enterprise.

PERFORMANCE CONTRACT & CORPORATE PLANNING

The author suggests a detailed Corporate Plan as the basis for a 'performance contract' between the enterprise and the government department—similar to the concept of MOU (memorandum of understanding) inareasingly practised in India. Such a contract must be backed by political will to honour it, and include realistic targets taking into account physical and financial constraints. In turn, the boards need to delegate authority in operational matters to the managers within the enterprise.

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DEVELOPING COUNTRIES

The author then deals with Corporate Planning within the enterprise This involves improved MIS (Management Information System), adaptation of measurement techniques to local environment, formulation of control indices for of monitoring and planning, preparation of sales and production budgets etc. Some of the common weaknesses of the corporate plan are : lack of a comprehensive statement of corporate purposes, lack of market orientation, inadequate integration in functional areas, excessive rigidity and lack of long-term policies. These can, however be overcome by taking appropriate remedial action.

ACTION PLAN

The next step is to devise 'Action Plans' to improve enterprise performance : an important parameter is to improve employee motivation, improve the quality of supervision and working environment, encourage employee identification with the enterprise.

The author recommends a structured approach to improve enterprise performance through improvements in production planning, plant maintenance, material and inventory control, labour productivity, improved product design, better distribution and warehousing and improved MIS. The various steps in formulating an Action Planare then discussed, including preliminary diagnosis, orientation for senior managers, developing enterprise training units and undertaking activities for performance improvement.

PROFESSIONALISM & TRAINING

The problem of develoing professional managers in the public enterprise system is then dealt with. This involves developing the skills to diagnose potential problem areas as well as skills to handle people. Management Development Institutes need to be utilised and adapted to provide 'live-situation' experiences instead of mere theory. Consultative groups can be set up to bridge the enterprise and the institutes. An important point made by the author is that management training and development in the public sector is no different from that in the private sector, and exchange of experiences between the two sectors should bc encouraged.

Any management development programme must provide opportunities to : improve greater insight into particular functions, develop skills in major management tasks, increase technical knowledge and improve ability to quantify and measure performance. Public enterprises need to encourage the formation of professional associations and increased participation of their managegers in such activities.

A NATIONAL RESEARCH AGENDA

The author then deals with the Research and recommends the formulation of a National Research Agenda which will include all topics considered relevant to the system; in Nigeria, a panel of experts draws up a list of such topics. There should also be a National Research Trust with its own supervisory board and budget. Some of the subjects that are considered relevant are : human resource constraints and behavioral dimensions, including industrial relations and labour participation in management, understanding the structure of the system, external constraints including political intervention and management procedures and techniques.

WHERE TO START ? AND HOW ?

Finally, the author deals with the important question : where does one begin a performance improvement programme ? Rationalising the public enterprise portfolio must begin with defining the characteristics of the public corporation. An initial diagnostic survey must be undertaken to determine the commercial viability of the enterprise; any decision to close it must be based not only on the lack of commercial but also economic viability. The role of the several components in the decision-making process—Administration Ministry, Finance Ministry and the Supervisory Board —has to be reviewed. Corporate Planning needs to look beyond the constitutional, administrative model and suited to the enterprise parameters. Management audit at the enterprise level should be undertaken in key areas : financial management, production management, material purchase, sales and personnel management. The improvement of the quality of human resources is to be effected through formulation of a training policy and taking the assistance of experienced management consultants.

The book deals with a number of topics pertinent to improving the operation of public enterprises; not all such topics can be covered in a book of this size. The choice of the topics is also determined by the author's own background and experience. However, a useful bibliography of books and papers appended enables the reader to pursue any specific topic in greater detail. Even so, there is enough in the book to provide much food for thought to public sector managers in India and to profit greatly from the many practical suggestions made in it,

Dr. Ram K. Vepa, an engineer by training and development administrator by profession, after a successful and varied career as a civil servant in Andhra Pradesh, the Government of India and a few international organisation, is now involved in management consultancy.

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SEVEN TRAVELLERS UNDER A BANYAN TREE

M.K. Naik : INDIAN CLERIHEWS (Rs. 40)
Shankar Mokashi-Punekar : PARODIGMS (Rs. 40)
A.A Sinha : REFLECTIONS (Rs. 40)
Anuradha Sinha : A SEASON IN HELL (Rs. 60)
Narendrapal Singh : ZERO HOUR (Rs. 60)
Kulwant Singh Gill : SCATTERED BEADS (Rs. 60)
Sarveshwar Dayal Saxena, translator Vijay Munshi : POEMS (Rs. 40)
(All published by Writers' Workshop, Calcutta)

Comments by Jaidev

One of these days, one hopes, some competent scholar concerned about the state of Indian poetry in English will undertake the task of exploring the phenomenon that is P. Lal. Himself a good poet, he has nevertheless contributed to the growth and proliferation of much ugly droppings which he has granted the status of poetry, presumably after browsing. His *Writers' Workshop* imprint is a sort of Agmark—is at least supposed to be. It is inconceivable that he continues to certify as poems things which are really a disgrace, which are really writ on water ? Is there a sociology of the venture ? Or an economics ? Or is this all a blown up version of some desperate angst ? Considering that poetry can and should be a value, something cherishable and beautiful, how does one make sense of a master who seems so hell-bent upon upgrading every loose turd as poetry, who is indeed determined that he should be remembered as their muddy St. Peter by a whole lot of pointless poetasters ? Is there in P. Lal a bit of black, anti-awareness according to which he can throw all standards and values to the wind—only because those who write do not seem to give a damn to what their flatulence signifies. The logic is perverse : if you are no good, P. Lal will make you a poet; if you are lost, there is P. Lal to 'find' you yet. All is not lost; trust P. Lal and his *Writers' Workshop*.

What does it feel like to be P. Lal ? —This is as intriguing a question as the one about Conrad's Mr. Kurtz. That Writers' Workshop has been an event in the history of Indian poetry in English is beyond dispute. That it has published some good poetry is also beyond dispute. Unfortunately, what is becoming increasingly clear now is P. Lal's variation of Gresham's Law. A huge quantity of downright bad stuff is poured out every now and then, almost in a diarrhoeal style to leave whatever little good poetry there might be, buried a few feet deeper. Quantity overwhelms quality, so that there is a real danger that a good poet will have to spend quite some time trying to erase his Writers' Workshop stigma.

Of course, nothing succeeds like success; but one wishes poetry could escape this commercial ambience. In any case, success in this case belongs to P. Lal; it is this success that makes him a phenomenon; and it is this phenomenon that requires clarification and demystification.

Meanwhile, more and more volumes keep coming out of the Workshop; and anyone who thinks my tone is bitter and unpleasant must appreciate the plight of a reviewer : he alone seems fated to read through this stuff, fated indeed to a nerve-racking endurance test. One survives, but one feels bitter.

M. K. Naik is a good critic of literature. He calls his poems serious trivia, and the adjective serious is gratuitous. The poems are trivia, plain and simple. They represent that side of the intellectuals in this country which is best described as delayed adolescence, the side which craves to compose graffition the urinal walls like others, but which gets suppressed for quite a long while. Eventually it erupts towards the end of one's sublime career, and when that happens, one seeks P. Lal and his blessings. Naik's volume has only one merit : it helps you revise all those literary names whose texts you have taught all through your teacherly life. One is alarmed to learn that more such trivia are expected.

Indian Clerihews should be unbound and then its individual leaves will make ideal birthday gifts to people you wish to see dead !

In a poem called "Paranoia" in *A Season in Hell*, Anuradha Sinha offers a good image spoiled by a bad verse line : "Fantasy ate away at truth/And yet again tomorrow's promises never came" .... She thanks God the Almighty and Prof. P.Lal and many others, including —guess who ? —Existentialism, for inspiration and encouragement. Her volume is a season of self-pity and despair and other moods. It has much sincerity, but little lyricism or sense of poetry : "Thoughts of law, philosophy,/ .....and MORE,/*Even* M O R E.../ Even more *than that Muchmore ..*" Such 'much and more's, together with the strenuous effort implied by the emphases and pauses and capitalisations, will suggest a curious and unconscious sexuality at work, but apparently, the poet is innocent, naive. As it is, type faces are supposed to be factors of poetry here.

It is her first attempt; probably practice will help. One only hopes she will learn to see the driving force behind her sincere feelings. She should know mere obsolete words do not make poetry, nor do mere capital abstractions : "You struggled to achieve/In the University of God"; nor do trendy cliches : "You zinged my heart with love's arrow" or "like diamonds formed in the pressure cookers of hell".

Dr. A.A. Sinha's *Reflections* has satire, self-pity, irony and, above all, an energetic tone. Unfortunately, all these are used for themes badly cliched, badly screwed-out. The poet is willing to bash anything, and everything, but the effort is crude, unpoetic. For a Professor of English, the language is at times ungrammatical, *e.g.* 'pinning' for 'pining', 'froze' for 'freeze'. The bashing is indiscriminate, as in "Twentyfirst Century :" The foul/stinking smell/of the carcass/of humanity/and humility/of Catholicism/and secularism/

(*Continued*)

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. . . paralysing Punjab/ravaging Meerut /is slowly festering/the queen of hills,/the Scotland of the East, etc. etc." This is loud, energetic, pointless. Much sound and fury, but little poetry.

Shankar Mokashi-Punekar has a far surer control over the language, so that even while his style looks quaint, it is capable of expressing thoughts and feelings. The parodies in *Parodigms* are intellectual droppings, and it is a pity that these should decide the title of the collection. B cause the other, non-parodic poems are infintely superior. The two poems on the eighty year-old Grandma and the one on the cobbler's daughter are effective and rooted. They build the characters, place them feelingly into their particular contexts, and make them vivid and significant.

In the Grandma, history is seen from below as it were, and the preceptions are authentic and touching : "We bustle in with haggard fright./ —Of the changing world we're aware./ Our Granny has no appetite/ For silly trifles ! All her care/ Is worn-out dhoti's fourth repair; / Keeping grandsons warm and bright; / Doing her pooja and her prayer; / Her wash-tub, meal and sleep overnight ! / To heated passion we discuss. / —To Gran is foolish fuss." Granny comes out intensely realized, intensely alive—like the rustic characters in Hardy's "In Times of Breaking of Nations."

Abstractions, pure conceptualizations, capitalisations are the bane of much Indian poetry in English. One feels that the lines will read better if they were rearranged into prose vignettes dealing with unprofound philosophical themes. Abstractions abound in Narendrapal Singh's *Zero Hour* poems, which often are at pains to tell the reader that poetry can be achieved by distorting and fracturing simple prose sentences. Partly, poetry is also achieved by multiplying synonyms from a Thesaurus, as it were : "All culture/All learning was in vain./All religion humbled./All heritage—in a jiffy-/ disappeared. /Man was perpetually demeaned/ demented/ deranged."

There are a few good poems here, but these are translations from the Panjabi originals. The English ones have one constant preoccupation : telling the reader how many distant places the poet has been to. Which is a pity, considering what a sorry harvest he has been able to reap from across the world.

Scattered Beads by Kulwant Singh Gill has all the defects which characterise poetry written by India's English teachers. It looks as though the imagination must take a leap straight towards the Waste Land, Conrad, John Donne and Coleridge—before making a simple point about our homely realities, The assumption is that anyone with a Ph. D. in English must also automatically be (come) a poet.

However, in *Scattered Beads*, there are some good poems, and these are good because they escape the Ph.D. mould. These are simple, truthful, committed to the observed detail. "Friendship" renders the Krishna—Sudama episode efficiently. The adverb 'efficiently' is deliberate, because often our poetry in English has efficiency as its highest virtue. "Lingering Lust" and a few other narrative poems are similarly better than the abstractified philosophical ones which are used for the opening of the book. These latter are remarkably bad. Bad prose does not make good poetry. This remains the fact whether one alludes to Sisyphus or to Prometheus (wrongly, of course) for one's agnostic model. When the imagination collapses and allusions run out, alliterations take over. Alas, beauty in not born.

In spite of many an incompetent rendering, as in the badly damaged "How Cold", Vijay Munshi's translation of some of Sarveshwar Dayal Saxena's poems (*Poems*) offers a welcome contrast to the general banality that pervades the English works listed above. Saxena's poems include samples both of his romantic and neo-progressive phases. Especially haunting are the short lyrics like "Loneliness" :

On a lonely road
I saw a twig
all by itself :
breaking it into two
I lay them side by side.

This is genuine poetry, soothing, evocative, profound, non-pretentious. The River poems are similarly able to touch deep feelings without appearing to do anything disturbing at all. Their simplicity itself is the entry point to profundity.

I liked the waves
emerging from you—
shimmering in sun, mirthful
doing acrobatics, fish-like
and then slipping away.
When I hold you in my cupped palms
I am anxious to know always
where that beautiful form goes away.

Saxena's progressive poems avoid sloganism, but develop a sharp humanist edge. "Stonethrowing" is a statement about the nature of poetry. The translation is awkward, but the point is clear : "A poem is no slogan/stealthily I will write on city walls/and declare : revolution has begun." In this group, "Hunger" is easily the best. The poet collects image after image of the struggle for survival in nature and finally adds : "Whenever/one stands up/to fight hunger/one looks beautiful." These four little lines come as a lightning, and give light and shape to the disparate images that have gone before.

Poems will reassure those who believe that to be any good, Indian poetry in English should first seek its roots in Indian realities, images, metaphors. Abstractions are no substitute for the roots; nor are Eliot, Rilke, and company. And if those who want to write in English here are already badly cut off from their roots and images, well, they can, at least—try reading more of our regional poetry.

Prof. Jaidev is at present a Fellow at the Indian Institute of Advanced Study at Shimla-171005.

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We Who Follow The Path of Guru Nanak... —I. K. Gujral

[On 12th May, 1990, the External Affairs Minister, I. K. Gujral was called upon to deliver the Convocation Address at the Guru Nanak Dev University, Amritsar. We reproduce extensive extracts of the same. —Eds.]

A TESTING TIME

"This is a time of testing for the people of this ancient land, but certainly not for the first time in history. Guru Nanak Sahib himself lived in a period of acute turbulence. In his time, as in ours. India faced a grave threat from across its borders. Today, as five centuries ago, the evils of sectarianism, religious bigotry and intolerance threaten our national and social fabric. The challenges which face us today are not merely political, economic and military ones. They are challenges to our centuries-old heritage of a deep faith in virtues of tolerance, compassion, brotherhood and non-violence. In this too, our present circumstance are not unlike what Guru Nanak Sahib confronted in his own time. That is why, it seems to me, the message of the great Guru has a contemporary appeal and relevance.

THE GURU'S MESSAGE

"What was Guru Nanak's most significant contribution to Indian history ? He was the spiritual founder of the Sikh faith, a prophet through whose medium, humankind relearns the pristine virtues of its existence. The philosophy he preached was not a mere mechanical synthesis of the disparate faiths then current in India. His teachings drew inspiration from them all, but in their essence went beyond them. It is said that at his birth, the family priest had foretold : "Every creature, he will regard as God's creation". He lived by this simple yet profound tenet all his life.

"What distinguishes Guru Nanak Sahib from other great saints and seers, is that he preached the philosophy of action and not one of escape from or abandonment of the real world. For him, withdrawal from the world would be a denial of faith. Faith was reaffirmed by living it. "A true man of faith" the Guru said, "battled in open field

with his mind perfectly in control
and with his heart poised in love,
all the time."

"When we reflect on the teachings of the great saint, is it not obvious that those who perpetrate violence and slaughter in the name of religion are not defenders of the faith he preached ? His was a creed of compassion and love, a creed of universal humanism, in which "every creature is God's creation."

"For centuries, the values of practical piety and compassion preached by Guru Nanak Sahib and his descendants, permeated the land of the five rivers, and then spread across the vast subcontinent of India. Thus Punjab became the sentinel of India, the defender of her people, and the teacher of the universal values of tolerance and brotherhood, irrespective of the various religious faiths, social castes or economic categories. The Sikh faith encompassed in its loving embrace all religions. Its strength lay in its un-self-conscious welcome to all faiths and its rejection of exclusiveness. Its influence in Punjab was not merely on the Sikhs, but all communities living in peaceful harmony. Guru Nanak Sahib and the later Gurus have been revered by non-Sikhs as well, for their message has a universal appeal.

OUR PROBLEMS TODAY...

"The problems we face today in Punjab and in Kashmir are in a sense a replay of history. Whenever religious discord, social divisiveness and intolerance have taken hold in our country, our vulnerability to threats across our borders has increased. We need to look deep within ourselves and ask whether in this headlong pursuit of our narrow religious, regional and ethnic separateness, we are not putting our collective destiny into jeopardy.

"Both Punjab and Kashmir are heirs to a great tradition of communal harmony, and religious tolerance. Now is the time for us, the people of these States, to reaffirm and reassert our traditional values, values for which the entire country has admired and respected us.

"The threat we face from across the border is not merely a military threat. It is an attack on the very basis on which the Indian state has been founded, a basis that draws upon this nation's heritage of universal brotherhood, tolerance and humanism.

"These values have found political expression in the Indian Constitution which has reaffirmed secularism, respect for all faiths, human rights and equality before law. In the building of the secular state and its consolidation, Punjab has played a seminal role, while Kashmir has been its most visible symbol. The contributions that the people of Punjab and Kashmir have made to the struggle for India's independence, to the defence of its territorial integrity, and as fortresses of India's secularism prove beyond any doubt that they have shaped the mainstream of India's evolution into a multi-ethnic, multi religious parliamentary democracy.

... & OUR SHARED COMMITMENTS

"... the Indian Constitution reflects our heritage of the values of universal brotherhood, compassion and tolerance. Secularism is the political expression of tolerance. Compassion is reflected in our constitutional obligations to alleviate poverty, ensure equality of opportunity for all and observe human rights. The Constitution recognises the reality of our diversities, yet reaffirms our membership of a common family, bound together not by the coercive powers of the state, but by a shared commitment to precisely the values preached by sages like Guru Nanak.

"There is a unity beyond our separate identities, be they religious, linguistic or regional. Deep down, we all share the conviction that India has enabled us to create a unique civilization, enriched by the

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THE PATH OF NANAK

different strands of culture constantly interacting with and assimilating each other.

"The essence of Guru Nanak Sahib's teachings as also of Gandhiji's philosophy was to espouse an accommodative human spirit. We seek to go back to the historical mainstream, the mainstream of which Guru Nanak's philosophy is an integral part, in order to address the challenges the country faces today.

OUR FOREIGN POLICY

"This is also true of our approach to our foreign policy When we speak of our commitment to non-alignment, our espousal of general and complete disarmament, our support for a Palestinian Homeland, and rejection of *apartheid* in South Africa, we give expression to our cherished and age-old values of universal brotherhood, non-violence and the enduring vision of a world no longer riven by violence and conflicts arising from religious, sectarian, ethnic or intra-nation discords. When the Government underlines its commitment to seek good neighbourly relations with all our neighbours, including Pakistan, it is with a deep conviction that the values of secularism, tolerance and brotherhood within India itself would lack credibility unless they are extended to our neighbourhood as well.

A VISION OF THE FUTURE

"The world is moving towards a new and hopeful future. The Cold War has ended, the divisions between East and West are dissolving, and all over the globe, nations are coming together in regional groupings that transcend national boundaries. Technological changes have brought in their wake the phenomenon of global interdependence. To survive and to prosper, and to meet the challenges of the new age, nations must learn to live and work together in concert.

"As a multi ethnic, multi-religious and culturally diverse entity, encompassing a vast land area and population, India today offers a vision of the world of tomorrow. This is India's contribution to the emerging global order. That is why, it is so important that we succeed in our national endeavour to create a flourishing and prosperous India, which is home to virtually every religion the world has ever known. That is why, it is important for India to fashion a foreign policy which is based on a spirit of cooperation, mutual respect and understanding and friendship with all concerned ....."

"In giving concrete shape to this grand vision of India, the prime need of the hour is to channel the tremendous power and vigour of youth towards the task of nation-building....Never forget that you are the proud heirs of a heritage and tradition that goes back several thousand years It is an heritage of which Guru Nanak and the great religion of Sikhism that he founded are an integral part.

"We Punjabis have suffered a great deal, and collectively, we must at least now give "peace a chance". This can be done if we truly follow the teachings of Guru Nanak, and his message of universallove. . ."

Interplay of Indian & Asian Cultures

Lokesh Chandra

THE THOUSAND-ARMED AVALOKITESVARA
Indira Gandhi National Centre for the Arts & Abhinava Publications, New Delhi, pages 301.

A Short Comment by Ram Dhamija

The book *The Thousand-Armed Avalokitesvara* authored by Lokesh Chandra is, to this writer, in a class apart, despite the defence offered by the Indira Gandhi Centre for publishing it.

One sample of the learned author's style of writing would be of interest to the readers :

"Mythopoiesis is a fundamental process in culture. It is a continuing relationship between 'inside' and 'outside'. There is no 'inside' without an 'outside'. The 'inside' is interiorised and becomes the 'inside of the inside'. *Avalokitesvara* is an exemplification of the so vital courses of cultural renewal"...

Dr, Kapila Vatsyayan, in her introduction to the book, explains the rationale : In the publishing programme it was "important to include a work which exemplifies the intrinsic multi-disciplinary nature of the Indian and Asian traditions. Also, the Avalokiteswara as a theme was ideally suited to demonstrate the complexity of the interplay of the Buddhist, Hindu and many popular traditions. The inter-action among diverse regions—India, Tibet, China, Korea and Japan—is convincingly demonstrated".

She is convinced that with the publication of this "very important and seminal work", many more scholars will be 'inspired' to undertake comparative work of this nature.

To this reviewer, this smacks of special pleading for this volume. This esoteric subject and its abstruse handling are characteristic of our academic Oriental Research done at some of our Universities. It does not break any new ground. The progression traced out and put up for comparison is really a one-way traffic of concepts, symbols and ideas, which can be labelled by, let's say, uncharitable people as attempts at working up emblems and mast-heads of Hindu neo-imperialism.

As an apex central government cultural institution in Delhi, it would be, perhaps prudent to play down personal fever-pitch enthusiasms as favourite lines of research in favour of more genuinely plural and composite cultural aspects from Greece, Rome, Istambul to Beijing and Tokyo and the Malayasian coastland, and Indonesia. Choosing themes is not such a problem, with our entire cultural history to choose from.

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SOCIAL AWAKENING IN 19TH CENTURY INDIA

Jamuna Nag
SOCIAL REFORM MOVEMENTS IN NINETEENTH CENTURY INDIA
RBSA Publishers, Jaipur-3; pp. vii + 198; Rs. 160.

Reviewed by Ashim Kumar Roy

The author has given an amazing amount of information in this book of less than 200 pages. She covers in her study nearly the whole of India: Bengal, Bihar, Orissa, Maharashtra, Gujarat, Punjab, Assam and North-East India, and South India. The origins and developments of social reform movements of all these regions during the 19th century are given separately in the 12 chapters of this book. The movement in each region was different, for, as she says in one of the chapters, "It is interesting to note that every province had different connotation of the word 'Social Reform'". But the society which had to be reformed was dismally the same in almost all the areas. Persecution of widows, neglect of education, especially of women and depressed classes, inter diction against the remarriage of widows, prevalence of child marriages, caste intolerance, these were problems everywhere; and the social reformers had to fight the orthodox elements who tried to preserve these customs, in every province.

PUNJAB & N.E. INDIA

The areas where some of these problems were easier to solve were the Punjab and North East India.

In Punjab, the teachings of Guru Nanak and the enlightened rule of Maharaja Ranjit Singh had made things easier, particularly among the Sikhs. The Sikhs did not observe the caste system; and they treated their women whether married or widowed, with respect. The Hindus had some identity problem. This was removed to a great extent by the *Arya Samaj* movement of Swami Dayanand.

The problems of the tribal peoples of the north-east were, of course, altogether different. The author discusses the social conditions of many of these tribes of this area in detail. One thing common practically throughout the north-east was that women were placed under no disability in their social life and activities. This was true not only among the tribes, such as Garos, Khasis, etc., who observed the matriarchal system but also among the Ahoms of Assam. The higher castes of Assam such as the Brahmins, of course, did not favour the remarriage of widows. The status of the Hindu Meitei women in Manipur was remarkably high. The Meitei suffered for some time from the arrogance and cynicism of the Brahmins, and this was particularly so when the Maharaja of Manipur came under their influence and gave the Brahmins unlimited power. With the advent of the 20th century, the Manipur people were able to get rid of the pernicious influence of the Brahmins.

BENGAL & MAHARASHTRA

A comparison of the social reform movements in Bengal and Maharashtra is inevitable. The author notices that the movements had one basic difference. In Maharashtra, the social reformers tried to organize themselves into a team who usually avoided a head-on collision with the 'anti-reformers.' In matters of religion, they tried to remain so far as possible within the fold of the traditional society. In Bengal, the efforts were mainly individual. The reformers set high standards for themselves and tried to maintain these in their own lives. (One is reminded of the pride and joy of Ishwar Chandra Vidyasagar when his only son married a widow).

BIHAR AND ORISSA

In Bihar and Orissa, the main thrust of the reformers was on education, both for boys and girls. The big landlords of Bihar, such as the Maharaja of Darbhanga, took keen interest in education and contributed large sums of money for the establishment of schools and colleges. In Orissa, it was the middle classes who took initiative in this matter.

SOUTH INDIA

The social reformers of the 19th century had a difficult task in South India. The whole of the South from Andhra to Kerala was excessively intolerant about caste. Vivekananda was disturbed by the situation in Kerala. He described it as a lunatic asylum. "The South Indian society", the author writes, "functioned through the acceptance of child marriage, polygamy, persecution of widows, prostitution of the *devadasis*, dowry and superstition." Social reformers were few. Among these was Vireslingam Pantulu of Andhra. Vireslingam attacked all the social evils; but his main contribution was in the field of widow remarriage. The main difficulty of all the social reformers in this field was that the prospective grooms expected dowry. Vidyasagar, in Bengal, ruined himself financially for providing dowries. Vireslingam, in Andhra, was more fortunate. Pada Ramakrishnayya, a rich *vaisya* from Kakinada, donated 30,000 rupees for this worthy cause. This donation solved one of Vireslingam's vital problems.

U.P.

Jamuna Nag does not discuss the problems of social reform in Uttar Pradesh in the 19th century. May be there were no reformers in this region, and the society was more or less stagnant. For a State which has provided five of the six Prime Ministers of India, this is a paradox.

The book is interesting to read. It is a good short history of the social reforms in the 19th century India.

Former civil servant and currently interested in the study of a variety of subjects, Dr. Ashim Kumar Roy is among our regular contributors.

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INDO-NEPAL RELATIONS

Report of a Seminar

by

Shobha Loknathan, Rajan Mahan & Virendra Narain

"The democratic movement in Nepal (and its ultimate triumph) is a reality which cannot be ignored by India; and the future Indian policy initiatives should take this reality into account". This was the note of caution and pragmatism which emerged as a conclusion at the end of a 3-day Seminar on *Indo-Nepal Relations* held from 15th to 17th March at the South Asia Studies Centre, University of Rajasthan.

The seminar urged that, in view of the impending (ongoing) changes in Nepal in favour of democratic forces, the Government of India should not be in a hurry to enter into any agreement with Nepal. But it should give due weightage to the aspirations and feelings of the people of Nepal at this juncture. *(Editor's Note:* Obviously, the scenario has changed much since the middle of March.)

In the context of Nepal's economic development, some speakers pointed out that signing of any new agreement at this time could be misunderstood by the people of Nepal. It could be taken that there is no change in the pro-Monarchy attitude of the Government of India. The issue is closely linked with "mutually accommodative" Indo-Nepal relations.

It further recommended, "Whether the 1950 Treaty should be terminated or revised, the need for examination of the working and the execution of the Treaty is a must, in the context of on- going changes in the international scene and also in the domestic scenarios of both India and Nepal".

Prof. D.P. Chattopadhyaya, the Governor of Rajasthan, and Chancellor of the University of Rajasthan inaugurated the seminar. Vice-Chancellor Prof. S.N. Sinha was in the chair.

Prof. Ramakant *(Director, SASC)* introduced the theme of the seminar with the hope that scholars from Nepal and India would have a fruitful exchange of ideas and frank discussions not only to generate a better appreciation of the complex problem, but also to explore an alternative set of options to deal with the current crisis.

In his inaugural address, *Prof. D.P. Chattopadhyaya* dwelt at length on the historical cultural relations between India and Nepal. According to him, political division of the sub- continent could not and need not obliterate cultural unity binding the two peoples into an abiding relationship. It was more true in the case of Indo- Nepal relations with ties deep-rooted in unshakeable cultural bonds. He referred to the political vicissitudes characterising Indo-Nepal relations and compared them to the tidal waves reflecting transitional moods which, however, could not affect the essential oceanic depth of historic-cultural unity between the two nations. Exhorting the seminarists to study and discuss Indo-Nepal relations dispassionately, Prof. Chattopadhyaya asked them not to lose sight of the reality of cultural heritage uniting the two peoples, while analysing empirical data and political behaviour of the decision-makers.

1989: A YEAR OF CHANGES

The first working session of the seminar began with a keynote address by *Mr. Jagat Mehta* (former Foreign Secretary, Government of India). Mr. Rishikesh Shah, former Foreign Minister of Nepal was in the chair. Jagat Mehta, in his address, laid emphasis on he changes taking place in the international arena. He described 1989 as the year in which revolutionary changes of far-reaching implications had taken place, demolishing all the parameters, both in ideological and political realms. Super Powers were now busy, according to him, in recovering the "Opportunity Costs" they lost during the Cold War period. Cold war politics deprived them of opportunities to rebuild their economic and socio-cultural structures. Their race in promoting respecive areas of influence in the Third World, while adversely affecting their moral status, severely traumatised the psyche of the Third World nations.

The year 1989 put an end to the Cold War politics with democratic values making new strides in Europe and elsewhere, thanks to far-sighted initiatives taken by the Soviet leader Mikhail Gorbachev through his *Glasnost* and *Perestroika* policies and unilateral moves with regard to disarmament and relaxation of international tensions. It is now, Mr. Mehta stressed, that the Third World was really independent and could take decisions about its socio-economic development without interference from cold war politics. It was in this context, (when greater responsibilities now rested with the Third World countries to resolve their complex problems of development) that bilateral problems like the ones existing between India and Nepal should be resolved.

Emphasising the need to recognise "inter-dependence" in international relations, he cautioned against any kind of chauvinistic attitude on the part of both the countries, and wanted them to realise that none could prosper at the expense of the other, given the close geographical, historic-cultural and socio-economic proximity existing between them. In this context, he underscored the importance of democratic values, decentralization and ecology which made Nepal and India interdependent, and whereby mutually accommodative relationship was an inescapable reality.

SMALL NATION VS THE BIG ONE

The keynote address provided the necessary perspective for a detailed discussion on Indo-Nepal relations. *Prof. Randhir Singh Chauhan* (South Asia Studies Centre) spoke of the internal compulsions inhibiting Nepali response to India's policy towards her. Suffering from the inhibitions of a small nation's psychology, this Himalayan Kingdom, according to Prof. Chauhan, found it difficult to come to terms with the inevitability of dependence on India, and always grumbled about the consequences of this dependence, be that economic, strategic, commercial or political.

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INDO-NEPAL RELATIONS

The rulers of Nepal lacking popular legitimacy always sought to buttress their rule by raising the bogey of a threat from India. There was a nexus between anti-Indian and anti- democratic forces in Nepal, and the more the rulers felt threatened, the more anti-Indian they became in their verbal pronouncements. Prof. Chauhan wanted India not to insist on mutual security perceptions, and without getting involved in local politics, India should take political decisions about Nepal, keeping in view her own national interest. His paper covered a wide range of domestic compulsions impinging upon Indo-Nepal relations from the consequences of the rising middle class for the monarchy and the Chinese factor which the ruling elite had been using to counter the perceived threat from India.

40 YEARS OF DIPLOMACY

Dr.B.C. Upreti in his paper made a detailed analysis of Indo-Nepal relations during the last 40 years with special reference to Nepal's foreign policy. According to him, anti-Indianism had always been one of the important ingredients of Nepal's foreign policy, which the Himalayan Kingdom had been using to project its identity in international relations. Moreover, the Nepalese rulers seemed to project anti-Indianism under the cover of nationalism, but essentially the exercise was meant to ward off domestic challenges to their rule.

Mrs. Karki Hussain, however, in her presentation found the Chinese influence in the Himalayan Kingdom durable in strategic terms, and thought that the provision of special relationship in the 1950 Treaty, perhaps, disturbed the Nepalese ruling elite, and they sought to distance Nepal from India. She saw a possibility of improvement in Indo-Nepal relations in the wake of a rapprochement between India and China.

Former diplomat,*Dr.I.P. Singh* who intervened in the discussions, said that Indo-Nepal relations had passed through several phases, beginning with the phase of special relationship followed by the phase of Nepal's self-assertion. He seemed to blame Indian diplomacy for mishandling the present crisis in Indo-Nepal relations. While he was candid towards the small nation's fear psychosis, he wanted India to take cognizance of Nepal's problems and take positive steps to allay that nation's fears. According to him, Indian diplomacy had shown realism when India agreed to bifurcate *Trade* from *Transit*, and signed two Treaties with Nepal. After the expiry of these treaties, that realism did not characterize Indian actions, and Nepal was pushed into serious difficulties when India stopped supplies of essential commodities like kerosene to that country. Such actions were counter-productive and should not have been taken.

Now with the change of government in New Delhi, he saw better prospects for Indo-Nepal relations, and wanted both the countries to base their relations on mutually beneficial and inter-dependent ingredients of security, prosperity and sovereignty. None should do anything to undermine the basics of bilateral relations between sovereign nations, he asserted. He, however, wished that in Nepal, the government would be based on national consensus, but felt that the "Mahabharat" for democratic rights would have to be fought by the Nepalese people themselves.

ANTI-INDIAN FEELINGS

During discussions, the participants, on the one hand, questioned the wisdom of unilateral benevolence, and on the other, criticism was made of the so-called over-bearing attitude and behaviour of Indian Government and diplomats *vis-a-vis* Nepal. While, according to some, the restoration of democracy in Nepal was no guarantee for improving Indo-Nepal relations, others felt that India should not adopt an ostrich-like attitude towards the recently activised democratic movement in Nepal which, it was asserted, had now transcended all barriers of political differences and had even affected professional classes including civil servants.Anti-Indian feelings, according to them, were the exclusive preserve of the ruling coterie and the people of Nepal were never and are not anti-Indian, the participants asserted.

A member of the Rashtriya Panchayat, *Shri Gajendra Narain Singh* made the point clear when he remarked that the stoppage of kerosene etc., by the Indian Government was not resented by the Nepalese people. On the contrary, they welcomed it as a blow to the autocratic regime. Some participants raised the issue of environmental degradation and emphasised the need for joint efforts by Nepal and India to prevent catastrophic implications for both the countries.

The *Zone of Peace* proposal also came in for comment and, in this context, the real anti-Indian overtones of the proposal were highlighted.

Looking at the trends of discussion, it became obvious that Nepal's ruling coterie was taking advantage of the self-perceived threat from India and over-played fear psychosis of small nation, and to this end, it played the 'China Card' and the factor of the so-called special relationship with India. While taking cognizance of domestic compulsions in Nepal and taking all aspects of the political dimensions of Indo-Nepalese relations, the participants stressed the need for resolving the differences in the interest of both the countries and in the larger interest of democratic forces in that country. Those who took part in the discussion included Shri Ramesh Dadhich, Dr. M.L. Sharma, Dr. Parmanand, Dr. R.K. Das, Dr. Mahendra Lama, Dr. Gopal Pokhre, Dr. L.R.Baral and Shri R.C. Mathur.

ECONOMIC RELATIONS

The second session devoted to the *Economic Dimension* was chaired by *Dr. I.P. Singh,* Presenting his paper on the economic situation in Nepal, *Dr. Gunanidhi Sharma* said that Nepal's economy had both domestic and foreign contributory factors. According to him, while Nepal's dependence on foreign aid was a reality, the balance of payment position was adverse. Making a reference to the 1950 Indo-Nepal Treaty, he spoke of Nepal's reservations about some of the provisions which smacked of an unequal relationship. Poverty being the main problem, the need of the time was to strengthen the investment climate, so that the private sector could play a more meaningful role in improving the economic situation in Nepal, and in this, India could play a more constructive role. *Dr. Mahendra Lama,* while taking up the economic dimensions, looked at Indo-Nepal relations in the perspective of South-South Cooperation, and

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SOCIAL REFORM IN WESTERN INDIA

In the medieval times, it was the concept of *shuddhi*, (later to be taken up by the Arya Samaj) which thus met the challenge of the times by taking note of the contemporary classical political realities, thereby mitigating the rigours of the caste system and giving an example of dynamism in society.

Mrs. Neena Pancharya in her paper on Social Ideas of Some Saints of *Bhakti* Movement in Rajasthan, identified a few saints and mentioned their opposition to caste rigidity and rituals, with their promotion of communal harmony, *bhajans*, etc, as the case may be. Some of these saints were Dhannaje, Pipaje, Jambhoji, Jasnathji, Dadu, Mira, Ram Charan Das, Sunderlal, Haridas, etc.

SOCIAL REFORMS & RELIGIOUS TRADITIONS

The last presentation of the session (and of the seminar) was by Prof. V.S. Bhatnagar who gave a general talk on Reform Movements. He observed that an important dimension of social change was the change in ideas, values, concepts etc. that influenced people's behaviour and, therefore, the social set-up.

In Prof. Bhatnagar's opinion, the fact that some social reform movements of the 19th century were also "religious reform" movements, restricted their reformative aspects. Social change could not develop into a social reform movement as in the West, because of this religious character, as the reform movements had to operate within the religious tradition. And, this dual character was the reason why the basic evils could not be eliminated. This is not to deny that these movements led to a rethinking in the society regarding obsolete institutions. The effect of these movements was felt more in the rural areas, Prof. Bhatnagar said, as the language used by the reformers was popular among the masses. However, regarding caste, the progress was disappointing. He concluded by saying that the fact of the reform leaders being saints led to a better and wider acceptance of their teachings.

A SUMMING UP & SOME QUESTIONS

Though a fair number of papers were presented, some were simply descriptive or narrative, lacking in analytical depth. Not much of discussion could follow the papers. It was not as if the listeners did not have their doubts or some clarifications to seek; one suspects that it was the feeling of futility of asking questions, that kept them silent. Lastly, the attendance was rather disappointing. One could see only a handful of research scholars present. More surprising was the absence of students of the Department itself.

Needless to add, that much of historical reality about Rajathan is yet to see the light of the day. Such seminars are, therefore, of utmost importance. But, seeing the trend and tone of papers presented and the work done so far in the field of social change in Rajasthan, one can see the necessity of moving out and transcending the limitations of the traditional paradigm of the concept of social reforms relating to things like sati, caste, infanticide, child marriage and the like.

The importance of caste, for one, needs to be reassessed. It is not simply a framework determining social disqualification; but it also prescribes privileges. So when (and how) this caste structure was dislodged, what were (have been) the concomittant repercussions on society ? The question needs to be answered. Similarly, the economic aspects, of caste relevance have to be revaluated. Whenever certain castes were thrown out of their "traditional" economic occupations (it is beyond the scope of this review to go into the detailed causal factors), naturally their social status and positions were affected (since it was their economic functions that had determined their social position). They would, therefore, have sought a new social adjustment in terms of their new avenues or breaking the monopoly of other castes over their professions. This process, on the one hand, would generate social mobility and loosen rigidities. On the other, it would also produce social "tensions" arising from competition for occupations of the same, limited social space. What kind of a process of change would this process unleash ?

And again, while talking about social reforms and the position of women, why do scholars tend to fuse the "rural" and "urban" societies together ? It would always be that the perceptions and tirades of an intellectual urban "social reformer" would be more or less incomprehensible to an impoverished tenant-at-will or his wife. In fact, what is commonly understood as "social reform" is the reform mostly sought in certain perverted and superficial values of society, which arise from social dualism and false notions which are the deliberate perversions by certain sections of society in their own interests. Accepted as habitual customs, these perversions are then established as "social evils".

The only danger to historical research in this regard is the non-acceptance and avoidance of historical realities which can easily be veiled behind "objective interpretation".

Ms. Mohita Kapur teaches History at St. Sophia College, Ajmer.

BOOKS RECEIVED

From Sterling Publishers Private Ltd. New Delhi

Edited by **M. Kistaiah**: ADMINISTRATVIVE REFORMS in a DEVELOPING SOCIETY.

Viney Kirpal: THE WORLD NOVEL OF EXPATRIATION – A Study of Emigre Fiction by Indian, West African and Caribbean Writers

Safdar Mahmood: PAKISTAN – POLITICAL ROOTS and DEVELOPMENT

*

From *Sultan Chand & Sons, New Delhi*

N.D.Kapoor: Handbook of INDUSTRIAL LAW

V.K. Saxena & C.D. Vasisht: COST AUDIT and MANAGEMENT AUDIT

Prasant K. Ghosh : OFFICE MANAGEMENT

*

From *Writers' Workshop, Calcutta*

Shivaji Sawant (Original in Marathi) English Version By **P.Lal and Nandini Nopany:** MRITUNJAYA – The Death Conqueror

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NEPAL: PANCHAYATS & PLANNING

Bhimdeva Bhatta: DECENTRALIZATION IN NEPAL
Reliance, New Delhi : (1990) pps 202. Price Rs. 175.

Reviewed by Tribhuvan Nath

Several Afro-Asian countries have tried to involve the people in collective development effort by sharing power with them locally through their elected village councils. These efforts, cited as decentralization of power, have achieved, according to the author, "spectacular results" in certain African states. In sharp contrast, they have come a cropper in Asian countries like India, Pakistan, Nepal and Sri Lanka, where they have been subjected to "heavy control by central agencies".

In this volume, the author, Bhimdeva Bhatta, a professor in Tribhuvan University, Kathmandu, has tried to establish that what the decentralization experiment had achieved in his country was in reality greater centralization of authority up to the grassroots level. He has analysed the reasons behind the failure by his research-oriented study of the functioning of the decentralization of administration programme through the infrastructure of *panchayats* at the village and district levels.

The subject-matter of the author's inquiry has attracted many a scholar in the recent past. Their contributions were limited to newspaper articles and tracts. Here, probably for the first time, Bhatta gives the first full-length account of the decentralization experiment in his country. Actually, the work developed out of his thesis approved by Lucknow University in 1987.

Partyless Democracy

In December 1960, following the "royal takeover", the late King Mahendra felt the urgent necessity of filling the vacuum caused by his decision to disband political parties. He wanted to create a force which could give a thrust to economic development plans. He activated the traditional village panchayats, modernised them and offered them as a substitiute to political parties. He was willing to share power with them at the village, district, zone and central levels, as they were supposed to be loyal to the Crown.

The monarch launched a "decentralization of administration" programme in 1963, after ushering in the "partyless, democratic panchayat" system in the previous December. At the start, the number of these village panchayats was estimated to be around 4,500. The total had since multiplied. Their immediate aim was to bring to the people's door-step certain public amenities and essential services offered by the government.

At the start, there appeared to be no laws, rules or regulations to control the functioning of the programme. In the result, instead of benefiting an impoverished people, the programme was noticed heading to a crash. Government felt concerned over this alarming trend. It appointed two inquiry commissions in quick succession in 1967 and 1969, to make an assessment of the causes of its failure. The author gives summaries of the reports of both commissions and comes to the conclusion that the government remained "half-hearted and uncommitted" in implementing the programme.

Causes For Its Failure

The author's thesis seeks to answer the question as to whether the political will to implement the programme was lacking and, if the political backing was available, was it the lack of cooperation from the bureaucracy which accounted for the setback?

In two separate chapters on the political and administrative dimensions of the decentralization programme, the author has tried to size up the problems and identify the factors responsible for its failure. Was it the absence of an adequate administrative infrastructure which had stalled the implementation of Local Development plans at the ground level ? Was it due to clash of authority and interests between the local Development Officer, appointed by the Central Government, and the Panchayat that development plans could not make headway despite delegation of authority to the panchayats ?

At the start, the author examines the question whether the pogramme had succeeded in any one or all the three areas in which it was introduced. His finding goes to show that it succeeded to some extent in the small farmer's development sector, financed by the Asian Development Bank. It was introduced in integrated rural development and "*sajha*" corporation sectors too.

Prof. Bhatta's study leads him to the conclusion that the programme could not deliver the goods. Decentralization had not achieved "any tangible progress" beyond paperwork done by various committees and commissions. He attributes the setback to lack of government commitment, administrative capability, in- depth study and poor finance.

Local Planning

The findings of the two commissions appointed by the Government to ascertain reasons of failure remained in cold storage for almost two years. One of them had recommended that village panchayats, not the Centre, should formulate local development plans, as the local needs were better known to local panchayats. In other words, such local plans should not be super-imposed. Other recommendations included delegation of authority and provision of funds. The commission had vehemently opposed the existing arrangement under which the local Development Officer represents the "Central" authority. This recommendation was made in 1980, by Subba Commission. No action was taken on the recommendation in the following two years.

Since decentralization was one of the King's commitments, there was a revival of interest in the scheme in 1984. The Government faltered once again. Instead of assigning the task of formulation of local plans to the local people, it assigned to each sitting member of the Rashtriya Panchayat (Central Legislature), one major development project in his/her constituency. Since elections were round the corner, this ploy was used to help sitting members. This amounted to interference in the local panchayats' jurisdiction. It went contrary to the recommendations of the Commission. Hence, development projects were again superimposed from the Centre. Funds were operated by "Central line agencies", not the village panchayats. This again accounted for duality of control in the implementation of development projects. *(Contd. on page 10....)*

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SOCIAL REFORM IN WESTERN INDIA

Seminar on "*Social Reform Movement and Social Change in Western India with special reference to Rajasthan*".

Reported by - Mohita Kapur

The Centre for Rajasthan Studies, University of Rajasthan, (established in 1975), organised, recently under the guidance of Prof. G.N. Sharma, a seminar on the challenging subject of "Social Reform Movements and Social Change in Western India with special reference to Rajasthan."

The seminar was held on March 24-25th, 1990 in the Department of History and Indian Culture, when thirteen papers were presented. It began with Prof.S.N. Dube's welcome address; normally a routine and dull matter, it was made interesting by Prof. Dube's expression.

In his inaugural address, Vice-Chancellor Prof. S.N. Sinha emphasized the need for an interdisciplinary approach and grooming the younger generation as part of prospective planning.

BHAKTI MOVEMENT: PHASES

In the first session chaired by Prof. G.N. Sharma, three papers were presented. Prof. K.D. Bajpai spoke about the Bhakti Movement and sources of its history. He explained how the term "Bhakti" indicated faith in Rta (the concept of order in Rgveda) and Satya (the eternal Truth). In the evolution of Bhakti, the Upnisadic thought was an important landmark. The three paths of Jnan, Karma and Bhakti were not taken as different elements, but a syncretic idea was evolved from them. He traced three subsequent phases of the Bhakti Movement. The second phase was in the Gupta period when Bhakti spread outside India. The third, beginning with 6-7th cent A.D. was marked by its spread in the South with Alvar saints. The fourth and last phase was from Kabir to the 17th century, in which commendable work was done for the cultural integration of the country. Prof.Bajpai pointed out that in Rajashthan and Gujarat, the movement worked against the spread of tantric beliefs.

REFORMS IN 19TH CENTURY

The second paper by Dr. R.P. Vyas was: Social Reform Movement in Western Rajasthan in the 19th century. He traced three phases of the movement. The first was that of British contact with Rajasthan, the conclusion of treaties in 1818 with the East India Company. During this time, social arbitrariness was sought to be eliminated by legislation by the British. The second phase was in the post-1857 period, during which eradication of social evils was sought to be done from within by the princely order. The third phase was dominated by the Arya Samaj movement.

He mentioned that in the prevailing social milieu, tactics of the persuasion, ridicule and intimidation were adopted by the British to make the Rulers counteract the influence of the prevalent social evils. Dr. Vyas observed that the British policy was not very successful initially, and reforms were enacted by Rulers under pressure. However, gradually the bonds of orthodoxy had to give way, people became more aware and the caste system was shaken from its roots.

In the last paper of the session, Prof. R.K. Dharaiya spoke on Gandhi and the Social Reform Movement in Gujarat between 1915-1930. The forces, concepts and techniques of the social reform movement of the period were not location-specific, but were equaly applicable to all parts of India. And Gandhi viewed human life in its totality; there was no separation of social life from other dimensions of existence.

According to Prof.Dharaiya, the 19th century social reform movement in Gujarat was a process of dissent, which emerged from the structure of primordial education which tried to introduce doctrinal changes in the social scale. Gandhi synthesized the ideology of the two groups of social reform elite, who believed in the social cosmology of the West and that of the East respectively. This coordination was manifest in Gandhi's *Hindi Swaraj*.

He concluded by saying that Gandhian philosophy of social reconstruction was based on *Sarvodaya* and *Antyodaya*; and in that, Gandhi was not simply a leader of the past, but also of the future.

MARWARI REFORMERS

In the second session chaired by Prof. K.D. Bajpai, the first paper was by Dr. Girija Shanker Sharma on the Contribution of the Business Community of Rajasthan to Social Reform, with special reference to Bikaner State. He said that social reform movement in Bikaner state received its strength from the Marwari community (in its enlarged connotation) which resided in British India, but periodically visited its home state. Where strong action was required, the people generally backed out, but this community stood its ground.

Dr. Sharma gave two illustrations to prove his point. The first instance was of 1920, when Rameshwar Das Birla married the daughter of a Kolvar family, after his first wife's death. As a reaction to this inter-caste marriage, the Maheshwari community did not enter into matrimonial relations with the Birla family for a decade, after which the Mohta family of Bikaner married their daughter in the Birla house, thus breaking the social barrier. This eventually led to the incorporation of the Kolvars in the Maheshwari community in the 1929 Pandharpur Sammelan. This was followed by Mohta himself (at 50 yrs) marrying his younger brother's widow (29 yrs old) to encourage widow remarriage.

The second illustration was that of opposition to the *Bal Diksha* tradition by the Oswals. In the 1940s, Seth Champalal Banthia of Bikaner proposed a Bal Diksha Virodhi Bill, which was eventually passed in a modified form.

Dr. Sharma suggested that these instances of individual "socially discordant" behaviour became focal points of discussion in the meetings of the castes and communities involved, and thus generated substantial rethinking on the prevalent social order.

REFORMIST ORGANISATIONS

The second paper of the session was by Dr. G.S. Vyas on the Harijan Sevak Sangh's Work and Harijan Upliftment. The Rajputana HSS was established at Ajmer in 1933, as an arm of the Congress, but an independent apolitical body with the elimination of untouchability and

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SOCIAL REFORM IN WESTERN INDIA

Harijan upliftment as its aims. Dr. Vyas pointed out how Gandhi himself stayed in *Harijan* bastis, and also facilitated their temple entry at various places. Seva Ashrams were opened for the training of HSS members. After independence, the Harijans were helped in obtaining reservations, jobs, temple entry, acquisition of agricultural land etc. as aspects of the process of social assimilation.

Mrs. Indira Vyas then read her paper on Arya Samaj, as the Social Reform Movement in Ajmer. Arya Samaj came to Ajmer in 1881, and various *sabhas,* Sanskrit *pathshalas,* libraries and orphanages were established under its aegis. Mrs. Vyas elaborateed Swami Dayanand's contempt for the rituals of Hindu religion, and how he wanted to establish a *vedic* society, which would have no social divisions but would accord a high position to women. *Bhojs*, community partaking of meals were also organized by the Samaj thereby blurring social compartmentalization. As a reformist and patriotic movement, the Arya Samaj was against untouchability and stood for social reform and rejuvenation of the individual.

Bhakti movement and its early phase were the theme of the last paper of the session presented by Shri Satish Kumar Trigunayat. He traced its origin to Mathura Mandal, and identified its sources among inscriptions and sculptures till the Gupta Age. The paper covered in depth the sources of information about *Bhakti* in the ancient times.

CASTE & SOCIAL STATUS

On the next day, with Dr. R.P. Vyas as the chairman of the first session, Prof. K.L. Sharma, without adhering to any specific subject, put forward his observations. His main theme was the relationship of caste and status in the social hierarchy of Rajasthan, which he felt was different from the traditionally accepted trend of the four rigid divisions and concomittant hierarchies in society. He felt it was necessary to re-examine the notion of *status* in the society of Rajasthan and whether "status" was a derivative of caste, or of the feudal set- up, or of the professional occupations of the people. He observed that the "*intermediate castes*" had an important position in society not in terms of the caste hierarchy, but in terms of the functions they performed. It was an uneven social structure in which the upper classes were not highly monolithic. All the intermediates did not enjoy the same status and were highly differentiated. Among the lower classes, different professions were seen to be followed even by members of the same community.

Prof. Sharma also described four phases of change after independence, beginning with the agricultural sphere. The first phase saw the rise of a new capitalism, with grant of subsidies and entry of people into different aspects of agriculture, despite not owning land. The second phase was that of consolidation of "status gains" and status losses: an acceptence of new situations and the development of new aspirations. The third phase saw the actualization of the aspirations of the depressed classes of society by means of education and migration. The fourth and last phase was marked by the emergence of the peasantry in politics. This was in the shape of caste-based mobilization accompanied by political power, education,migration and economic improvement.

Againt this background, Prof. Sharma emphasised the need to look at structures, histories, cultures and dialectics in a new perspective.

ON SLAVERY

The next paper by Dr. H.S. Sharma was on the Nature and Extent of Slavery and Anti-Slavery Measures in Rajasthan. He attributed slavery to the socio-politico-economic circumstances of the society throughout the country. He gave a lot of statistics regarding the number of slaves in different parts of the country at different times.

Dealing with anti-slavery measures, he said that the British policy in the states did not go beyond persuasion, and only stray cases of punishment were seen as a result of the measures. He pointed out that these proclamations merely touched one issue—that of trafficking in human beings, while voluntary and hereditary slavery was beyond their purview. This was why, he said, slavery did not meeet with any effective check and continued in one form or another as an intrinsic part of the socio-economic system.

MEWAR – *DESH HITESHINI SABHA*

In the second session of the day chaired by Prof. R.K. Dharaiya, Prof. V.K. Vashishtha presented his paper on the Activities of the *Desh Hiteshini Sabha* and its impact in Mewar between 1877-88.

Prof. Vashishtha said that the tradition of social reform was strongly championed by Maharana Sajjan Singh, groomed under the care of the British Political Agent in his minority. The Desh Hiteshini Sabha was established during his time to regulate marriage rules for Rajputs, Charans, Brahmins, Vaishyas and other upper castes. Its aim was to regulate marriage expenditure as an answer to the economic plight of the various communities, especially the feudal aristocratic families.

After the Maharana's death, there was a decline in the Sabha's importance, and it was then that, owing to the efforts of Walter and assistance given him by Kaviraj Shyamal Das that the *Walter-Krit Rajputra Hitkarini Sabha* was established. According to Prof. Vashishtha, this body was a revival and enlargement of the earlier Sabha, a product of it, which covered a much larger area as its field of operation.

DYNAMICS OF SOCIAL CHANGE

In the second presentation on Social Dynamics and Social Change, Prof. R.G. Sharma stated that the Hindu society was not a composition of independent individuals, but of autonomous groups (guilds, panchayats, etc.) in which "law" itself was an instrument of change. He pointed out that law was first accepted as *Sruti,* then as *Smrti,* and finally as *Achar (Samhita).* This fact was responsible for social changes, as the content of law continued to vary over time as differences in interpretations emerged with differences in memories (specially where *Smrti* was concerned).

The second factor which resulted in change was the thesis of *Apad-Dharma,* when law was made to answer the challenges of changing social needs. Laxities were allowed in law to accommodate declines in human nature and character.

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stressed upon the need to recognize and develop a complimentary relationship between India and Nepal.

Papers were also presented by *Dr. Vijaya Katti, Dr. Roop Singh Baraith* and *Ms. Shobha Ahuja*. While Dr. Katti referred to the least developed status of Nepal and spoke of the difficulties in the growth of Indo-Nepal trade relations emanating from smuggling, balance of payment and weak market position, Dr. Baraith discussed in some details the problems of land-locked Nepal, but opined that Nepal had made political use of its land-locked nature, and despite more than normal facilities provided under international law by India, the Nepalese attempt was to project itself as a perpetual victim of India's so-called highhandedness. Ms. Shobha Ahuja in her paper discussed the contribution that joint ventures with India could make in improving economic climate in Nepal.

During the discussions, Prof. Rishikesh Shah and Mr. Gajendra Narain Singh, both laid stress on the imperatives of a democratic set-up in Nepal for a worthwhile economic development in Nepal. They attributed the menace of smuggling across the Indo-Nepal border to the corrupt nature of the regime in Nepal, and hence, according to them, India could make a more worthwhile contribution in Nepal's economic development if she took into account the democratic aspirations of the Nepalese people. Other participants made references to Nepal's attempts to diversify trade, and wanted to know if this attempt helped in the economic growth or that too was merely a political ploy to undermine India's contribution in that country's economic development. There were references to the decline in Indo-Nepal trade, and reasons for such a development were highlighted. In this context, the need for a fresh look at the provisions of Indo-Nepal Treaty of 1950 and the implications of two Trade and Transit Treaties or one comprehensive Treaty were discussed. Others who took part in the discussion were Mr. R.K. Das, Dr. Parmanand, Prof. R.S. Chauhan, Mr. R.C. Mathur and Prof. Ramakant.

STRAINS

The 3rd session on *Strains in Indo-Nepal Relations,* chaired by *Prof. Anirudha Gupta* began with a critical appraisal of the 1950 Indo-Nepal Treaty by *Shri Rishikesh Shah*. According to him, the 1950 Treaty was signed in the dawn of independence in the Indian Sub-Continent, when Nepal was still struggling for real freedom. Even in that situation, there was no attempt to impose India's will on Nepal; it only took into account the ground realities wherein specificities of Nepal's geographical, historic-cultural and mutually beneficial strategic factors were taken care of. He made a particular reference to the open border and the problem of Indian and Nepalese settlers and wanted clear-cut policies to be spelt so that it did not remain a perpetual irritant between the two countries. Mr. Shah also referred to the question of Nepalese assertion of national identity and sovereignty, and said that it was not the exclusive prerogative of the Monarch and his supporters. The country's democratic leaders were not only alive to this aspect, they asserted it when they were at the helm of affairs. But this assertion did not go counter to the realities of Indo-Nepal relations, wherein even King Mahendra who projected himself as the champion of Nepalese nationalism and sovereignty, had entered into a more or less defence pact with India in 1965.

ON THE 1950 TREATY

Prof. L.S. Baral, Prof. S.K. Jain and *Prof. L.R. Baral* presented papers on the theme of 1950 Indo-Nepal Treaty. While Prof. S.K. Jha wanted the Treaty to be terminated since its context, content and consequences, all had undergone a change since it was signed, Prof. L.S. Baral and Prof. L.R.Baral seemed to be in favour of revising the Treaty in keeping with the new challenges facing Indo-Nepal relations. During the discussions that followed the participants felt that the controversy about the 1950 Treaty seemed to be political to whip up anti-Indian feelings in Nepal. It was argued that in Nepal, there was no framework of governance except the command from the Palace and everything revolved around the King. The need for understanding basic principles governing Indo-Nepal relations based on socio- cultural relations was emphasized. It was for Nepal to tell as to where the Treaty had gone wrong so that remedial measures could be taken. The whole issue according to participants, should be viewed, in the overall perspective of improving Indo-Nepal relations. Mere rhetorics about equal or unequal treaty would not serve the objective, it was asserted. Prof. R.S. Chauhan, Mr. R.C. Mathur, Prof. Ramakant, Dr. Lama, Dr. Das and Dr. Parmanand participated in the discussions.

PROBLEMS OF A PERSONALISED RULE

The discussion on Strains in Indo-Nepal Relations continued during the IV session under the chairmanship of *Prof. S.K. Jha,* Taking up other issues of Strains in Indo-Nepal Relations, *Dr. Parmanand, Mr. R.C. Mathur* and *Prof. Aniruddha Gupta* covered a wide range of problems causing strains between the two countries. Emphasising that the role of both the rulers and the people was important, Dr. Parmanand opined that, instead of putting the reality of strains under the carpet, it was necessary to undestand the causes which gave rise to these strains. China was mentioned as one of the causes along with the Zone of Peace proposal which did cause concern in India. The "personality clash" between the King and the former Indian Prime Minister was also not insignificant, while the problems of migration and the fear of Indian hegemonism also made their contributions in straining Indo-Nepal relations.

The movement for democracy and its brutal suppression were all mentioned, and in this connection, the need for India's influential role was emphasized. It was pointed out that strains emanated from the anti-democratic and personalised rule in Nepal, which led to frustration among the people, and they rose in revolt. The Nepalese rulers put the blame on India, thus further straining relations.

The problems created by the emergence of a salaried class in Nepal impinging upon the political climate in the country and affecting Indo-Nepal relations were highlighted.

Initiating the discussion, *Gajendra Narain Singh* made a scathing attack on the discriminatory policies pursued by the Nepalese autocratic rulers, thus destroying cultural, linguistic and socio-economic moorings of Terai region. According to him, the people of Nepal wanted India to

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exercise her influence, and said that the 1950 Treaty was violated by Nepal for political reasons. Other participants, while recognising the adverse effect of discriminatory policies, felt that discrimination was not confined to Terai alone, and it would be in the interest of the democratic movement of Nepal if an overall view of Nepalese socio-economic and political situation was taken. The emphasis by the participants including Prof. L.S. Baral, Mr. Gopal Pokhre , Prof. R.S. Chauhan and Mr. Rishikesh Shah was on the need to restore democracy in Nepal, which would go a long way in resolving strains in Indo-Nepal relations.

SECURITY PERCEPTIONS

The fifth session on Strategic and Security Dimensions began under the chairmanship of Prof. L.R. Baral. *Dr. S.B. Singh* in his paper analysed India's security policy *vis-a-vis* the internal political development in Nepal, her changing perception of India and her interaction with other external powers, especially China. While the paper made a historical survey of Indo-Nepalese strategic relations, it highlighted the manner in which the Birendra regime has sought to reject the basic postulates enshrined, and the security arrangement envisaged in the Treaty of 1950 and the Military Agreement of 1965. However, he conclued that there would be no harm in India taking the initiative to start a fresh dialogue with Nepal, and hoped that India would display greater tact, political acumen and strategic foresight and realism in its future dealings with Nepal.

Dr. R.K. Das in his paper sought to trace the roots of the strains in Indo-Nepalese relationship in recent times and tried to examine the options before Indian policy-makers. He focussed upon the threat perceptions of Indian ruling elites and the challenges to Indo-Nepal security relation, especially in the context of Nepal's China Card. He concluded that any attempt by Nepal to overlook geo-political compulsions in order to maintain a psychological equi-distance between its two large neighbours is bound to be counter-productive. He advocated the development of a completely open and accessible border, a common river system and an unbroken chain of inter-action at the 'people to people' level as the surest symbols of perpetual peace and friendship between India and Nepal.

Dr. M.D. Dharamdasani focussed upon the involvement of an extra-regional power, namely China, in Indo-Nepal relations. He asserted that whatever her relations may be with India, China will continue to have strategic interests in the Himalayan Kingdom. *Ms Nalineet Ghildyal* also referred to China as a significant factor in Nepal's policy calculations, emphasising on the period after King Mahendra's accession to power. She argued that whatever the endeavours of Nepal may be, it is bound to remain closer to India, whether she likes it or not.

Dr. B.M. Jain made an effort to understand the dynamics of the perceptions and policies of the Super Powers impinging upon Indo-Nepal relations. He analysed the role of USA and USSR in the context of the security and strategic dimensions of Indo-Nepalese relationship. *Ms Shashi Upadhyaya,* in her paper on the SAARC Dimension in Indo-Nepal Relations, spoke of Nepal's effort to use SAARC as an alternative to solve bilateral problems with India. But, according to her, this option for Nepal would not be feasible, since none of the South Asian countries could replace India in that country.

In the discussion that followed, strong suggestion was made to the young scholars to evolve fresh perceptions and not allow their thinking to be conditioned by old concepts which are no longer relevant. *Prof. S K. Jha, Prof. L.S. Baral, Dr. R.S. Baraith, Shri R.C. Mathur, Dr. P.L. Bhola* and *Shri Mahesh Bhardwaj* participated in the discussion which concluded this session.

The security perception became a lively subject for discussion. The purchase of Chinese weapons at a time when relations had started getting strained with India was the focal point of the discussion. It was pointed out by some speakers that Nepal had knowingly provided cover to China by extending facilities to it in the sensitive Indo-Nepal border area for setting up industry units etc. The implications related not only to defence but allowing China to gather other sensitive information related to fast economic development in the neighbbouring Indian states.

It was also pointed out that the Chinese presence in the Terai area could have serious impact on socio-economic and political development in Nepal itself. Government of India has been insisting on giving due rights and protection to lakhs of people of Indian origin living in the Terai belt of Nepal.

SOCIO-CULTURAL ASPECTS

The final session of the seminar, chaired again by *Prof. L.R. Baral,* was devoted to the socio-cultural aspects and other dimensions of Indo-Nepal relations. The session commenced with a perceptive presentation by *Prof. I.N. Mukerjee* highlighting the economic dimensions of the relationship between India and Nepal. With a wealth of data and statistics, he strove to emphasise and establish that the tension gripping relations between India and Nepal has been due to Nepal's quest to transform its economic policy from Bilateralism to Multilateralism.

Dr. M.L. Sharma's paper concentrated upon the political culture of India and Nepal as explanatory variables of the irritants and tensions which frequently afflict relations between the two nations. He asserted that it is due to these differing political cultures that the two countries have often pursued divergent foreign policies.

Dr. K.R. Regmi's presentation focussed on the important problem of migration, and the manner in which it affects Indo-Nepal relations. After providing a historical background to this problem, he made the interesting point that most of the migration now is caused by the desire for finding better marriage partners. More seriously, he argued that while Nepalese migration to India does not cause any major demographic problem for India, the reverse is certainly not true. The final paper of the seminar was presented by *Ms. Shobha L. Kavoori* who analysed Indo-Nepal relations in the context of Indian migration to Nepal. She argued that the resolution of tensions regarding the migrants' issue cannot be attained in isolation; rather it needs to be viewed alongwith various other perceived factors which are as important as any and in this, she concluded, Indo-Nepal relations have a favourable circumstance in the deep and strong religio-cultural connections between the two neighbours.

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INDO-NEPAL RELATIONS

In the valedictory session, with *Prof. Ramakant* in the chair, *Dr. Virendra Narain* read out a detailed report of all the sessions. In his valedictory address, *Mr. Rishikesh Shah* laid considerable emphasis upon the deep and abiding relationship between India and Nepal. He highlighted the intimate and complex nature of Indo-Nepalese relations and claimed that the present crisis was similar to the transitional strains which afflict all enduring relationships. He, however, expressed confidence that this crisis would not affect the basic goodwill between the two neighbours. He concluded with the assertion that since the recent crisis in the relationship had been conducted in public view, any resolution of the same would have to take into account the popular aspirations and expectations in both the countries.

Besides the recommendations, which have been mentioned in the beginning of this report, some other practical and useful points also emerged from the seminar:

* Both India and Nepal have shared common historicial cultural heritage binding them in unshakeable bonds.
* A relationship of interdependence and its unreserved acceptance are the *sine-qua-non* for the preservation of ecological environment, for none will survive if one country destroys ecology to the detriment of the other.
* Problems of immigrants can be resolved only in a relationship of mutual trust and confidence.

Reporters: Virendra Narain, Rajan Mahan and Shobha Loknathan belong to the South Asia Studies Centre. University of Rajasthan.

NEPAL: PANCHAYATS & PLANNING

(....continued from page 5)

Need To Democratise The Political System

Bhatta points out that decentralization is a priority programme, requiring urgent implementation. It suffered a setback, as the political and administrative systems were working "poles apart" in its implementation. While the political system supports it, the administrative system is heavily centralized. "This mismatch is a setback" to develop ment. To make the scheme functional, efforts should be made to democratise the political system. (Bhatta's recommendation has since been transformed into a reality by the mass revolt in February 1990.)

Bhatta's conclusions are affirmed by a random opinion survey in a cross-section of intelligentsia limited mainly to Kathmandu Valley. In response to a questionnaire circulated by the researcher, those replying to it have uniformly given a negative verdict on merits of the decentralization programme in the preceding four teen years.

The book abounds in reading errors which, of course, cannot be blamed on the author. As a serious study, the volume merits a place on the shelves of all those who are curious to know about the outcome of this vital programme in Nepal.

Chandigarh-based free-lance journalist, Tribhuvan Nath was formely Times of India Special Correspondent at Kathmandu (1962-1971).

GITA IN CAPSULE

Chaman Nahal: THE BHAGVAD-GITA: A New Rendering *Pitambar Publishing House, New Delhi, (1987), pp.64: Price Rs. 20.00*

A Short Comment by Brahma Dutta Sharma

This is an English rendering of the original which forms an intergral part of the Sanskrit epic, *Mahabharata* by Veda Vyas. The book is meant for readers who may like to read the *Gita* without having to learn Sanskrit, and know what lies embodied in each one of the 700 *shlokas* extended over eighteen chapters.

Chaman Nahal has given only one interpretation of the text and has unburdened it of, what he calls "lengthy exegeses, commentaries, notes and cross references". He has not revealed as to which of the several interpretations he has accepted as correct or whether it is his own interpretation.

Dr. Nahal identifies the Hastinapur of *Mahabharata* with Delhi, though the current theory is that Delhi figures in the epic as Indraprastha, the city founded by the Pandavas, and that Hastinapur was a city situated on the bank of the Ganga.

The translator has tried to shorten the discourse to enable one to read it in an hour or so. (This does not violate a probability that in the battlefield of Kurukshetra, the conversation between Arjuna and Krishna could not have lasted more than an hour).

Nahal, as he himself says, has rendered into English every *shloka* separately, and in this rendering, the idea contained in a Sanskrit verse has been put in a sentence which covers only one line or so. Thus he succeeds in retaining in his book the conciseness and the intensity which must have been there in the original discourse. For instance, the *shloka:*

jaatasya hi dhruvo mrityurdhurvam janma mritasya cha tasmadapariharyerthe na twam shochitumarhasi (II,27)

has been reduced to a single line as: "Those born must die, the dead rise again" *(27,p.17)*, and the *shloka:*

vaasaansi jeernaani yathaa vihaaya, navaani grihnaati naroparaani, tathaa shareeraani vihaaya jeernaanyanyani sanyaati navaani dehi (II,22)

has been reduced to the short statement: "The *atman* moves from body to body". *(22,p.17)*.

This practice has been followed all through. In other words, every sentence of this rendering is the central idea of a *shloka* of the *Gita*.

The book also has eight full-page coloured pictures which young students will find both illustrative and attractive.

Dr. Brahma Dutta Sharma is Lecturer in English, S.S.V. College, Hapur (U.P.)

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DIFFERENT, YET SO ALIKE !

Compilation and Introduction by A[illegible]ar Ali Engineer

MUSLIM COMMUNITIES OF GUJARAT- AN EXPLORATORY STUDY OF BOHRAS, KHOJAS AND MEMONS.
Ajanta Publications, Delhi (1989). Rs.200.00 HB

Comments by Mohamed Taher

This is an ICSSR-supported, project-based study of three significant Muslim business communities of Gujarat *i.e.*, Bohras, Khojas and Memons. The publication is a reprint of the special issue of the bi-annual research journal, *Islamic Perspective (issue no.IV. vol.1 January 1988).* Those who subscribe to this journal would also benefit from the book for one single reason: the book has an additional nine-page index, which a journal issue normally does not have.

HYPOTHESIS

The book has a title which speaks of multiplicity of groups among Muslims. The research was carried by the Bombay-based Institute of Islamic Studies to "ascertain the veractity of the canard that the Muslims of India constitute a stubbonly solid community within group solidarity and out-group hostility". The study shows that the three communities studied are as much Muslim as any other group of Muslims, and yet do not form a part of a so-called impenetrable Muslim community in India". So is the hypothesis and its testing in this study.

One can raise doubts about the validity of such a hypothesis and can equally well question the finding of the study. The survey (random-based, as it is stated-*p.19*) is of 125 families of Bombay (in Maharashtra) and 120 in Gujarat, mostly in the upper and middle income groups. This means the samples are not from similar social and cultural melieu. Urban sample, and that too a cosmopolitan one, of Bombay, cannot be compared with a sample of city. or town and at a lesser level. This is more so important in a study which aims at finding out educational, political and social roles/status of the three communities.

COMMUNITIES ?

One can also question the use of the term "communities" for loosely-knit but all 'common' followers of one God, one Prophet, and one Book. An extension of this comment is, that the Memons in Kerala are followers of either *Hanafi*, or *Shafi* or *Ahl-e-Hadith* Schools of Jurisprudence, and yet they are all Sunnis and one 'within the group' of believers. And, "Islam is the blue-print of a social order", as Ernest Gellner states in his book *Muslim Society*. By direct implication of its principle, there is no justification in trying to explode that Islam allows any internal seperation. There is hardly any room for one to designate any Muslim groups as 'castes'. Castes in the dictionary of Indology lead us elsewhere from the Islamic non- class society.

In part one, the book deals with of methodology and historical background. In parts two, three and four, a brief description and analysis has been given of each community's approach and attitude towards: social-cultural-religious, political and educational matters. Of the **Bohras**, the Dawoodi's, Suleimani's, Alvi's and Atba-e-Malak (Vakil group) are covered. Among the **Memons**, groups included are Halai's and Cutchi's. And from among the **Khojas**, Ismaili (Aga Khan's) and Isna Ashari's groups are covered.

STUDY COVERAGE: BOHRAS

The study has included 60 families of Memons, 60 of Khojas and 137 of Bohras, covering the findings in 42 pages, 47 pages, and 115 pages respectively. The survey has also included detailed discussions with respective *Jamat* (community) and with sub-*Jamat* leaders, as well as case studies of 51 persons. The break-up of these is: 21 are of Bombay and 30 of Gujarat. Further, community-wise, 12 respondants are Memons, 8 are Khojas, and 31 are Bohras. These figures show that the Bohras have received a major attention, at the cost of other case studies.

KHOJAS

This apart, Ernest Gellner tells us that by a court judgement, in British India, Aga Khan as Imam of the Ismaili's got an absolute transfer of communal property, without responsibility of trusteeship *(p.106)*..... He maintained his position as somehow a member of the British ruling class of the international aristocracy of title and wealth and as the divine reincarnation of his own sect. His story and that of his successor is familiar from the world press. What is surprising is that its sociological morals have been so seldom spelt out, though they are not hard to dicern. This distinction is not highlighted in the book under review.

MEMONS

Similarly, the study has probably not covered the implications of the Indian legal framework on the Memons. For example, there is The Shariat Act, 1937, which abolished the customary law of Khojas and Cutchi Memons. The legislation made Cutchi Memons governable under the Mohammadan Law as followed or enforceable for all Muslims of India. Further, the Cutchi Memons Act, 1938, applied Mahomedan Law to the Cutchi Memons as regards succession, thus making their position the same as that of all other Mahomedans in all respects.

"The Memons, as pointed out earlier are Sunni Muslims, and there is no difference between them and other Sunni Muslims in the doctrinal sphere. The differences are of cultural and linguistic nature" *(Muslim Communities .....) (p.45)*. This statement in the first part supports our stand that Memons cannot be called a community at all. Even the differences that have been mentioned find almost no position when Memons not living at Kutch are considered. For instance, the Memons in South India, are termed by a Cutchi Memon, Ebrahim Suleiman, Sait, (M.P.), as "*Urdu*" Memons; Urdu being their mother tongue.

NON-PARTICIPATION IN DECISION-MAKING

One interesting finding about the study is worth quoting: "All these factors, described in the foregoing pages, explain the non-participation of these communities (especially the Khojas and Bohras) in the political process and their helplessness in influencing the political decision making as far as the Muslim politics is concerned". *(Muslim Communities....) (p.15).*

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THE SEVERAL WORLDS OF HENRY JAMES

THE TINTNER CONNECTION- *A Critique by Darshan Singh Maini*

1. THE MUSEUM WORLD OF HENRY JAMES
by Adeline R.Tintner
(UMI Research Press, Ann Arbor, 1986,pp. 390, hardcover with 100 illustrations $ 49.50)

2. THE BOOK WORLD OF HENRY JAMES
by Adeline R.Tintner
(UMI Research Press, Ann Arbor, 1987 pp. 312, hardcover with 36 illustrations $ 49.50)

3. THE POP WORLD OF HENRY JAMES
by Adeline R.Tintner
(UMI Research Press, Ann Arbor, 1989, pp. 317, hardcover with 56 illustrations $ 44.95)

Literary criticism today is as complex and arcane as some of the most teasing texts, and, in its effort to rival fabulation, often seeks to break down a work of art to its nuclear energies and mechanisms with a view to understanding the construction of human reality in art. It has even gone to hoist a whole theory of the aesthetic of reading in which the discourse becomes a visionary ground for re-seeing things. And when a writer, therefore, happens to fit into any kind of theory, metaphysical, Marxian, linguistic or Freudian, and may become a proving ground for Derridian, Lacanian or Bakhtinian positions, as does Henry James in a uniquely coercive manner, the critical imagination itself becomes too crowded with the swarm of suppositions to engage with a text, free of the "anxiety" of criticism. Indeed, the freight of such new and bold insights is so intimidating at times as to daunt even the stoutest of classical critics seeking to set up a *sui generis* form of industry within evolved categories. And then a critic who has been silently chipping away at some of the most refractory texts in the world of literature for nearly half a century comes up with a *triptych* to bring her labours to a state of art, it is time to celebrate the occasion with some ceremony.

Considering then the nature of Tintner's sustained, rigorus and revenential Odyssey, we may call this exercise the *canonization* of the critic. For, to think of the Grand Dame of James Criticism is to think also of the monkish nature of her concerns, and of the purity of her impulse. To trace the Tintner trail, therefore, is to set up in the end "the Tintner Connection", to use Madeleine B.Stern's felicitous phrase. It is a mode of criticism which she has fashioned and honed to a rare degree of perfection. It is the art of criti cism through the employ of art and artifacts, both as a writer's milk of nutriment and as a critic's field of reference and re search in terms of *the analogical imagination*.

ART MUSEUMS & ARTISTS ?

In *The Museum World* which carries a most thoughtful Foreword by Leon Edel, Tintner's aim is to trace James's direct and indirect debt in his fiction to all those European and Ameri can painters, sculptors, art collectors and historians, keepers of museums and country-houses, and their number in his corpus of writings is over 350, who kept the Jamesian batteries charged to light up the complex character of his aesthetics and modes of narration. She was not, to be sure, the first James critic to observe the preponderance of the art motifs and the artist fig ures in James's tales, nor, indeed, the first critic to note the incidence of art imagery as a clue to the novelist's covert concerns. What she sought to establish, in particular, was the creative and compulsive essence of James's *imagination of appropriation*, and the way achieved artifacts of civilisation expressed states of corporate consciousness at a given moment in the moral history of a race or a people. And to get down to the roots of James's moral aestheticism, each important "Lesson of the Master" had to be linked to those primary impressions gained from the sweet ministrations of the roving eye, and to the chem istry of conversions.

From the art galleries to the novels and tales, the passage had to be marked, understood and related. No wonder, such an enterprise made not only James, but also Tintner, acquire as wide a franchise as possible. Tintner realised at the start that James used works of art as metaphors for certain types of experience, and it is the typology of art that helps establish the aesthetic of correspondence. And, it is the symbiosis of the two visions, the writer's and the critic's that ultimately leads to a decoding of the hidden message. That Tintner does her part of the duty with magisterial ease and authority, moving gracefully among the Master's literary *bric-a-brac* and ivories, shows how completely she has mastered the Jamesian canon, and how the Master is vindicated, again and again, in her surprisingly rich and varied fare of critical epiphanies and insights. And even when she may appear to follow a fanciful trail, or squeeze a meaning to underscore a thesis, it is not easy to join issue with her. She is so well-armed with the facts of the case that most readers can only get bruised in any kind of extended argument.

Of the painters who guided Jame's perceptions, and fed his devouring sensibility and "grasping imagination", Tintner singles out the French and English Impressionists as the artists informing his vision, form and style till the end. In story after story, as Tintner shows, the plastic world of art is pressed into service to render complex states of mind. Impressions in James, we find, turn into figures of thought, and they set up a whole hum of meanings, and a whole field of suggestions exceeding the retinal vision in the effort to go over and beyond the putative and palpable aspects of reality.

Similarly, certain portrait painters, above all, the American John Singer Sargent, had a profound effect on the Jamesian portraiture in fiction, and the novelist learnt to pursue "the truth in people's faces", and penetrate the masks they wore. And to achieve this, he had to reach down into "the rag-and-bone shop" of their ravaged hearts, into the energies that lit up a Mona Lisa smile, or into the sanctums of the spirit lurking behind a Tintoretto.

Similarly, landscape paintings of a Turner or a Manet or a Monet helped James in organising the frames of his famous "scenes" as in *The Portarit of a Lady,* in *The Ambassadors* and in *The Wings of the Dove* etc.

In brief, he used works of art for thematic, descriptive and dramatic purposes. There are, however, some important conclusions to be drawn as Tintner affirms. In James's aestheticism, there is always "the priority of human

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demands over the demands of art", and for him, art, basically a liberating social activity despite its locus in personal vision and experience, ought to be taken out of big homes and country-houses, and returned to the public museums where it belonged. As for Tintner, she is so fully immersed in the *constrtitive element* of art as to become a posthumous keeper of the Jamesian "spolis".

THE WORLD OF BOOKS

In his "Foreword" to *The Book World of Henry James*, that revered patriarch of *Jamesiana,* **Leon Edel**, once again, comes out in praise of Adeline Tintner's massive scholarship and "brilliant high fun", and observes that James appropriated the classics in the same way he appropriated cities and countries and continents as a traveller and as a resident. Whatever spoke to his imagination—a book, a picture, a scene or an event—beame a part of his consciousness and memory; it acquired a spiritual value, so to speak. So, Tintner, the bibliophile, takes over the proceedings from Tintner, the art historian, and with equal relish and refinement now directs her loving eye towards those "realms of gold" which beguiled the Jamesian fancy, and drew the Master into the world of literature, history, biography and memoir so completely that in the end his readings *became* his writings. They not only ignited his imagination, but also provided a whole scaffolding for the Jamesian "house of fiction".

And here, it is time, I think, to air a 'theory' which isn't quite fleshed out in Tintner's argument, though present in her thought. And the 'theory' posits the view that some literary imaginations of the highest order are brought to the boil by association, kinship and consanguinity, and that either for want of invention, or for certain obscure reasons, such imaginations are unable to operate independently to that pitch of power which their genius commands otherwise. Call it a question of *literary genetics*, if you like ! However, before some one takes offence and utters a critical indignity, he would do well to remember, that Shakespeare, and Keats—both serve as the highest points of reference in James crowded calender – belong to this strange but singular tribe of artists. Their originality is a question of the *treatment* of an idea or a story, and of its *re-creation* in obedience to a new aesthetic, not a question of more impulse or inventiveness. It may be helpful to remember that while Shakespeare – James's supreme model along with Balzac – could convert the bare bones of a ragged penny play or tale into a magnificent house of marbled elegance through the alchemy of his poetic genius, James just needed a wandering air or a wisp or a straw of a "story"– a mere "germ" in his own lexicon – to bring forth a splendid bloomer of "branched thoughts" and arboreal expansion.

James, it appears from Tintner's excavations, surrendered to the charm of the Romantics in the formative years of his literary life. And though his concept of romance was to change and acquire new notations eventually, he kept the conduits of his imagination open and flowing even when he was under the spell of the French naturalists and the Russian realists. The perfume of things and persons, and the patina of surfaces and societies in James could mingle with the raw reek of reality as, for instance, in *The Princess Cassassima*, and suggest a genre of romance close enough to the traffic and hum of London streets, and far enough to tend towards a 'mysticism' of personality and freedom.

THE "POP" ART

When, finally, we come to *The Pop World of Henry James*, the very thought of "pop" art and sub-literature in the context of this high priest of fiction would strike us as something absurd and sacrilegious, but those familiar with the ways of 'the pontiff' know that his ravenous and foraging imagination could be as much at ease in the company of the super- subtle fry as in that of the vendors of pot-boilers, thrillers and ghostly tales. Indeed, James's aesthetic humanism required that he extend sympathy and attention to both the high–borns and the low- brows of art. There is at once a prodigality and a magnanimity in this kind of commerce. Thus, in the republic of his letters, a Greek myth, a fairy tale, a story of hobgoblins and ogres, an Arabian Nights romance, and Oriental fantasy, a spy story, a fanciful fable and a futuristic extravaganza—all had their value and place. For, his transforming imagination could turn their transparent motifs and simple machinery into symbols and tropes of utmost complexity in their transferred contexts. Thus the products of the highest human imagination and the artifacts of *kitsch* culture, both served the mills of his mind, bringing into one orbit the extremes of expererience and the extremities of art.

Tintner brings in somewhat gingerly the analogy of Warhol's "pop" art to suggest that even a tomato soup can in such hands become the object of "aesthetic contemplation"; all one needs is the "indirect" eye. She is, however, on a firmer footing when in James's use of such fairy-tales as "The Sleeping Beauty", "Little Red Riding Hood", "Cinderella" and "Bluebeard" etc., she finds deep, psychological and sexual compulsions. In these "submerged frames of reference", then, are to be found some significant clues to Master' late voyeurism and homoeroticism, and to his *nymphet* fixation, among other things.

How even court scandals and society gossip may become an operative ground for his involved tales could perhaps be best seen in Tintner's remarkable acute and convincing reading of that teasing story called 'The Real Thing". As she shows, that is James's take-off on the fatuous and feckless ways of the British royalty, though he has been sometimes seen as a "royalist" in politics.

James scholarship, I suggest, should set up a "Tintner Fund" to perpetuate a mode of criticism that has become so central to Jamesian Studies. And just as Tintner set out to decipher the hints and signals in the Master's dense and extended texts, it is time some Ph.D. scholar extended that courtesy to his prime *chela*, that is the Indian word for the elect follower of the *Guru*.

Dr. Darshan Singh Maini, formerly Professor of English at the Punjabi University and a well-known critic also has frequent assignments in India and abroad as a Visiting Professor.

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INDO - ANGLIAN FICTION : A National Seminar

Report by Susheel Kumar Sharma

Government College, Dharmasala, hosted its fourth consecutive UGC National Seminar from March 14 to 16, 1990. The focus this time was on 'Contemporary Indian English Fiction'. The locale was picturesque and panoramic with beautiful and serene snow peaks of the Dhauladhar in the distance and terraced fields in the Valley. Equally rich and fascinating were the papers presented, 17 in all. Prof. A.N. Kaul spoke on Vikram Seth's *The Golden Gate* in the first session, while in the next five sessions, research papers were read out by scholars from various parts of the country.

CHALLENGES & ISSUES

In his key-note address Dr. Atma Ram (Joint Director of Education, Himachal Pradesh) described the present scenario in Indian Writings in English as "the happy situation", for it incorporates folklore, works in the spirit of the age and translations of regional literatures. Highlighting, the challenges and issues before the creative artists, he mentioned constraints like illiteracy among the masses, fanaticism, English being the second language; overshadowing of literature because of the impact of electronic media and journalism; and lack of feedback from research information and lack of access to primary source material.

THE GOLDEN GATE

Prof. A.N.Kaul in his lecture traced the influence of Anton Checkhov's *Eugene Onegin* on Vikram Seth's *The Golden Gate*. He emphasized that Checkov was writing in the true Russian tradition and depicted the real conditions of Russian peasantry in his novel in verse. He elaborated on Checkov's work to add that Seth has also made use of the verse form on the same pattern. He compared the themes and art of the two books. During the question-answer session, Prof. Kaul urged upon the critics to find out elements of 'Indian Sensibility' in *The Golden Gate* ("a book which is totally alien to Indian culture in its theme and ethos, which has neither Indian characters, nor Indian psyche nor even Indian locale") to justify the conferment of the Sahitya Academy Award on the novel.

ANITA DESAI

Four papers were read out on the writings of Anita Desai. In her paper entitled 'Narrative Strategies as Feminist Critique: The New Novels of Anita Desai' Dr. Malashri Lal (University of Delhi) examined Desai's three novels published in 1980 : *Clear Light of Day, In Custody and Baumgartner's Bombay,* in the light of Anita Desai's comments about male and female psyche and literary ideal. Dr. Usha Bande (R.K.M.V., Simla) presented her paper 'Father-Daughter Relationship in Anita Desai's *Cry the Peacock* and *Where Shall We Go This Summer.*' Dr. Bande used Horneyan approach to estimate the matrix of father-daughter relationship of entirely two different approaches of Maya's father and Sita's father, which bear the same fruit in the lives of Maya and Sita. Dr. Lalit M.Sharma (Government College, Dharmasala) studied Anita Desai's main characters in his article 'Fiction, Fantasy and Reality: A study of Anita Desai's Characters' According to Dr. Sharma, while most of Desai's characters create a fictitious world around them which results in their being away from the 'real' and causes tragedy ultimately; Nanda Kaul, Sita and Bim are exceptions to this premise. In this very session, Dr. K.N.Awasthi (Government College, Dharmasala) read out his critique on *'Baumgartner's Bombay:* A Study in Arrested Consciousness - A Marginal Man'. Baumgartner who makes India his second home remains "alien to his fellow Europeans, (Indians) and the humanity outside" despite his early successful efforts to adjust himself. Dr. Awasthi described Baumgartner as "Neither a victim or... an anti-hero [but] a representative of the major humanity that connot claim heroism".

BHARATI MUKHERJEE

Two papers were presented on Bharati Mukherjee's novels.

Dr. F.A.Inamdar (South Gujrat University, Surat) in his 'Bharati Mukherjee's Immigrant Lives' dealt with Mukherjee's *The Tiger's Duty* and *Wife.* According to Inamdar, the problem with Mukherjee's immigrant characters is 'Within' and not 'without'. Since these protagonists discard Indian moorings and do not succeed in adapting Americanisation, they live in a limbo. In another paper 'Bharati Mukherjee's *Wife:* From Destiny to Emancipation' Ms. Charu Verma studied the character of the protagonist of *Wife* and said that Dimple was having wrong notions of emancipation. Ms. Verma emphasized that Mukherjee's attempt is to carve out a niche for woman who in this sexist biased world must have her own identity and freedom.

KHUSHWANT SINGH

Prof. Mohan Jha (Bihar Universtiy, Muzaffarpur) read out his paper 'The Fictional Technique of Khuswant Singh: A case study of *Delhi*'. According to Prof. Jha, *Delhi* is an episodic but character based novel (though incorporating the elements of a guide book, a treatise on sufism, an album of sex exploits, a history of medieval and modern Delhi) in a linear from. Khushwant Singh's fictional technique in *Delhi* gets strength through "the mechanism of identifying himself with and distancing himself from his characters, from events and situations".

Khushwant Singh's *Train to Pakistan* was compared with Chaman Nahal's *Azadi* by Ms. Brijbala (Chandigarh) in her paper. The two novels deal with the same time-span of political upheaval when migration of a whole mass of population took place. The novels have a common socio-religious, politico- economic and ethnic problems, come from two non-muslim authors from Punjab. The novels differ only in points of view and techniques of narration, according to Ms. Brijbala.

EXPLOITATION & OTHER THEMES

Dr. M.L.Mehta (G.N.D. University Centre, Jalandhar) explored the theme of exploitation of peasants in his 'The Exploited Peasant in Anand's *Trilogy*, Markandaya's *Nectar in a Sieve* and Reddy's *The Vultures'*. While the theme in these novels remains the same, the treatment and the diagnosis are different.

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IS INDIAN ENGLISH LITERATURE *DESI* OR *BIDESHI* ?

By Mulk Raj Anand

In our 'Babel' of many languages and dialects, the need to sustain communication at all India levels, so necessary for nation building, is baulked by narrow parochialisms.

Our democracy at the centre suggested the three language formula for education and exchange in the multilingual situation : The mother tongue at the state level, Hindi as a possible common language, and English as a link language.

But while the formula is accepted for the mother tongue, and Hindi is accepted — not accepted, English is under attack even as a link language, from ardent Hindi chauvinists, who consider Utter Pradesh to be the only landscape of India and that is Bharat !

And Indian-English literature, which began as authentic expression of our ideas and passions, in which our freedom struggle was carried on, by converting the King-Emperor's English into a language in which we transliterate our feelings and ideas, while acknowledged by our National Akademi, is rejected by the chauvinists, insidiously from concealed hates.

In view of the fact that quite a few millions of our people could only connect, in the transition from slavery to freedom, in a language which certainly came from outside, but which our national leaders made their own (and which, in the hands, hearts, minds and imagination of a vital intelligentsia, has thrown up creative literature of the highest intensities), the time has come to tell the chauvinists that small state nationalism is a self-destroying process. It is divisive, discriminatory and may confine our people in prisons of ignorance about world realities, human knowledge and imaginative expression in the global village.

In the present process of possible relaxation of political tensions (which is a welcome trend if the world is to avoid a nuclear holocaust), increased exchanges are necessary for understanding the human family. No longer is it possible for anyone to say: 'Oh they are far off people, about whom we know nothing!' The distant people on our planet, kept apart from each other by the colonialists, racialists, and exploiters, have to be connected.

The first Prime Minister of India, Jawaharlal Nehru, had an intuitive grasp of the world situation, when, in the midst of the cold war between the powers, he enunciated *Panchsheel*, the Five Principles of Coexistence, through mutual respect between states, based in human equality.

I interpret *Coexistence* for our purpose, to mean *Co-discovery*. And there can be no *Co-discovery* without exchange of ideas, opinions and feelings.

Exchange demands communication.

Communication needs language.

And any language in which we can express ourselves may be accepted as necessary for awareness of others.

A LINK LANGUAGE THE WORLD OVER

If our mother tongues are not yet current in the bulk of the world, may we not recognise the uses of English language, which, in its various idioms,(American English, Irish English, Australian English, African English and Indian English), is already functioning as one of the link language in the present- day world.

Pragmatism demands, in fact, that we might even give to our new young, the opportunity to learn some of the languages of the renaissance world, Italian, French, German, Spanish and Russian. Because, there is much knowledge, wisdom and awareness in these languages, as there is in our classical inheritances, Sanskrit, Arabic and Persian.

Specially is it necessary for our English-knowing learned men to acquire some knowledge of the creative and didactic literature in the German, French, and Russian languages, from which English literature gained many departure points. Goethe and Balzac and George Sand were already familiar reading in English in the 19th century. And Henry James, T.S. Eliot and James Joyce may have absorbed some lessons variously from Marcel Proust, Baudliers and Flaubert. Tolstoy and Gorky were familiar reading of our intellectuals in jail.

CREATIVE INFLUENCES

Those who are unaware how inter-influences exert themselves in creative writing from one language to another, ignore the fact that Bankim Chander Chatterji read Walter Scott's novels and Tagore read Wilkie Collin's novel *Woman in White,* before either of them wrote a novel of his own in Bengali. Pram Chand read Tolstoy's stories. I read Gorky's *Mother* in jail.

In creative writing one does not borrow. One accepts models. For instance, my own self actualisation novels, *Seven Ages of Man*, may have begun after reading Tolstoy's *Childhood, Boyhood* and *Youth*, Goethe's Wilhelm Meister and Rousseau's *Confessions*, Tagore's *My Boyhood*, Elizabeth Bowen's *Seven Winters*.

Such frank acknowledgment of debt obviates the charge of borrowing from *Bideshi* impulses for *Desi* writings which has been hurled at the Indian-English writers.

No honest critic will deny that India gave the tale, the short story, the parable, and the proverb to the world ! We have taken the novel from the west, as it developed there from Chau cer's *Canterbury Tales* downwards to James Joyce.

And, most of the Indian English-writers are consciously or unconsciously, translating dialogue, and even the narra tive, from the mother tongue, since our characters are mostly Indian people and not Englishmen.

The great divide between our writers in the mother tongues and Indian English writers, is made by the critices and not by creative writers. The high flutin exalted pronouncers of judgement on literary works are like those critics who killed John Keats. But there has been no Byron in India to castigate the murderers of promise.

Perhaps the division of *Desi* and *Bideshi* seems relevant to innocent readers, because, as yet, some of the writers of Indian English literature write of characters from urban landscapes.

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INDO - ANGLIAN FICTION

A National Seminar

Dr. Manjit Inder Singh (Punjabi University,Patiala) studied the Indo-Anglian Novel in the theoretical frame-work of 'Imagination' and 'Post-modern Feminist Practics'. In the same session, Dr. Usha Pathania(H.P. University, Simala) presented her paper 'Reflection of Silence in *A Silence of Desire*'. She used silence as a metaphor to study several characters and relationship in the novel.

Dr. Brahma Dutta Sharma(SSV PG College, Hapur) made a study of *Malgudi* which becomes identified with India in his paper 'India in R.K.Narayan's Novel *The Financial Expert*'.

In the same session Dr. Suresh Chander in his paper 'The New Fiction and the New Woman: A Commentary on Mahip Singh's *Who Walks With Me*, Kiran Nagarkar's *Seven Sixes Are Forty Three* and Shashi Deshpande's *The Long Silence*' studied the problems and attitudes of the women in Bombay metropolis with respect to love, marriage and conjugal relationships; and also the "efforts to make her mark," and philosophy in a male-dominated material world of money and means.

....AND PHILOSOPHY

Dr. Susheel Kumar Sharma (G.B.Pant University, Pantnagar),and present reporter, traced out the undercurrents of oriental and occidental philosophies viz. existentialism, detachment and *Karma* and marxism in his 'Philosophical Reverberations in Arun Joshi's. *The Foreigner*'. While the novel is an existential study of the entire humanity, the plot of the novel hinges on the wrong and the right interpretation of the term 'detachment' by the protagonist Sindi. Marxism figures in the novel in the form of class struggle. Arun Joshi's novel does not fall in the category of Raja Rao-type philosophical novels or communist propaganda or a pure existential - absurdist novel, as his vision is different from all such writers.

ENCOUNTERS

The morning session on the last day began with Prof. (Mrs.) Laxmi Parasuram's (University of Burdwan) *'Karmacola:* Another Version of East West Encounter". She dealt with the 'original perspective' which Gita Mehta offers in her book, and also compared it with Jhabvala's Version of the 'encounter' in *A New Dominion.*

Dr. T.V.Reddy (Govt. College,Puttur) in his paper 'Microscope Versus Horoscope in Bhattacharya's *Music For Mohini*' studied the two worlds of different sets of values represented by the Professor and his mother in this novel and how both these worlds are reconciled by Bhabani Bhattacharya towards the end of the novel.

The last paper on March 16th (evening) was by Paresh Prabhakar (Govt. College,Dhaliara) who analysed U.R.Anantha Murthy's *Samskara* in terms of psychological purgation and transformation. Paresh used Jungian and Freudian concepts to explore the protagonist's psyche in his paper.

The seminar ended with valedictory remarks by Dr. O.P.Dogra, Director of the seminar.

CONCLUSION

It was a successful seminar in more than one respect, first because every paper generated a lot of discussion. It also proved that Indian Fiction in English is getting to the grass roots in the Indian soil and is considered worth devoting time. Critics, teachers and students are taking it more seriously than ever before. However, most papers read out were on the "established" authors only. Thus, many new voices remained unheard and many a fresh talent remained undiscovered.

Dr. Susheel Kumar Sharma is Asstt. Professor of English G.B. Pant University, Pantnagar (Nami Tal) College for Basic Science and Humanities.

(....contd from page 14)

IS INDIAN ENGLISH LITERATURE *DESI* OR *BIDESHI* ?

Indeed, as the readership of Indian English writers is mostly in middle sections, and writers themselves emerge from lower middle calss backgrounds, the small town and village people, and the lumpen have not appeared, dominantly, in the Indian English writings.

But by no means can the charge of 'elitism' be made against the Indian English creative writers. The elders among them,Mulk Raj Anand, R.K. Narayan, Raja Rao, began from the midst of the freedom struggle, under the impact of Gandhi's *Swadeshi* movement; while those who have emerged after the transfer of power are still from comparatively underprivileged sections involved in transformation of our people,from within our land, and not alien, Brown -Englishman N.R.I.'s, except a few like Salman Rushdie, Ved Mehta and Shanta Rama Rao. The divide sought to be made between *Desi* and *Bideshi* is invidious. It springs from deplorable envy of the Indian English writers, who, because of their easy accessibility to world audiences, are being read more avidly in the outside world.

Away form the 'We' and 'They' divide, the need is for the re creation, through human concern, of the tragic condition of our people, left to fester for generations as 'lower breeds beyond the law'. And for this, we may use any language that comes to hand.

Pity, terror, jealously, hatred and love, are shared human values in world literature.

PROMOTING AFRO–ASIAN AUTHORS

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A Survey of INDIAN DRAMA

S. Krishna Bhatt : INDIAN DRAMA IN ENGLISH – A Critical Study

Sterling Publishers Pvt. Ltd. New Delhi. (1987) Rs. 125.

Comments by O. P. Bhatnagar

It is a known misconception that *Indian Drama* in English is poor in creative output. The book by S. Krishna Bhatt both removes the misconception and justifies his endeavour at writing a historical survey *cum*-critical study of the genre. The study traces its growth and development from the earliest days to the nineteen seventies, in a two-fold setting of *pre*-independent and *post*-independent India, moving from the tradition of Sanskrit drama and folk theatre in the ancient times to the "*Charanas*" pioneering the modern theatre, absorbing the use of "*Sutradhara*" and "*Vidushaka*" and other dramatic conventions in its fold.

The author ascribes the rise of Indian–English Drama to "the desire of educated Indians to imitate the West", which first started with translations and adaptations of English stage plays into regional languages.

This was followed by an appearance of several amateur and professional theatres, theatre groups and dramatic organisations. The first Indian play written in English was "*The First Parsi Baronet*" by C. Nazir in 1866.

A FOURSOME BEFORE INDEPENDENCE

Out of a host of Indian dramatists in English, writing during the pre-independence phase, the author discusses **four major dramatists** like Sri Aurbindo. T. P. Kailasam, Harindranath Chattopadhyaya and Bharati Sarabhai at length.

He finds **Aurobindo** viewing the national struggle against the setting of a romantic impulse. In his plays. Aurobindo uses Indian and other Eastern legends; they are presented in an Elizabethan mould, thus making his plays un-stage-worthy. Similarly, he notices in **T. P. Kailasam**, the framework of Shakespearean tragedy, highlighting the greatness of the epic heroes from the Indian legends, but in a considerable blending of vision and stagecraft. **Harindranath Chattopadhyaya**, however, is credited with the introduction of "new realism" in his social plays; but these remain symbolic and didectic, and thus fail to meet the demands of the stage. In the plays of **Bharati Sarabhai**, the author notices a synthesis of religion and social service, presenting the conflict between tradition and modernity in a conventional blending of the material with the spiritual.

The author also makes a quick survey and evaluation of a large number of minor playwrights writing plays on hagiological, historical, political and allegorical themes, and finds them ignoring the conventional and native models and techniques of our traditional drama.

AFTER INDEPENDENCE—A MAJOR VOICE

In the post-independence phase of the Indian drama in English, the author outlines the influence of West and experimentation in new models and techniques spurred on with the establishment of bodies like the National School of Drama and the Sangita Natak Akademi.

Asif Currimbhoy is studied as a major voice of this period, producing a rich variety of plays on historical, political, social and psychological themes and plays on East-West relations. Though his plays are of much topical interest, they lack coherence and structure and are marred by an unlimited use of novel techniques. While the author discusses a large number of other plays written during this phase on religious, mythological, hagiological, historical, political and social themes, he finds in them a welcome use of the devices of prologue, epilogue and the technique of "disembodied voice" in a language moving towards the spoken tongue. But they seem to lack compactness of plot, structure and stageability.

TRANSLATIONS

The plays in translation from regional languages into English by artists like **Rabindranath Tagore, Girish Karnad, R. S. Dalal** and **C. C. Mehta** are, however, noted by the author as superior to those written originally in English. He specially admires Girish Karnad for his high 'stage sense' and skill in exploiting the techniques of our folk stage.

Considering the publication so far of only two full length studies on Indian Drama in English, preceding the one under review, (*viz. Perspectives on Indian Drama in English ed* M. K. Naik and S. Mokashi Punekar, *1977* and *Studies in Indian Drama in English* by O.P. Bhatnagar, *1986*) the present book is a definite advance over all the rest that has been written on the genre so far. While the earlier two books were only expository in respect of single playwrights or plays, the present one by S. Krishna Bhatt is a very well-conceived and comprehensive survey of the genre ever tried before. The study not only sets the Indian Drama in English against a historical perspective and tradition of Indian drama and dramaturgy; it also compares it with the drama in translation; and very gainfully informs of the shortcomings that need to be overcome for the success of Indian drama in English.

Though the author makes a slightly "un-literary division" of the growth and development of Indian drama in English between the pre-independence and post-independence phases, perhaps he has very justifiable reasons for adopting this academic convenience in the face of the challenging task of consolidating the vast mass of loose material into a coherent whole. The

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GITA–Another Transcreation

THE BHAGVAD GITA transcreated from Sanskrit by **P. Lal**. *Pocket book edition, 1986, Rs. 20/-*

Comment by R. K. Kaul

Mr. P. Lal is by now an institution. He is famous not only as a poet and a scholar, but also as the sole begetter of the *Writers' Workshop*. Many young writers of promise owe their recognition to him. His patronage of such talent entitles him to a place in the history of modern Indian literature.

The book is a sample of an activity to which he has given the name of "transcreation". He prefers that to the term "translation". He feels free to make any alteration of form or phraseology to achieve the appropriate effect, instead of sticking literally to the original. This practice is welcome in the book under consideration, because the original Sanskrit text is printed on the page facing Mr. Lal's version.

The Gita has been rendered so frequently into English that a reader would be justified in asking what is new in P. Lal's version. We shall provide the reader an illustration of Lal's transcreation by comparing his version with some of the best recent examples. One of the best known verses is *IV, 6*, which the *Penguin* translator Juan Mascaro translated as follows :

> When righteousness is weak and faint,
> and unrighteousness exults in pride,
> Then my Spirit arises on earth,

P. Lal's verse rendering runs as follows :

> When *Dharma* declines,
> and *adharma* flourishes,
> I give myself birth,
> to restore the balance.

This is certainly neater, because it dispenses with verbiage, but it leaves at least one reader with an unresolved question The refusal to translate "*dharma*" and "*adharma*" is inexplicable. If the reader is familiar with Sanskrit or even Hindi, he is not likely to read this translation only. If he is unfamiliar with the culture and traditions of Hinduism, he needs English equivalents.

We may say of such words in Mr. Lal's defence that these terms are quite familiar to a reader of the Gita, but Mr. Lal refuses to translate even words like *adhibhuta*, *adhidaiva*, *adhiyajna* and *abhyatman*, all of which occur in one verse (*VII. 30*) of Mr. Lal's version.

I shall give one more sample of his versification :

> The *atman* is the consummation
> Of the tranquil minded
> and the self-subdued,
> Who are serene in heat and cold,
> disgust and delight,
> honour and infamy, (*VI*, 7)

If this translation is placed against that of Kees W. Bolle (*University of California Press, Barkeley, 1979*), its relative weakness will be apparent :

> A man who has conquered himself
> has a self that is fully present,
> In heat and cold, comfort and discomfort,
> in honour, and disgrace also. (*p.* 73)

The weakness of Mr. Lal's version lies in its lack of clarity. Is the "*atman*" a soul which has already achieved this moral conquest ? How shall we describe a soul which has not achieved such a mastery over its animal nature ?

As a rendering of *The Gita*, however, Mr. Lal's version has a rare distinction. There is no attempt to whitewash the weakness of the book. Mr. Lal's honesty is refreshing The importance of rituals, of caste and of the *gunas* is not concealed, According to the doctrine propounded in *The Gita*, not only are individuals condemned by their *Karma* to be born in a certain caste, it is their *dharma* to adhere to their lot because their *gunas* (congenital disposition) make mobility undesirable.

Lal's introduction is the most original part of the book. We are grateful that Hindu society will not accord to him the treatment that Salman Rushdie has met with. Lal is bold enough to state that while Arjuna in *The Gita* is the world's first pacifist, Krishna is the militarist. While Arjuna is honest, Krishna is fork-tongued, specious and evasive, He adds, "When logic fails, Krishna apparently resorts to divine magic, to *maya*" (*p. 6*). To see Arjuna as the original "hippie" or "beatnik" is imaginative, to see Krishna as a militarist and double-tongued is bold.

Dr. R. K. Kaul is a former Professor and Head of the Deptt. of English, University of Rajasthan, Jaipur. For the next few months, he will be a Visiting Professor at the Delhi University.

(*Contd.*) **A SURVEY of INDIAN DRAMA**

challenge has been admirably taken. The book provides a valuable groundwork for starting more systematic and sustained literary studies of the genre in times to come. The grouping and classification of plays as social, historical or political and allegorical, symbolic, tragic or comic is highly suggestive in this regard.

A comprehensive bibliography of *primary* sources, listing 400 plays, and of *secondary* sources listing several books and articles both on Indian and Indian Drama in English, is another highlight of the book. And, above all, the book provides a first-ever national perspective on the hermenutic of Indian writing in English.

Dr. O. P. Bhatnagar, poet and critic, is Professor of English at the University in Amraoti.

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Fascinating Folk Tales

THE POMEGRANATE PRINCESS AND OTHER INDIAN FOLKTALES

Collected and retold by **Edward Hower**, translated by **Mrs. M. K. Mukerjee**, *R. B. S. A. Publishers, Jaipur Rs. 150/-.*

Reviewed by R. K. Kaul

This volume is a collection of fifteen fascinating tales rendered in simple readable Engligh, accompained by an "Afterword" which is, in some ways, more interesting than the tales. It consists of a tale by tale interpretation in anthropological, psychological and moral terms.

The tales are a blend of cruel stepmothers, mysterious forests, humans transformed into birds, trees of flowers, dangerous quests, fairies, witches, giants—common to fairy tales all over the world. Because these tales are set in India, the jealous sisters are replaced by sisters-in-law and the apple by the coconut.

OF THE ORDINARY FOLK & ANIMALS

Not all the stories are about princes and rich merchants. There are some about humble carpenters and poor Brahmin beggars. It is refreshing to come across one which begins :

"In Rajasthan, there lived a pretty young girl named Naina Bai, who was the pet of her father and her five older brothers. She had cheeks as round and shiny as the fruit of the *ber* tree (*p. 31*)..."

When the reader comes across the *ber* instead of the plum, he recognises that the tale is an authentic Rajasthani tale.

Naina Bai is tormented by her eldest sister-in-law. Her woes come to an end when she is killed by a wolf in the forest who leaves her dead body by the side of the well. But that is not the end of the story. On that spot, a *ber* tree springs up. The guilty sisters-in-law are duly punished. The *ber* tree is recognised as the transformed Naina Bai and worshipped by the family. The conclusion is Ovidian, "And this is how the people of Rajasthan came to worship the *ber* tree.

The animal kingdom is well represented including serpents, elephants and oxen and birds, real and mythical. There is an Aesopian fable about a rat who was so smart that he had to be outwitted in the end.

THE FOOLS

"The Four Fools" is a compilation of traditional stories of the genre called Numbskull tales, as Mr. Hower informs us. The Indian reader will recognise that the Sheikh Chilli lore has been incorporated in these. Some of Mr. Hower's observations about this tale will give the reader an idea of the range of his commentary which draws upon folk-lore, sociology and numerous other branches of knowledge :—

(i) The stupidity of the four fools is absurd, almost surreal.

(ii) One function of comic tales, on the psychological level, is to defy death . hence the number of jokes about funerals in folk lore the world over.

(iii) Numskull tales remain popular also, because the fools in them represent the spirit of chaos.

(iv) In any agricultural society, enormous resentment builds up against the business classes on whom farmers are more dependent than they would like to be.

(v) The merchant here fits an important stereotype : he thinks he can cheat the four fools out of a fair wage.

(vi) The peasants..... look idiotic and harmless at first. (*pp. 139-41*)

The present reviewer has learnt much from the commentary. For example, stories about the young prince who defies his family and goes out on dangerous voyages are stories about "the rite of passage" from adolescence to manhood. The commentary on "The Two Kings" tell us about Kali as a cannibal. Parenthetically the editor tells us :

"The famous *thugs*, who for centuries strangled travelers (*sic*) as offering to Kali....." (*p. 144*)

About "The Golden Sandal", he says :

"The frequent appearance in folklore of daughters who are held prisoner by cannibal fathers in isolated settings could be interpreted psychologically as an expression of a father's incestuous all-consuming (cannibalistic) hold on his daughter's emotions that must eventually be broken..." (*p. 111*).

Mr. Hower's commentary does not show acquaintance only with books and journals. There are lively parallels pointed out to Hindi movies like "Nagina" & "Ram Teri Ganga Meli" and even the T. V. serial "Buniyad".

The book deserved a better publisher. The proof reader has left so many errors uncorrected that the book will probably never achieve the recognition it deserves.

Prof. R. K. Kaul, former Head of English Deptt. University of Rajasthan, is our regular contributor.

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ON . . . NATIONALISM

Partha Chatterjee : NATIONALIST THOUGHT AND THE COLONIAL WORLD

Oxford University Press, Delhi, (1986),
Pp. xiii+81; Rs. 110/-

Reviewed by A. M. Ghose

Indian nationalism has rarely been analyzed and examined theoretically. Prof. Partha Chatterjee is one of the few who has undertaken this task. His approach is not historical, nor does he hastily proceed to pronounce a judgement.

As I see it, Prof. Chatterjee seems to be extraordinarily sensitive to paradoxes. And with paradoxes, he remains preoccupied, In his preface, he refers to the inexact notions, contradictory intentions, unpredictable movements and strategic and relative (as distinct from univocal and absolute) choices. "And still", Chatterjee goes on to observe, "this inexact world of ambiguity and half-truth, of manipulation and deception, of dreams and illusions, is not wholly pattern-less, for here too, objectives are realised, rules established, values asserted, revolutions accomplished and states founded."

Had Prof. Chatterjee been a little more patient and cared to look at the course of events, he would have seen that 'objectives' and 'rules' are doubted and challenged; that choices made are wholly revised; that values are questioned even by those who asserted them; revolutions face counter-revolutions and that 'states' get fragmented. The scenario is indeed Heraclitean ! But men have fondly hoped that events, fleeting though they are, can be objects of thought; and 'thought', on its part, pretends to offer visions of 'patterns'.

NOTIONS OF NATIONALISM

Prof. Chatterjee begins by exploring the incisions made on the notion of nationalism. The first group of thinkers whose views he examines, Plamenatz, Hans Kohn, Ernst Gellner and Elie Kedourie, are called 'bourgeois-rationalist' thinkers. Then he goes on to examine the views of the Marxists like Horace Davis and Benedict Anderson. In the section that follows, he refers to the Marxist historians in India like Sumit Sarkar, Asok Sen and Ranjit Guha. Incidentally, the book has been dedicated to the last two authors. In the final section, he draws our attention to the views of Gramsci. Gramsci's notion of the "passive revolution" seems to have impressed Chattetjee. Speaking broadly, "passive revolution" is viewed as a process of transition in which the transformation of society's structures and institutions is undertaken by the state. But here is a notion whose complexity and obscurity have drawn the attention of even the close students of Gramsci.

Here too Prof Chatterjee sees a paradox. The nationalist texts were simultaneously addressed to "the people", i.e. those who constitute the nation and to the colonial masters. Nationalism denied the alleged inferiority of the colonized people and, at the same time, it asserted that a backward people must 'modernize' itself, and that too by retaining its cultural identity !

I must confess that the digression in section III of the first chapter, dealing with his examination of the cognitive states of anthropology, is a little too sketchy. He refers to Donald Davidson's 'principle of charity'. I am afraid his observations are not as perspicacious as one would like. The 'principle', as far as I know, was coined by N. L. Wilson in his paper, "Substances Without Substrata" which appeared in the *Review of Metaphysics* in 1959. I don't know Chatterjee has done justice to Davidson's views which if developed as a reaction to the views of Quine and Tarski. He should have developed more space to make clear not only Davidson's views but his own.

ON ORIENTALISM

In the second chapter, Prof. Chatterjee deals with the notions of the thematic and the problematic which he borrows immediately from Abdel-Malek who used them in an article published in *Diogenes* (Winter, 1963). Prof. Chatterjee also refers to Edward W. Said's work, '*Orientalism*'. Said was a distinguished literary critic and was Professor of English and Comparative Literature at Columbia University, when this work was published in 1978. Prof. Chatterjee observes that Abdel-Malek does not elaborate the precise meaning of the distinction between the "problematic" and the "thematic". Nor, I am afraid, does Prof. Chatterjee, in spite of his references to Aristotle, Althusser, Sartre and Merleau-Ponty. Even in discussing the notions, there are too many digressions, Reference to the langue-parole distinction does not throw much light. Insofar as Said's views are concerned, there is, to my mind, a pronounced bias. What Said suggests is that the Occident is a creation of the Western thinkers, that the Orient needs to depend on the Occident for guidance in almost all spheres of life and thought, and that the Occident remains the model for the Orient.

In the notes at the end of chapter 2, Prof. Chatterjee acknowledges that the views of Gadamar, Paul Ricoeur, Barther, Foucault and Derrida have, in one form or another, influenced his thinking. Had Prof. Chatterjee referred to the specific issue whose treatment of these thinkers shaped his opinions, it would have been more helpful.

THREE MOMENTS OF NATIONALISM

For purpose of analysis, he breaks up the presumed unity of nationalist thought into three stages or mo-

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ON . . . NATIONALISM

ments—"the moments of departure, of manoeuvre and of arrival"; they are ideological 'moments'. In what is called the moment of departure, Prof. Chaterjee places **Bankimchandra**; in the monoeuvre, he places **Gandhi** and finally, in the moment of arrival, he places **Nehru.**

BANKIM, GANDHI & NEHRU

The moment of departure is marked by the awarness as well as the acknowledgement of the essential difference between the East which is "spiritual" and the West which is identified with science, technology and material prosperity. True, modernity consists in combining these two 'cultures'. The moment of manoeuvre decries 'modernism', and the moment of arrival marks the rational organization of power. But Prof. Chatterjee is excruciatingly aware of the fact that "the critical analysis of nationalist thought is also necessarily an intervention in a political discourse of our time ...analysis itself becomes politics; interpretation acquires the undertones of a polemic."

Prof. Chatterjee takes great care to substantiate his observations by referring to the writings of Bankimchandra, Gandhi and Nehru.

Bankimchandra visualised the evolution of a class of informed elite. Prof. Chatterjee doubts if this class would resolve the central problem of nationalist politics in an agrarian country of the size of India under colonial rule. Perhaps he is right.

The chapter on Gandhi begins with a reference to '*Hind Swaraj*' published in 1910. Prof. Chatterjee's analysis of the Gandhian thought is marked with clarity and incisiveness. But his examination of Gandhi's condemnation of "modern civilization' is a little too trite. Gandhi's views on caste and untouchability, a 'deadly sin', his views on the social status of women, and his criticism of *Smritis*, his view that *Swaraj* can come only through an all-round consciousness of the masses, and Gandhi's views on the use of chemical fertilizers, on large-sale and mechanised farming, go to show that in many respects, Gandhi was not only outstandingly modern, but a man with great foresight.

The chapter on Nehru tends to be a little desultory and Prof. Chatterjee's observations on the Nehruvian generalizations on the history of India, in themselves magisterial in tone, are not always very clear.

GANDHI VS. NEHRU

Nehru's relationship with Gandhi (one of love and disapproval) and Gandhi's influence on Nehru's life and thought, I am sure, deserve a detailed treatment. Was Nehru's allegiance to Gandhi wholly a matter of convenience? Perhaps Nehru admired Gandhi's character and courage, but not his philosophy As a matter of fact, however, the assessment of the contributions of these two eminent Indians to the "political culture" of this country would very much depend on how the "world-views" of these persons are perceived by historians and commentators. Chatterjee refers to the view that the "Message of the Mahatma" meant different things to different people. One is tempted to ask which "message" of this nature has not been interpreted in different ways?

Nehru's views regarding the primacy of the economic problems, on the need of rapid industrialization of modern India, his criticism of the Gandhian politics having a "definitely religious outlook on life"—have all been taken into account. But was Nehru right when he said that Gandhi was "thinking in terms of personal salvation and of sin, while most of us have society's welfare uppermost in our minds?' (*Note 92 on p. 156*)?

The brunt of Prof. Chatterjee's arguments are borne by his views on the nature and character of "reason" and "rationality'. On the one hand, reason and rationality can be viewed as 'ethno-centric' or as culture-relative, while on the other hand, these could be viewed as trans-cultural and 'universal'. In the 19th cent, the debate appeared in different forms one being in the controversy between '*Natur Wissenschaften*' and '*Geistes Wissenschaften*' associated with Dilthey, Prof. Chatterjee's verdict, if any, is not lucid.

In the concluding chapter, "*The Cunning of Reason,*" a phrase coined and popularised by Hegel, Prof. Chatterjee seeks to establish that Reason must acquire a new universality, being rescued from the clutches of capital. The concluding paragraphs are tantalisingly brief. Must we assume that reason has the power to rescue itself from the clutches of capital? Or, Reason's liberation depends on 'Capital'?

[Note :—The Arnold referred to on page 133 is Edwin and not Mathew.—A.M.G.]

Dr A.M. Ghose retired Professor & Head, Deptt of Philosophy in the University of Rajasthan was recently a Fellow of the I. C. P. R.

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Gandhi's Concern with Religion

Sushil Kumar Saxena : EVER UNTO GOD—
ESSAYS ON GANDHI AND RELIGION

Indian Council of Philosophical Research in association with Rddhi—India, Rs. 110/-

Reviewed by Udayan Majumdar

Human ideas, values, and concepts are demonstrably heterogeneous, and it would be surprising if one approach alone were sufficient to enable those ideas, values, and concepts to be described in all their richness and detail. Works on Gandhi are also numerous. But this work is a significant step in freeing analyses of Gandh'i ideas, values, and concepts from the restrictions of a closed positivistic approach to empirical enquiries, as well as, from the hard Ockham -ist and experimentalist approaches.

FREEING GANDHIAN IDEAS

The author endeavours to present Gandhi's concern with religion, his practice of *yamas* and *niyamas* through an effective montage of source quotations Gandhi's religious experience, his *satyagrahic* fasting, his concept of humility and practice of *ahimsa* (non-violence) are analysed from a phenomenological standpoint--revealing in a critical manner, not only the structure of Gandhi's conceptual apparatus, but also the way in which he lived as a human being, as opposed to his merely being, at the height of his career the most powerful politician in India, whose words not even Viceroys could afford to ignore. Readers may, therefore be delighted at this *a priori* description of Gandhi's mind and the constituents (viz., *ahimsa, asteya, aparigraha, brahmcharya, satyagraha, apratikulya, upvasa. ishwara*) of the ways in which Gandhi thought, acted and lived. And Ockhamists and experimentalists—whose beliefs centre on distinguishing genuine, non-relational features of the past from those which are not, and on casual connections between objective things and processes and between such things and human observers, respectively—may realize that there are still surprises in philosophy.

SATYA & AHIMSA

Through a lifetime's "experiments with truth" (Truth is God for Gandhi) Gnndhi sought to demontrate to the world the universal applicability of *satyagraha* (holding on to Truth). Though he was not a professional philosopher in the contemporary sense of the term (but certainly one in the traditional Indian sense, by virtue of his belief in *darsana*, according to the author), he was still eminently a practical person who grappled with real problems confronted by actual people ("the dumb millions") in the everyday world. For him, *ahimsa* is the complete substitute for violence (and also the 'path' to self-realisation); the law of *ahimsa* is the law of existence; the scope of *ahimsa* is universal and unlimited; and it can be effectively applied in every sphere of life—from the domestic to the international, and it also has the potentiality to transform all social relations. *Satyagraha* can rid society of all evils, political. economic, and moral. It possesses perfect practical, efficacy, and is, in the long run, the most expeditious course—it renders redundant the commonly perceived dichotomies between the ethical and the practical, morals and politics.

SUPREME SPIRIT, MORAL ORDER & THE LAW OF *KARMA*

Thus, from the book, we find that Gandhi's ideas were not simple-minded. His *ahimsa* is founded on an ancient and sophisticated metaphysics. His thought is firmly rooted in the Indian tradition, which holds that, underlying all the diversity one experiences at the empirical level of existence, there is one substantial reality. For Gandhi, this reality is Spirit (or God—"the vital force which is all-pervading, all-embracing .....") which unites all living beings and things. Human beings are part animals (hence the propensity to violence) but they also possess consciousness of Spirit. And it is this that prescribes the ultimate purpose of an individual's life : identification with Spirit, leading to liberation and self-realisation. Further, at the heart of the cosmos, there is a moral order, governed by the law of *karma*, which assumes that people reap what they sow, if not immediately in their present lives, then in future incarnations (as great men who 'live near God') until they finally achieve liberation.

SOME INCONSISTENCIES

A great merit of this book is its careful exposition of Gandhi's thoughts, the spiritual basis of which is, unfortunately, seldom appreciated by most analysts. The author reveals how Gandhi's *ahimsa* arises from his knowledge of the *Upanishads* and the *Bhagavad Gita* and also how Gandhi offered a novel (and, at times ,controversial interpretation of these sources.

However, though the author tries to cover up, with rigorous and detailed analysis as well as sympathy and insight, the several inconsistencies in Gandhi's ideas, the present reviewer is of the opinion that attempting to vindicate his claims by definitional fiat—if *satyagraha* appeared to fail, it was not, argued Gandhi, genuine *satyagaaha*, and the failure should be attributed to the weakness of the practitioners, including himself—was certainly one of Gandhi's errors along with a host of others, like confusion of categories, unwarranted assumptions, and the assertion of identities. Chief among the latter is Gandhi's *equation* of violence with evil. Violence is indeed evil. But its *use* may not always be. Conceivably, the use of evil means may achieve good results that, on balance, outweigh the evil.

(Continued on opp. page)

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Against The Backdrop of Rural Kerala

G. Krishnan-Kutty : A WOMAN OF KERALA

Writers' Workshop, Calcutta (1988) Price; H. B. Rs. 210/-

Reviewed by Dr. T. V. Reddy

A Women of Ketala, a novel by G. Krishnan-kutty, is a presentation of the life of a woman of Kerala, Adharshi Nayar. It traces her superstitions, fears and sentiments of her girlhood in her tradition-oriented village, her progressive ideas and rebellions, feelings of her youth as a medical student in the cosmopolitan atmosphere of Madras and her ambitious plans, material outlook and the pathetic fall after her return from America. As the noval was written in the fifties, only a decade after independence, it gives a faithful picture of the rural background of Kerala with its villages still in the iron grip of feudal rigour, trying in vain to liberate themselves from the fetters of casteism, land-lordism and illiteracy.

A THIN PLOT WITH FLAT CHARACTERS

The novel is constructed on too thin and feeble a plot, woven mainly on two Malabar families—Kumara Mangalam family at Ellicherry representing a big orthodox feudal family of Nayars and the Namboothiri family of the Ezhikath Illom at Ellichery representing the rich, powerful and tradition-oriented feudalistic, Namboothiri brahmins. The enormity of the account given about Gomathi and Soori creates the impression that they would definitely be the central figures of the novel, but soon it is shown that Gomathi's daughter, Adharashi, is the central charater; and Gomathi, the typical rustic lady, while she expects much from her marriage, is finally reduced to the pitiable plight of a prostitute to her proud and indifferent husband.

The introduction of Suresh towards the close of the novel, hangs as a loose peg. The occasional references to the political activities of Damodaran Nayar and Achuta Menon do not have any functional role, let alone their influence on the plot.

Characterization in the novel is far from statisfactory; and almost all the characters, without the exception of Adharashi, are extremely flat and stale, unappealing and unconvincing. Often we see inconsistencies, incongruities and contradictions. Soori Namboothiripad is 'reputed to be more handsome and a better conversationalist'; but in the novel, nowhere do we get any impression of his being handsome, and nowhere in the novel, does he converse much and even the few words he speaks expose more his crudity and roughness than any iota of decency or decorum. He is always seen chewing the paan cake with his mouth full of a 'torrent of reddish liquid' (*p. 74*) ready to spit out

(*Continued overleaf*)

(*Continued*) **Gandhi's Concern with Religion**

The author has also failed to explain certain gross and historically apparent inconsistencies in Gandhi's actions—such as his ambivalence towards war. For, from being a war-resister, Gandhi, during the 1914-18 war, acted as a kind of recruiting sergeant.

Again, in his treatment of *ahimsa*, Gandhi suggests that even undue impatience is *himsa*; and then proceeds on to express his impatience at realizing the presence of his *Maker* (God). We are also told that Gandhi's chosen way to God is *ahimsa*, and in order to 'listen to God', one has to put in *sattvik* effort. But even the *sattvik*, according to the *Bhagavad Gita*, has desire in his craving for knowledge. And further, no person with desire shall ever realize God.

Considering all this, this reviewer wonders if Gandhi every realized his *Maker* during his own life-time. And also, if there can be any prescribed way to God/self-realization at all. But that Gandhi was finally at 'one with the Supreme'—in death, this reviewer does not doubt, since the *Bhagavad Gita* proclaims death to be the great equalizer of all—*Tamasik*, *Rajasik*, and *Sattvik*, whereby all are united with the 'Supreme'.

Some readers may also find in the author's phenomological approach, Gandhi's ideas often being expressed in tortuous language, and concepts such as *daridranarayana*, *Rama-nama*, and the search for *atma* too exotic. Moreover, the phenomenological approach here, is certainly not an unified position—ranging from the almost empiricist aspect buried in conversation analysis, through insightful reports of participant observers, to the studied conceptual contemplation of Gandhi's intent.

Whatever the force of the accuracy of his exposition, there can be little doubt about the general nature of the book. It is rich and probing, with something in it to stimulate and annoy anyone who thinks about Gandhi or about religion. The author has indeed presented a particularly interesting and sophisticated characterizarion of Gandhi and his religious practice founded on prayer, fasting, and non-violence in a manner which is critical and seeking to be objective. Tribute must be paid to him for this.

The author also presents what may be the best philosophic defence we have of Gandhi. Readers interested in gaining an impression of the philosophical richness of Gandhi's thoughts and life may profitably read this careful, balanced, and scholarly work.

Udayan Majumdar is U. G. C. Research Fellow in the Department of Sociology, University of Calcutta.

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AGAINST THE BACKDROP OF RURAL KERALA

the overflowing dribble. In the beginning, at the time of his marriage, he is described as 'an accomplished musician and, above all, an erudite scholar' (*pp. 18-19*), but at a later stage, the novelist writes 'the ill-educated feudal lord had no idaa of the curricula in schools and colleges. All he could do was make a distinction between school and college : after school came college, before college there was school' (*p. 75*).

A SHADOWY MOTHER & HER DAUGHTER

The sketch of Gomathi's character is ambitiously begun and miserably ended. 'Though she yielded to men, she tried her level best to exert her little authority upon men.... Her greatest ambition was to see how she could win a place in society, not caring for the family which she represented' (*pp. 11-12* . But in the course of the novel, she never makes even a feeble attempt to maintain her individuality and exercise her influence on her supposed husband Soori, who makes his occasional nocturnal visits to her abode, merely for the mechanical gratification of his animalistic sex instinct; nor could she bring up her daughter, properly bestowing on them the much needed maternal care, as her place is a shadowy one in her own house. She feels inferior, and she is seen in a state of continuous depression, as she is severely neglected and ignored within the house and without. Her ambition is never realized and her life is a miserable failure.

Adharashi, the heroine, the Woman of Kerala, is sketchily and poorly drawn. The portrayal of her character begins on an ambitious scale, continues amid confusion and incompetency, and ends abruptly in a totally unconvincing and unblievable way that goes against her depicted nature. Born and brought up in hostile surroundings, kept away from parental care and filial love, she dislikes her father; and this deep-rooted aversion to her father grows with her growing age. She hates her father; she hates her house; she hates her society and surroundings, and the Woman of Kerala 'hated Kerala society (*p. 100*). It is rather surprising to see a sensitive and educated girl who is deprived of filial love, being transformed as 'an avatar of hatred' (*p. 80*).

A MISMATCHED MARRIAGE

Just as her introduction to Gopal Chandra near Madras Library seems to be sudden, as it gives the impression of a fictionally contrived meeting as seem often in the Indian cinema, her decision to marry the northern scholar, Gopal Chandra, is also abrupt. While she thinks that theirs will be an ideal marriage (*p. 98*), the writer says that it is their hatred for their respective societies that has brought them together (*p. 108*). Soon after their return from the United States, the growing acquaintance with Suresh brings an enormous change in her outlook. She feels dissatisfied with her married life and seeks separation from her husband. Her end, reported by Suresh, is as terrible as it is incredible, and clearly it is not in agreement her character.

Gopal Chandra is introduced in chapter V, after two-thirds of the novel is over. The portrayal of his character is full of contradictions. The writer says 'It was hatred towards society that has brought him up. He hated the Jains and Banias. However, the sensitive man sensibly supported the conventional life of the community to which he belonged' (*p. 88*). The writer calls him 'a simpleton' and 'a poor man'. His trip to the South more or less becomes a curse for him in getting acquainted to Adharashi Nayar; and this casual acquaintance formed on too feeble and flimsy a situation, surprisingly leads them to marriage. He who works as a Lecturer in *English*, later goes to America with his wife, wishes to come back with a degree in *Law* and finally he gets his American degree, *a doctorate* for his dissertation from the Yale University. Both the husband and wife return with American degrees, and start their caerer at Gwalior, where the gap between them widens. Adharashi doesn't find satisfaction anywhere, and she becomes 'more pleasure-seeking', while Gopal Chandra is 'ascetic and simple'. She tells him she is dissatisfied with their married life. 'I am living in a hell'. He tells her calmly, 'We can have a separation...I know *a little about law*'.

...& ITS END

Adharashi could have been a happy and ideal wife; but she creates hell for herself and for her modest husband who suffers for no fault of his. Their marriage becomes a total failure, the inevitable result of their temperamental differences.

The introduction of Suresh, a multi-talented person, seems to be a sudden intrusion at the end of the novel, and the words which he writes to Adharashi in his letter conveyed at the end, remind one in a puerile way the most appealing and moving words of Henchard's will at the end of the novel *The Mayor of Casterbridge*. While Henchard's will heightens the tragic effect, the words of Suresh border on the ridiculous.

The novel is an attempt to project life in Kerala as it is supposed to have existed in the early years of independence. But the central character Adharashi Nayar, though created as a Woman of Kerala, cannot be taken as representing a Woman of Kerala, as in general no woman of Kerala hates Kerala and her Malayalam language as Adharashi oddly does. Some of the characters have no organic part to play and they are introduced like pantomimes to show themselves off. The style is rather dry. There are some grammatical aberrations, some of which may obviously be on account of defective printing. In spite of an attractive get-up, the book abounds with numerous printer's devils.

A poet, critic and scholar, Dr. T. V. Reddy is Professor of English in the Govt. Degree College, Puttur, (A.P.)

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★ ★ ★

Sadhus & Pandas of Ayodhya

Peter Van der Deer : GODS ON EARTH — The Management of Religious Experience and Identity in a North Indian Pilgrimage Centre
Oxford University Press, Delhi (1989) xv+310.

Review by Kuldeep Mathur

This book deals with the pilgrimage centre of **Ayodhya**. It is an anthropological study of those who manage the religious experience of the pligrims who visit Ayodhya. It attempts to investigate the role of the priests, the *pandas* and the *sadhus* who create the religious symbols that help in organizing this religious experience. It is also a study of the relationships among the priests and *sadhus* and the *pandas*, and how these relationships have been affected by large-scale social and economic processes.

A DIFFERENT STUDY

Hinduism, with its mysticism and mythology, has always attracted western scholarship, and there is nothing new in anthropological research to hold forth another research study. But this book is different, because of at least two reasons. First, it is a departure from the general genre of studies on Indian society. Caste perspective has influenced most studies and led to a picture of Indian society as static, timeless and spaceless and dominated by the Brahmans as guardians of the sacred order of society. Much effort was spent on indentifying the customs of castes in various parts of the country and on discussing the merits and demerits of Indian caste system. Another influence on Indian studies has been the formulation of the *great* and *little* traditions. When village studies became popular, the problem was how to understand the Hindu society and civilization from the empirical data that they brought in. One answer was in identifying the *great* tradition with beliefs and practices found in Sanskrit literature, and the *little* tradition with the culture of the villages. India consisted of two worlds— a civilization described in the great texts and the other actually living in the villages.

RELIGION & ITS ORGANISATION

Van der Deer argues that these are static conceptions, which disregard change in society and its history. Religion is politically organized and its content of religious symbols cannot be divorced from that organization. Anthropologists, in their study of meaning, fail to relate it to social action or to take into consideration structures of power and changing power relations. The author disagrees with the argument that religious symbols are elements of a sacred text, because he believes that that they are as much a product of social political interactions at a particular period in society's history. "Even if it is claimed that what is experienced through religious symbols is not, in essence, the social world but the spiritual, is it possible to assert that conditions in the social world have nothing to do with that kind of experiencing accessible ?" He also argues that the textual tradition, while easily assumed to have great social significance, is often unknown or insufficiently known by the contemporary actors. It is also very difficult to find independent historical facts because of the tendency in Hindu religion to obliterate historical time and persons. Van der Deer found that his efforts to find the founders of various sects finally led to individuals who merged into time. Everyone becomes a legend and everything becomes unfolding of a divine plan. The study, therefore, is of the production and management of meaning and creation of religious symbols by various interest groups involved in the pilgrimage the pilgrims and those who manage their religious experience.

Van der Veer chooses two kinds of religious managers for his study. One group consists of those belonging to the **Ramanandi** sect of *sadhus*, consisting of *tyagis*, *nagas* and *rasiks*. The other group is that of *pandas*—the Brahman priests.

RAMANANDI SADHUS & THE RISE OF AYODHYA

The Ramanandis established their sway in Ayodhya in the 18th century by displacing the Shaivites. Temples and *akharas* saw a rapid expansion after that. This period also saw the rise of Ayodhya as an important pilgrimage centre. The Nawabs as well as *Rajas* and *Zamindars* helped in the process. The period of rise of Ayodhya as a pilgrimage centre saw considerable investment in building activity of temples etc.; and expansion in trade provided an opportunity to both the *sadhus* and *pandas* to develop organizations that helped in institutionalization of their activities. Individuals needed followers. These followers were organized around temples. Richer the temples, greater the attraction of followers Hence, increasing earnings was a necessary aspect of group activity. This need led to trading activities. Spiritual symbols and religious traditions also helped in making temples "centres for pilgrims." Thus, every space of Ayodhya was marked and linked to some aspect of life of Rama and Sita.

PANDAS, NAGA SADHUS, JAJMANS & MAKING OF MYTHS

The establishment of Ramanandis is also strongly linked to the developoment of military entrepreneurship among them, and *Naga Sadhus* formed part of the

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(*Continued from page 1*)

SADHUS & PANDAS OF AYODHYA

armies of Nawabs and Rajas. The decay in the royal patronage led to changes in the role of *sadhus* and their institutional system. What is most striking is that identities were defined according to situation; but this flexibility gradually gave way to more circumscribed, closed and stable identities with the advent of the colonial state.

The life among Pandas was one of much harder struggle, and their actions and orientations are connected with that struggle. When the pilgrim market expanded, the role of the groups among *pandas* was to capture as much market as possible for themsleves. The competition was exacerbated with the decline of the royal patronage. Livelihood could be supported only through the gifts from pilgrims—*jajmans*. In attracting pilgrims, myth-building developed into an art.

PROFESSIONAL COMPETITIONS & CONFLICTS

Two groups among Pandas, *Bhareriya* and *Gangaputras*, emerged as rivals and were noted for their violent competition. Their conflicts, like the right to *ghats* and location of *chowkies* have gone to courts. Gangaram, at present, commands a considerable monopoly of *panda* profession and is a major power-broker in local politics, supporting candidates in elections and exercising influence on state political leadership.

The profession of pandas and the conditions—in which it was practised have changed over the years. Its reputation has suffered in the process and today, it is threatened by modern developments in society, and monopolization of the market in the hands of the few who effectively restrict the earnings of the smaller entrepreneurs or the entry of new ones.

At the market level, the result is that *pandas* have now to provide greater facilities to catch their *jajmans*, like receiving them at earlier railway stations, offering board and lodge facilities etc. All this calls for better organization and more investment.

RELIGIOUS PROCESSES, POLITICAL CONFLICTS & ECONOMIC CHALLENGES

Van der Deer has effectively shown that, in all aspects of pilgrimage to Ayodhya, there have been important developments that have altered Ayodhya as a pilgrimage centre, the composition of the pilgrims and the role and position of those who manage their religious experience.

It is an important book not only as a departure from the usual anthropological research, but also as a study of the "managers" of religious experience who provide the grist to the communalist processes. One hopes that it will be widely read and stimulate discussion on how the current political conflicts are being moulded by religious processes which are responding, in some ways, to the economic challenges of the times.

Prof Kuldeep Mathur is Director, Academic Staff College, Jawaharlal Nehru University, New Delhi.

THE SEASON OF RAINS ... *FROM TAGORE'S GITANJALI*

....In My Arid Heart

The rain has held back for days and days, my God, in my arid heart. The horizon is fiercely naked—not the thinnest cover of a soft cloud, not the vaguest hint of a distant cool shower.

Send thy angry storm, dark with death, if it is thy wish, and with lashes of lightening startle the sky from end to end.

But call back, my lord, call back this pervading heat, still and keen and cruel, burning the heart with dire despair.

Let the cloud of grace bend low from above like the tearful look of the mother on the day of the father's wrath. *(Gitanjali—40)*

....The Gates Are Open in My House

In the deep shadows of the rainy July, with secret steps, thou walkest, silent as the night, eluding all watchers.

To-day the morning has closed its eyes, heedless of the insistent calls of the loud east wind, and a thick veil has been drawn over the ever-wakeful blue sky.

The woodlands have hushed their songs, and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh, my only friend, my best beloved, the gates are open in my house—do not pass by like a dream. *(Gitanjali—22)*

....I Have No Sleep Tonight

Art thou abroad on this stormy night on the journey of love, my-friend ? The sky groans like one in despair

I have no sleep to night. Ever and again I open my door and look out on the darkness, my friend !

I can s e nothing before me. I wonder where lies thy path !

By what dim shore of the ink-black river, by what far edge of the frowning forest, through what mazy depth of gloom art thou threading thy course to come to me, my friend ? *(Gitanjali—23)*

....It Is Only For Thee That I Hope

Clouds heap upon clouds and it darkens. Ah love, why dost thou let me wait outside at the door all alone ?

In the busy moments of the noontide work I am with the crowd, but on this dark lonely day it is only for thee that I hope.

If thou showest me not thy face, if thou leavest me wholly aside, I know not how I am to pass these long, rainy hours.

I keep gazing on the far away gloom of the sky, and my heart wanders wailing with the restless wind. *(Gitanjali—18)*

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THE MAKING OF A POLITICAL THEORIST

Rajni Kothari : POLITICS AND THE PEOPLE—
In Search of a Humane India

Ajanta Publications, Delhi (1989) Pp. 535,
Vol. I—Rs. 250 & Vol. II—Rs. 200

Reviewed by Darshan Singh Maini

When a political thinker and theorist sets out in the evening of his life to gather all his major essays and strays, with a view to suggesting the developing contours of his thought over a period of three decades or so, in a manner, he is writing down a definitive biography of his own *intellectual life.* It is a story, then, not of the battles fought in life and *for* life—on the fields of love, ambition, fame and power etc.—but a story in which ideas and ideologies have had their own parallel existence in obedience to the imperatives of the life without. The dialectic of such a phenomenon involves a jostling of events and ideas, a shuffling of the cards of identity, a reading of the subtexts of history etc., and it is this talent for an interface with reality that tends to give this order of writing an *affective* aspect. Which is perhaps another way of saying that the ideas will then have the colour and warmth of life, for they have come not as abstractions or as emanations from a political Shiva's head, or as the pronoucements of a pontiff, but as units of experience on the pulse, as categories of confrontation, adjustment and arrival,

DIALECTICAL IMAGINATION AT ITS CLEAREST

It is in some such terms that I wish to take up Rajni Kothari's latest volume, *Politics and the People*, for an extended examination. As an activist and a theorist, he has *earned* his insights, *lived* his thoughts and *achieved* his world-view through a vigilant contorol of his "inner thermostat", to use one of his many memorable phrases. It is a classic example of thought *in* action, and of its consummation in word, image and metaphor. And since, even in the midst of his agonised musings and pondered positions, a unique integrity of statement abides, to read Rajni Kothari, therefore, is to admire the energies of the dialectical imagination at its clearest.

The book under review includes 30 essays and articles listed under different sections. In his lengthy "Introduction", Kothari has given a fair summary of his views, values and vision, and one gets a generous peep into the edifice and interstices of his evolved thought. All that remains for a reviewer, then, is to flesh out the putative argument as well as the submerged text to see if the writer's statements stand up to the rigours of revision, and to the truths of his perceptions. And in this context, a word needs to be added regarding the rationale of revision. All revisions are, to begin with, an act of 're-seeing' things from an altered perspective. And, of course, there is hardly a writer who has not had an acute sense of embarrassment in relation to certain past statements which stick in his craw, so to speak. It is then for the writer in question to harmonise his present and past insights so as to preserve the essence of things. I see enough internal evidence for the view that Kothari retains the beat and pulse of his thought, though the idiom is bound to be fresh, here and there. And again, in this kind of volume, even a judicious revision cannot reduce redundancy beyond a point. Some of the ideas and some familiar expressions are unavoidably there, if only to register their centrality in the writer's *oeuvre.* Still, Kothari has taken care to spruce up things so elegantly as to keep the reader in a state of alert and involvement.

MAJOR THEMES & THESES

Since the scale of writing and the intellectual spaces created *en route* for the expansion of thought have a complex structure, it is not easy to reduce Kothari's discourse to outlines. There are reservations, codicils, parentheses to augment the argument, and ironies and ambiguities to cast a cloud over the proceedings. But since reviewing involves precisely such a reduction, I have to be content with a bare summary of his nuclear concerns and operative style.

In sum, it is a brief exercise in etching out the body of his thought and the form of his political aesthetic. First, his major themes or theses. These are :

—a high belief in the power and poetry of the political processes;

—a politics of continuities, consensus and accommodations;

—a policy of grassroot movements, and the creation of mediating agencies from below to the top;

—the institutionalisation of such agencies;

—the elimination, therefore, of political profligacy and pandering;

—a judicious and judicial use of the new elites in emerging societies;

—a resistance to the feudalistic colonisation of mass mind, alongside the modernisation of the nation's corporate consciousness;

—a suspicion of high-tech Western ideas and strategies in the context of the *Nirvana* of the Third World countries;

—a critical acceptance of the role of political personality;

—a plea for more "voluntarism" and "citizen politics";

—the reorganising of the electoral process through a creation of "colleges" up to Parliament from the *Panchayat* or village level; and

—the induction of intellectuals, specialists, academics and technocrats in the country's legislatures through certain democratic procedures.

(*Continued*)

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COMMENTS . . .

ON THE CONGRESS SYSTEM AND CULTURE

And now to his comments on such major issues as "the Congress System", the Indian "Opposition", the role of Gandhi, Nehru, Indira Gandhi and Rajiv.

Kothari believes that despite the promiscuous and amorphous character of the Indian Congress, it succeeded largely in giving independent India a political identity in the comity of nations, a progressive ethos, a stabilising infrastructure etc. And this character of the Congress party largely survived till the advent of Indira Gandhi who, within a few years of office, managed to upturn nearly all such structures, and reduce a great party to the status of a hand-maiden in order to satisfy her unlimited 'lust for power", to counter her sense of insecurity and paranoia, and to set up a dynastic polity. And in the process, she shamelessly used "radical populism", charismatic *mystique*, purple rhetoric and political ponces to destroy the system of pluralities and checks-and-balances within "the System".

No doubt, there is something to be said for Kothari's touching faith in the Congress of yester-years under the romantic Nehru, though I feel, he does not quite acknowledge the *inevitability* of erosion where a party is simply a congeries of clashing and convenient interests, of ideational insufficiencies and insincerities held together by the force of personality. It was bound to wither away after it had done its historic duty. For the truth is when a *movement* turned into a *party*, it could not have retained whatever little purity of purpose it had shored up in the initial stages of governance without inducting a masterful ideology.

In short, the Congress "culture" had self-destructive streaks in it, and its collapse was just a question of time. Even during the Nehru Era, it was never more than a crowded railway platform with all its typical hubbub and confusion, its gigantism and clutter. Or, to change the metaphor, it was a "catch-all" umbrella outfit under whose leaking but seemingly paying shelter, a whole lot of idealists and pragmatists, saints and sinners, romantics and cynics had come together without a thought for a binding nexus. The Gandhian grid, in Kothari's view, had a truly radical nature, and once gone, all surrogate structures and strategies were destined to fail. This explains the pitiable shape of a party fallen on evil days, a senile, decrepit organism waiting for its funeral rites For, under the brutalising and trivialising politics of *Mother & Son*, the inherent contradictions of a political *leviathan* could not but su face with a shattering force.

. . . ON THE OPPOSITION

To be sure, Kothari has no great respect for the Opposition either, which comprising the Congress (I) *clones* and clowns deserters and destroyers, outside of the Communists and other committed cadres, had only a limited relevance. And even the Communists of diff rent shades and hues had failed to achieve authenticity and sincerity. However, Kothari does recognise the role of the Opposition parties in breaching the Congress hegemony, and thus becoming dubious instruments of history.

. . . & CRITIQUES

In the wide-ranging scenario of Kothari's concerns, other significant points of interest include his critiques of the chief protagonists who have shaped India's fortunes or enacted its tragedies. Gandhi is seen as a great moral force for authenticity and purity in Indian politics, and Nehru as a visionary with a unique signature and political style despite his fumblings in the end. And he sums up Indira Gandhi as an "Indian Bonaparte", a supreme adventurist who highjacked the Indian State and ruined nearly all its institutions and instrumentalities. As for Rajiv Gandhi, he is something of a latter-day Tughlak, a political prodigal incapable of understanding the processes of history, a victim of the new "mafia" of managers and manipulators, and a victimiser in his own turn. While Indira emerges as the "grand deceiver" of Indian polity, Rajiv figures as a political "mistake" that degenerate into high mischief once he begins to subvert the state to feed his vendettas and vanities. Kothari, for instance, is forthright in his exposure of Rajiv's "fascist" facet when the Congress (I) goons indulge in a planned "genocide" of the Sikhs in the November 1984 holocaust. The "lumpenisation" of the Indian youth and the birth of "the terrorist state" are then seen as political signifiers on a darkening horizon.

IMAGINATION WITH EMPATHY

And, finally, a word about Kothari's imagination, idiom and style. It appears to me that his imagination, having a dialectical dimension, is, at bottom, a humanist imagination in the classic mould, an imagination, above all, of affirmations and promises, of resiliences and recoveries And this imagination is imbued with *empathy*, and exempl fies in the politieal context John Keats's concept of "Negative Capability" in poetry and drama. This is the ability to see the adversary point of view, and maintain a philosophical equilibrium. On the whole, the Establishment is repudiated, though continuities are preserved.

Again, Kothari has a penchant for new metaphors, and also a flair for capsuled statements. Here are a couple of assorted examples :

"What is amazing about the Indian record of performance is that those very achievements do not coalesce into a common whole."

Of Indian polity : "Its great successes are aggregative; . . . its failures are distributive."

Apropos of the Janata Government after the Emergency : "the strange new coalition of puritans, plebians and *prima donnas*."

A comprehensive bibliography of Kothari's writings and a useful index bring the volume to a grand close. Since it treads on many a corn of the "Establishment thinkers", it is going to have a provocative passage.

Prof. Darshan Singh Maini, former Professor of English, Punjabi University is a well-known critic and commentator.

We gratefully acknowledge that this comment has also appeared in the 22nd April '90 issue of the The Sunday Observer. —Editor

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July 1990

Can 'Mandals' Achieve Development & Social Justice ?

Anil Bhatt
DEVELOPMENT & SOCIAL JUSTICE :
Micro Action by Weaker Section

Sage, New Delhi, 1989, Pp 208 *Hardbound Rs. 175/-*
Paperback Rs. 85/-

Review by Priyavadan Patel

Indian democratic structures and processes continue to hold tremendous academic interest for varied national and international scholars, and generate analytical insights, debates and controversies about their performance, non-performance or outcomes. It is indeed a massive political enterprise which has ·rave sed a chequered course through varied labyrinths of many ups and downs in the last four and half decades.

Until recently, one rarely noticed any realistic and objective analysis, as the debate had got entangled into the ideological mishmash of diametrically opposed and mutually intolerant theoretical positions. The diatribe on the virtues or vices of Indian democracy would have been an endless and hopeless warfare but for the sobering, restraining, positive and promotive intervention of a few committed and concerned scholars who are able to effect some broad agreement.

THE TWO GOALS OF DEMOCRACY

The book under review is, therefore, most fortunate in having a Foreword by Rajni Kothari who has been in the forefront of the defence of Indian democratic structures and processes on one hand, and their bitter critic on the other. His assessment of our democratic experience incidentally provides an excellent backdrop and theoretical launching pad for Anil Bhatt's empirically one of the most authentic narratives of recent times. Kothari is more than right in stating that despite the fact, "that democracy in India is no longer what it was propised to be, that it is not proving too useful in the struggle for survival and for improving human conditions, and that it may well be producing scenario of growing conflicts, violence and polarization in society, our faith in and positive view of the democratic process continues...the people have nothing else to fall back on in their struggle against hegemony and oppression, and with all its contradictions and disappointments, it is still the only 'hope' for the masses of people .." *(p. 7)*. Democracy had two goals to attain. One pertained to guaranteeing of political and social rights to the people for participating in political process without any inhibitions or obstructions, and the second was about the concern for socio-economic development, *i.e.* rem oving poverty, improving general quality of life and ensuring equal and just distribution of development gains. Both these goals are mutually complimentary.

Kothari aptly pinpoints that " ..the promise of democracy and development had gone astray" (*p. 8*). This failure frustrated the masses and their hopes were shattered. From the debris of these shattered hopes and dreams, there rises a new ray of hope in the form of grass-root movements—much like the desert phoenix. The "entrenched interests of wealth, status and power" made the democratic institutions and political parties their "captive agents". This gave rise to new "non-political" formations all over the country. It is due to the emergence and persistance by these people's formations that the democratic system gets a re-run of fresh blood and new-found vitality.

MANDALS — GROUPS OF WEAKER PEOPLE

Anil Bhatt's study under review examines and assesses the worth of this process in a thoroughly admirable manner, and comes up with a new-found hope and optimism regarding the issue of social justice through "alternative development." In fact, it goes a step ahead than usual NGO-studies, as it focuses on micro-organizations, referred to as *Mandals* or groups throughout the study. All through the book, one finds that *Mandals* are truly *of* the weaker people, *for* the weaker people and *by* the weaker people. This study, despite the fact of treading on highly sensitive and slippery ground in terms of method, theory and valid alternative, is enviably objective and balanced. This is a study of the efforts and struggle of the powerless, peripherally located, weaker and oppressed strata of our society who are engaged in an apparently hopeless task of striving for development and social justice on their own. Nevertheless, this is a book of some hope.

A UNIQUE STUDY OF SMALL ACTION GROUPS

This study is the outcome of an evaluative project commissioned by OXFAM which had funded small groups in rural Gujarat and was interested in reviewng the overall results and impact of their experiment. The end product would have been just like one of the many studies available on the impact of such efforts that are commissioned by donor or funding agencies. This study is an exceptional case, and what marks it out as different and a watershed study is Bhatt's handling of the entire evaluative exercise which grew as the project progressed. Treatment of information by him has lifted the study far above the ground, to turn it into a pioneering work on the small action group phenomenon.

The study was conducted during 1983-1986. In all, 38 *mandals* were selected for the study, from a total of 49 funded by OXFAM. The formal membership of these *mandals* ranged between 21 to 250, and most of them were based in one village only. The *mandals* concentrated on "economic, educational, social justice, social reform and conscientization activities" (*p. 30*). They are "manned and managed by tribals, scheduled castes or other backward castes", and are located in three districts of the State which is known as *Purvapatti* (eastern strip). Total membership and population covered are 2,500 and 82,000 respectively.

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CAN 'MANDALS' ACHIEVE DEVELOPMENT & SOCIAL JUSTICE ?

AT THE MICRO LEVEL : *MANDALS*

Chapter one of the book discusses the phenomenon of "micro" action movement in Indian politics. It stresses the genesis, growth, composition, reasons and conditions of birth, role, objectives and programmes after reviewing the failure of the Indian democratic experiment in alleviating poverty and fostering social justice.

The basic mode of inquiry was dialogic or conversational, and was not guided by any formal methodological design. Nodefinite questions or probe-points were pre-set. In-depth interviews of leaders and members were held. The method *appears* to be unstructured, mainly because of the archaic nature and differential history of genesis and growth of the *mandals*. At the end, a reader invariably feels that the method adopted and developed by Bhatt was a nice blend of academic as well as social action concerns. The author has thus not followed the standard social science research procedures, but chose to go about it, as the situation was confronted and as the reality unfolded. Four major and meaty *mandals* were specially culled as cases for providing an indepth, detailed and realistic idea of a *mandals*' genesis, membership, funds, activities, leadership, impediments etc. Rest of the 34 *mandals* were studied for a collective insight and scrutiny. In sum, the study is a "mix of quantitative and qualitative data of description, analysis, observation and suggestion" (*p. 38*).

YOUTH TO THE FORE

The subsequent chapters, *i,e.*, three to seven, examine and analyse very interesting aspects of *mandals*' formation, working, challenges from within and without. Chapter 3 inquiries into the process of genesis and initial formation and structure of organizatjon. It is interesting to note that the initiative, more often than not, came from younger people. The old were deliberately avoided, and to keep them out politely, 29 of 38 *mandals* had the word 'youth' as a part of their full name. The old and dominant saw this development as a challenge to their power and grip over the community. In most cases, therefore, the initial response was either of indifference, suspicion or distrust. Persuasive persistence finally brought varying degrees of success.

Chapter 4 looks into the issue of membership and leadership *i.e.*, the size, caste, educational and occupational background of leaders, relationship between leaders and masses/members, quality of leadership, training of members and leaders by organizing periodic camps by OXFAM.

Chapter 5 and 6 form the core of the entire study. The activities of *mandals* are analysed under such subthemes as economic, developmental, social action, social work, social reform and conscientization. For instance, the economic activities comprised of providing/availing loans for seeds and fertilizers, repairing, deepening or blasting of wells, oil engines, lift irrigation, soil conservation, purchasing bullocks or buffaloes, bamboo work, broom-making, making of *padia* and *patrala* (bowls and dinner plates of leaves), bidi-rolling etc. The developmental activities undertaken by *mandals* include securing benefits of roads, electricity, telephones, social forestry, benefits of TRYSEM, IRDP, ITDP etc. in rural Gujarat.

AGAINST CORRUPTION & FOR SOCIAL REFORM

Chapter 6 reports the activities aimed at conscientization of the people against abuse of power by the corrupt and vested interests in the form of *talati*, police, forest guards, school teachers, *sarpanchas*, state transport drivers, village level workers, health workers, office-bearers of cooperative societies etc, underpayment of wages for farm, construction and other daily labour. against anti-reservation agitation by non-SC/STs, misdeeds of voluntary agencies etc. Anti-corruption campaigns are reported to have yielded good response and results.

But educational and general information awareness activities are popularly preferred, as 21 out of 38 *mandals* were deeply involved in these. Social reform and awareness activities were mostly confined to prevention of making, selling and consumption of liquor; resolution of internal disputes and conflicts among member-families over property, dowry or divorce, reducing excessive spending on marriage and death rituals; reducing bride price; stopping expensive caste dinners; buying ornaments; singing *fatana* (abusive songs) at weddings; tea-serving instead of liquor at weddings; preventing tatooing; encouraging education among boys and girls, family planning, cleanliness, use of doctors and medicines instead of quacks and faith-healers. This chapter closes with an excellent assessment and commentary on implications of social action, social reform and conscientization activities on the texture of tribal society.

MANDALS & THE OUTSIDE WORLD

Chapter 7 contains an immensely rich and highly insightful description of ably analysed interactive relationships of these *mandals* with their outside world. The world for most *mandals* does not extend beyond their *taluka* or district. Very few could reach beyond this, *i.e.* up to the state. This chapter a alyses the interaction of *mandals* with "...their own communities and traditional leadership of the communities, other groups, local bureaucracy and administration,, politics and other established voluntary organisations" (*p. 110*) and concludes that "...on the whole, the world outside their own community, be it politics, government or older well-established agencies with whom the groups must deal, is not very supportive .. So far, these groups have acquitted themselves creditably. They have shown amazing acumen and strength in dealing with the well-entrenched and resourceful individuals and organizations from the world of politics, administration and voluntary work (*p. 126*).

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(Continued)

Can 'Mandals' Achieve Development & Social Justice ?

CASE STUDIES

The subsequent text of the book, running into four chapters, contains case studies of four major *mandals*; and the general framework of case narration and case analysis covers such interesting aspects of *mandals* as the genesis; membership and leadership; funding; economic activities; political activities (specifically defined as participating in elections, involving in party affairs, interacting with politicians and contesting position in political institutions); extension, linkages and network; difficulties or impediments and impact of mandals.

QUESTIONS THAT EMERGE

In the concluding chapter, Bhatt raises incisive questions of great theoretical utility, despite his initially expressed apprehension about this study's worth as "a methodologist's delight" or "an activists' manual" *(pp. 37–38)*. On both these counts, he proves himself wrong as the book finally serves both the readerships admirably. Some of the vitally related aspects (questions) of *mandals* discussed in the final chapter are : What are the chances of survival, sustenance and replicability of *mandals* ? Can they be professed as an alternative model of development ? Do they possess a potential of rising as a country-wide movement to achieve various goals of social justice which could not be achieved by an established set-up ? Can they "blossom into a macro movement for alternative development ?" Would their operations "be in a perpetual state of mobilization, organization and participation ?" *(p. 193)*. "If our political parties, our electoral processes, our representative institutions and our public administration can not deliver the goods, what other institutional alternatives do we need ?" *(p. 194)*.

Bhatt's following words are equally important when he states that, "All the macro attempts to change the social order in the last forty years, from within the official system (community development and *panchayti raj*, the micro and bottom-up planning, poverty alleviation and other development programmes and schemes), outside the system (*Bhoodan* and JP movements) and against the system (the Naxalite movement) have failed. In that context, these micro movements are indeed worth looking at: .. but whether these efforts eventually lead to a fundamental social transformation is debatable" (*p 192*).

All in all, this is one of the most readable, lucid, jargon-free, brilliant and welcome books in recent times on the development debate. *Sage Publications* too deserve admiration for flawless producton. It won't be surprising if it runs into reprints.

Dr. Priyavadan M. Patel is now in the Department of Political Science, M.S. University Baroda, Baroda.

POET PUBLISHER AS A YOUNG JOURNALIST

THIRTY-THREE ESSAETTES by P. Lal

Writers' Workshop, Calcutta, Rs. 30, Flexiback

Comments by Ashok Mahajan

When an author also happens to be a publisher, the temptation of seeing in print next morning what he has scribbled the previous night must indeed be great. P. Lal, the redoubtable publisher of *Writers' Workshop*, Calcutta, and a pioneer figure in Indian Writing in English appears to be no exception.

WITH WIT & HUMOUR

In the fifties, when he was a fledgling writer, he used to contribute middles to the Times of India. '*Thirty-three Essaettes*' is a collection of these middles. Naturally, we do not expect high literary merit or original line of thought in these pieces meant for daily consumption of newspaper buffs. Though ephemeral, yet some are quite witty and humorous.

In 'Most Unkindest Cut', Lal is describing the unasked for head massages clients receive from enthusiastic barbers in saloons :

". . . Then we are magnificently helpless; quickly brisk fingers drum along the neck, hit staccato on the nape, pinch tender areas along the spine, and gouge delicately in the eyes. That part of the process which has fingers pattering swiftly on one's scalp, approximates to the Chinese water torture. I have an unutterable desire to giggle on these occasions but restrain myself, observing the deadpan expression on the face of my barber. . ."

FROM PUNJAB WITH LOVE

In 'The Loveliest Village', the reader is being irresistibly drawn to a rural landscape of the past. ". . . Come to Naushahra Panuan. It nestles in the Punjab, a bread-brown village half as old as time, eight miles from Amritsar. You may, if you like, detrain from the Punjab Mail at Amritsar and take an extension line as far as Tarn Taran, whose solitary station coolie will keel over with gratutude if you give him an anna more than the three annas he will ask for, or you may take a riproaring, clanking State bus service from Amritsar itself and pay twelve and a quarter annas for a ticket to Naushara. . ."

CALCUTTA SCENES

Everyone knows, Lal is an inveterate romantic at heart, and the mood takes over more than once.

". . . Along Chowringhee, and spreading into the steaming, hive-like tenements of Bhowanipore, Spring has puffed trees into green miracles. Wherever these anonymous purple and yellow flowering trees grow in Calcutta, early morning discovers a circle of dropped blossoms like the fragrant, brief syllables of disappointed love. . ." (The Colours of Spring).

And again in 'Monsoon Thoughts',

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Towards A Social Vision of Law

M. V. K. Shivamohan (ed.), LAW AND SOCIETY : Lectures and Writings of Justice P. Jaganmohan Reddy *Ajanta Publications, New Delhi, (1986) pp. xii+163, Price Rs. 60.*

Reviewed by K I. Vibhute

The book is a compilation of lectures and addresses touching upon a variety of themes, delivered by Justice P. Jaganmohan Reddy, retired Judge, Supreme Court of India, on different occasion during the 1969–1981 period. Surprisingly, these are not arranged on the basis of themes year-wise In fact, the Introduction and two lectures captioned 'Problems of Tax Payers and Tax Administration' (*ch. 8*) and 'Towards World Understanding' *(ch. 10)* seem odd with the title of the book.

The major themes covered in the anthology are : Legal Education and Legal Profession *(ch. 1)*; Role and Functions of Judiciary in a Modern Society (*ch. 2, 3 & 6*); Democratic Freedoms (*ch. 4 & 5*) and Role of Police and of Youth in a Changing Society (*ch. 7 & 9*). The themes are relevant even today though the addresses may seem to be somewhat dated.

LIVING WITH SOCIAL REALITIES

Expressing his anguish and disapproval of the continued and persistent disorder and indiscipline in the Indian Universities, Justice Reddy, has advised law students and lawyers to live *with* the society and social realities and to cultivate the sense of honesty, integrity and a desire to serve the down-trodden sections of society. And he blames both the legal education and profession in vogue for their failure in producing 'lawyers with social vision'.

The judicial decision-making process, functions of judiciary in the context of the constitutional amendments and in a modern society have been dealt with in three lecture. The lecture captioned 'Judicial Decision Making : No New Approach', is merely a comment on two rape cases reported in the *Statesman* to show how two Benches of the Supreme Court resorted to two conflicting approaches to decide the relevance or otherwise of corroboration of complainants' testimony in cases of rape. This does not make any substantive contribution in the area of judicial decision making, as such varied approaches are not uncommon in the judicial process.

Justice Reddy, in the other two lectures, has examined the amending powers of the Parliament in the area of Fundamental Rights in the light of the spirit and structure of the Constitution, constitutional amendments and leading judicial pronouncements, to argue that the amending power of the Parliament has to be conceived as a 'delegated' power rather than as a reincarnation of the constituent power of the people.

FREEDOMS & DEMOCRATIC VALUES

He reminds his fellow judges not to forget their proclaimed true faith in and allegiance to the Constitution, and their duty to uphold it, without fear or favour, affection or ill-will, or his own or political philosophy He asserts and demonstrates that administration of justice not only involves mere application of law, but it also warrants the equation of the 'word of law' with the 'spirit and mission of law' to balance conflicting and competing claims, and to do justice between individuals *per se*, individual and the State and individual and the society.

His speech at the Convention of the All India Association of Democratic Lawyers (1980) and the inaugural speech at the All India Radical Humanist Study Camp (1978) both highlight the interface of democratic freedoms *vis-a-vis* the legal profession and politics in the Indian polity. In the former speech, he stressed the need for individual freedom, freedom of religion, equality, fraternity and liberty to promote social stability and order, and to bring about social radical changes in the multi-linguistic and religious Indian society. He also detailed on some inherent deficiencies in our national outlook. Without dwelling upon the expected or desired role of the judiciary in attaining and maintaining these freedoms in a democratic set-up, he abruptly and unconvincingly talks about other matters like 'law delays'; 'transfer of judges' and 'independence of judiciary'. But he could

(*Continued on page*

(*Continued from page 7*) **POET PUBLISHER . . .**

". . . Greenery breaks out in a soft rash, and no part of the city is spared; in the unsold land in the suburbs, persistent rain creates a muddy, quietly reflecting sheet of water. . ."

WESTERN SHADES

Quite a few, however, are soaked in Western sensibility—the Bible, Shakespeare, Greek myths and legends, and of course, the Romantic poets. Lal was in his twenties then, and remembering that Frank Moraes was the editor of *Times of India*, a name-dropping and smattering of allusions to literatures of the West was almost mandatory. (Son, Dom Moraes has still not given up the habit of writing poems on themes such as 'Rictus', 'Jason', 'Delilah' and the like).

Perhaps to guard his reputation, Lal could have pruned the volume a bit. There are a couple of middles where English as spoken by Indians is being made fun of ('The Sound of English', 'English as She is Wrote', 'Belles-Lettres'). They all seem dated as we do not exactly laugh these days if some of us trip over the Received Pronunciation. Poet Ezekiel went one better by handing over such samples to London Magazine's Alan Ross as models of Indian poetry in English.

These blemishes notwithstanding, most of the essaettes are charming period pieces worth emulating by younger writers who want to make a headway in this instant art.

Ashok Mahajan is a well-known poet and book lover.

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SELF – PORTRAIT OF ANAND — AS A REBELLIOUS CHILD

Mulk Raj Anand
PILPALI SAHAB : The Story of a Big Ego in a Small Body
Arnold Publishers, New Delhi; 1990, pp 176. Rs. 100

Comments by Jag Mohan

Dear Uncle Mulk,

Greetings !

Many thanks for presenting a press-fresh copy of "*Pilpali Sahab*" with the inscription : "This joke on myself is the outer cover of the childhood narrative for Dr. Freud. Winter 1927. Love".

I shall pay you back in your own coin by writing the review in your manner and style, in the form of a letter addressed to the author.

A DELIGHTFUL ANANDIAN TALE

In the preface, you have annotated the inscription by narrating how, after the death of your beloved at the hands of Black and Tans, you had a breakdown, how you went to Vienna and met Sigmund Freud through a German Professor of Philosophy with the utterly British name of Michael John. You have explained further how you sought psycho-analysis by the Guru himself, and how you gave the first volume of your autobiography, "Seven Summers", and then followed it up with "My Childhood". After reading all this, Dr. Freud had correctly analysed you by saying, "Like most Indians, you love mother more than father. And to you every woman is a mother image". Whether the five sittings you had with Dr. Freud cured you of your mental malaise, you have not explained. But I am happy that, out of this episode in your life that happened more than three score years ago, you have woven a tale that is rich, that is truly "Anandian", delightful and so typical of you and your oeuvre.

Reading this book was a hark back to the early forties, when I first read your "*Untouchable*" and got acquainted with your peculiarly own, by now well-patented Hobson-Jobson English, and your self-mytholigising through your fictionalised autobiographical volumes.

. . . OF A MOTHER FIXATION

After so many, many years, it was a pleasure to read once again about your mother-fixation, your Oedipus complex, starting with your craving to drink milk from her breast even when you were four years old. And your hatred for your father inculcated by your mother and her relatives who brainwashed you by saying how your father, a man of the *Fauj* was "a servant of the Sahabs", and "a Shadow Kernel", who drank liquor, ate beef and went to other women. And, he was tight-fisted, mean, and always aping the "Gora Angrez" and hating the "Natu" relatives of your Sikh mother.

Dr. Freud and your oedipal complex, I will refer to later. Right here, let me record the delicious pleasure in reading all about you as a rebellious child, brought up in the cantonment, under the shadow of the "leper ferungis" with the "Bable Book" in one hand and a gun in the other.

To get re-acquainted with your brand of Indo-Anglian phrases like "*sarson spinach*" and "*lassi whey*" or picturesque expressions like "Jarge Panjam and Mallika Mary" (George V and Queen Mary) or the enomatopoetic "gitmit gitmit" angrezi language, as also the curious spellings like "Jarnal" for General and "Agitan" for Adjutant was sheer delight. It all meant that I too, like you, had to indulge in remembrance of things past (and may Marcel Proust's Soul rest in peace).

. . . OF CANTONMENT CIVILISATION

Your recreation of the cantonment civilization, with its typical characters bootlicking the Britishers, the gossip, the smells, the lingo and what not...is required very much now, as we are nearing half century of our Independence. The youngsters of today may forget what it was for all of us to live under the Ferungis, seeing the profiles of kings and queens on coins and postage stamps—and everywhere, singing "God Save the King" and anglicising ourselves. Yet, even today, as most probably even in the 21st century, we cannot get rid of the English language, having imbibed it from one breast of the mother and the mother tongue from the other.

While reading this book, in one chapter, I discovered the original of your story, "The Lost Child"—and also of the film you made through the Films Division on the same theme. Bakha, the *untouchable*, the most famous character you created, now given a fresh lease of life by Penguins through their "World Classics" series, flits in and out of the chapters in this book.

Quite a few of the themes and variations of your novels, novellas and short stories can be found scattered here and there in "*Pilpali Sahab*". As one of your critics has said, you "have not stopped unpeeling the onion of your life, layer by layer, with I presume, the pungency undiluted.

. . . & A NAUGHTY PUCKISH BOY

It has been a good read, going through the book in which you have recreated the fabulous life of a mischievous, naughty, puckish boy wallowing in his self-created myths. And you have showed "how innocence is drowned in the rough and tumble of the school of life, where the master's cane is the symbol of puuishment for uncommitted crimes".

The only jarring element that irritated me was caused by the innumerable printer's devils; but at least thrice I began to wonder whether it was part of your stylistic game of running down English even while exulting in it.

Coming back to the reference to Dr. Freud—and the origin of the book, I was wondering how different it would have been if you had met Frantz (Wretched of the Earth) Fanon, the celebrated psychoanalyst, at Algiers, instead of Dr. Freud in Vienna.

This distinguished Francophile, who did not spare the French for the atrocities they committed in his country, would have understood your "*Seven Sum-*

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Sociology of Bengal Politics

Sajal Basu : FACTIONS, IDEOLOGY AND POLITICS : COALITION POLITICS IN BENGAL *Minerva Associates (Publications) Pvt. Ltd., Calcutta (1990) pages 220.*

Comment by G. Krishnan-Kutty

This is a refreshingly good monograph in political sociology by Dr. Sajal Basu who is a Fellow at the Indian Institute of Advanced Study, Shimla He is the author of several books in English and Bengali.

The general pattern of state politics in West Bengal has little resemblance with the general pattern of state politics in India. The case of West Bengal is exceptional, and the author succeeds in proving the case.

The author refutes the oft-repeated contention that Bengal society and the Bengalis are chaotically factious. Dr. Basu goes back to experiences of Bengal in the nineteenth century in the light of the Indian nationalist movement. He also reviews the nationalist activities of eminent persons originally from Bengal. Brilliant reviews of the activities of Tagore, Sri Aurobindo and others are given in this book.

Factions and factionalism in the politics of Bengal did not grow on any ideological ground, according to the author. Again, faction-building in Bengal led to a radicalisation of politics and the parties. The progressive work done by these groups in the fields of national education, indigenous industry, founding of vernacular press, and so on also built up a strong base for national revival.

The monograph contains Appendices (*pp 145-206*) about the data base relating to the research work. This is the strength of this monograph, which has put forth five hypotheses for purposes of verification. The author has drawn his inferences from sophisticated data collection, which is a good model for researchers.

As Ashish Nandy points out in his Foreward to the book, many of the features and processes of politics in West Bengal can now be seen in the regional political cultures in other parts of India also. This phenomenon can certainly add to the value of this book.

G. Krishnan-Kutty is at present a Fellow at the Indian Institute of Advanced Study, Rashtrapati Nivas, Shimla.

ANAND . . . AS A REBELLIOUS CHILD *(Continued)*

mers" and "*My Childhood*" better—and quickly too. The shadow between the patient and psychoanalyst would have vanished. You and Fanon would have established rapport. For, Freud was too Euro-centered to be an excellant psycho-analyst. That was exactly why Carl Gustave Jung had to branch off, for he was fully convinced that there were other cultures and civilizations than the European ones.

I am happy that you, as a pioneering Third World writer, wrote books long before even the concept of the Third World emerged, and you have redeemed the souls of authors and readers of the Third World.

Yours as always, *JM*

Mr. Jagmohan is now associated with Namidea, New Delhi

(Continued from page 8)

Towards A Social Vision of Law

not attempt an indepth analysis of these so-called 'burning topics' in the context of their constitutional and other implications to offer viable solutions. Absence of such an attempt on the part of a speaker of Justice Reddy's stature was somewhat intriguing ?

Justice Reddy, in his later speech, reviewing the individual freedoms and democratic values in India, rightly appealed to the non-political organisations firmly believing in these freedoms and values, to operate as "pressure groups" in the present politics of democratic freedoms and to propagate and pursue them boldly. He also reminded them of their great responsibility in enhancing the faith and belief of the common people in the civil liberties; in the role of a free press and in the independence of judiciary.

REFORMING THE SYSTEM

In his lectures entitled "Changing Society and the Role of Police", and "Age of Transition : The Role of Youth", he has given us two distinct facets of 'law', 'society' and 'law and order'. These two lectures dwelt extensively upon the inter-relationship between police and society and placed tremendous responsibility upon the police organisation in the fast-changing socio-legal-politico scenario. He has also probed its inherent weaknesses and deficiencies which bring it 'discredit' and make it a 'corrupt', 'oppressive' and 'inefficient' preventive machinery of the State. He has passionately urged for urgent radical reforms to rectify these inherent defects and to create confidence in the public. Unfortunately, he has not hinted at appropriate means and strategies to rectify the identified defects. In his Convocation Address captioned 'Age of Transition : The Role of Youth' he reminds the youths of their responsibility of improving the social conditions and creating a social order based on new values and concepts boosting the growth of the individual and the society, and cautions them not to be carried by social evils and ills. In his lecture on 'Towards World Understanding', delivered in memory of Martin Luther King (1969), he hoped for better understanding among nations for preservation of human rights and dignity.

Justice Reddy, through these lectures, delved deep into the role of legal education and profession; constitutional amendments; the role and functions of judiciary and role of police and youth in the changing society. However, to enhance propriety and contributions of the anthology up-dating of some of the lectures is imperative. Also a few topics, as suggested in the review, need deletion to make the title of the book more appropriate. On the whole, the book makes an interesting reading and dilates upon some pertinent problems relating to law and society.

Dr. K. I. Vibhute is Reader in Law, Post-Graduate Department of Law, University of Poona, Pune.

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PANCHAYATI RAJ DISTRICT GOVERNMENT IN KARNATAKA

PANCHAYATI RAJ IN KARNATAKA TODAY
Edited by George Mathew
Published by Institute of Social Sciences & Concept Publishing Co., New Delhi.

Reviewed by R. S. Kumat

The slogans of '*Grama Swaraj*', '*Panchayati Raj*', '*Power to the People*', *Democratic Decentralisation*', '*Grassroot Planning*', etc. have been raised often and allowed to die out during the last forty years.

RISE & FALL

There was the heyday of Panchayati Raj when a waharlal Nehru inaugurated it on 2nd October 1959, and (Late) S.K. Dey was made the chief instrument for implementation of the programme. Soon after the death of Jawaharlal, the Panchayati Raj fell on evil days. The Janata Government in 1977 appointed Ashok Mehta Committee to suggest ways for its revival. Again, after the decline of Janata Government, Panchayati Raj remained in doldrums, and only in 1989, Rajiv Gandhi Government raised the slogan again, a belated awakening, to provide a panacea for the failures of centralised planning.

The present National Front Government has also emphasised the need to transfer power to the grass-roots. The need for constitutional amendment has now been accep ed, though for years, it was rejected on the ground that convention and not the statute should give the PRI's their due status. In some States, Panchayati Raj System remained stagnant for not holding of elections for long periods; in others it was totally abolished.

During the decade of 1979-89, there was a general apathy towards the Panchayati Raj Institutions in all States except Karnataka, Andhra and West Bengal, which experimented with a new pattern of Panchayati Raj Institutions on the recommendations made by the Ashok Mehta Committee.

Karnataka adopted an Act in 1985 to set up Zilla Parishads, Panchayat Samitis, Mandal Panchayats and Nyaya Panchayats, as a radical step in devolution of powers. Soon thereafter, a national seminar was organised in New Delhi on 26-27th October 1985, on the subject "Decentralisation of Power—the Karnataka Model". The seminar was an attempt to critically analyse, in the national context, the social, political, economic and judicial implications of the above legislation. Number of scholars, social activists and administrators participated. The present book is the result of that seminar.

The book has three sections; the first deals with democratic decentralisation in India. There are distinguished contributors like Malcolm S. Adiseshiah, Dr. Lakdawala and (the late) S. K. Dey. Dr. Adiseshiah has dwelt upon the need for constitutional safeguards for Panchayati Raj, while Prof. Lakdawala observed that Panchayati Raj would lead to decentralisation of economic power. Personal reflections given by S. K. Dey make lucid reading and also give an insight into the history of Panchayati Raj since independence.

KARNATAK MODEL

The main features of the Karnataka Model are given in the second section. The model envisages the establishment of "district government". As has been noted by Mr. N. K. Mukarji, former Cabinet Secretary, Government of India, for the first time anywhere in the country, all functions and functionaries of the development departments at and below the district level were to be transferred to the new institutions of the people's representatives. The erosion of Panchayati Raj Institutions that had taken place through implementation of centrally sponsored schemes in the anti-poverty field had also been set right in Karnataka by bringing in District Rural Development Agencies (DRDA) under the Zilla Parishads.

A QUANTUM LEAP

According to Mr. Mukarji, the Karnataka Model constituted a "quantum leap". In his view, in the development field, Karnataka would henceforth be "a *federal* state, a federation of districts". Inter-District Councils had been set up consisting of the Chief Minister and all Zilla Parishad Chairmen who would provide cohesion and real federal character in planning. It was hoped that each Zilla Parishad would ultimately result in a district government, not only for development, but also for law and order and overall administration. There was also the hope that the social justice committee in each Zilla Parishad would provide social justice to scheduled castes and tribes, women and other weaker sections of society.

There is also an important chapter on Fiscal Dimensions of Local Government Reform in Karnataka. There is a provision for setting up Zilla Parishad Finance Commission (ZPFC) to suggest fiscal allocations to the Zilla Parishads. This is considered to be a very limited step, and the need has been stressed for reviewing this arrangement to adopt uniform policy towards fiscal decentralisation, because the success of PRI's would largely depend upon the fiscal devolution.

The last section in the book deals with broader lessons and comparisons with the experiences of PRI's in Rajasthan and West Bengal.

The book has a historic value inasmuch as it discusses the issues relating to Panchayati Raj at a time when a new experiment was launched and all participants were expressing hopes and good wishes for the success of the experiment. It was also a time when Panchayati Raj had been forgotten and Karnataka took the hold step to transfer power to the people.

Now that a further period of 5 years has elapsed, and a demand is being raised for establishing Panchayati Raj all over the country, there is fresh need for going for in-depth study of the success and failures of the Karnataka Model. In that context, the book provides a document for drawing comparisons between popular and political aspirations and their actual realisation. Any keen student of Panchayati Raj will gain from going through this book to have a proper perspective.

R.S. Kumat is a senior member of the IAS Rajasthan cadre, with a wide range of administrative experience. At present, he not only heads an important public sector engineering unit in the State, but also manages to give his time and attention to constructive work, such as adult education, welfare of the physically handicapped and as the Chief Scout Commissioner.

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Three Poets Among RED BIRDS

1) THE SELECTED POEMS OF LEELA DHARAMARAJ, edited and introduced by **Prabhu S. Guptara**, *Pp* 64, *HB* Rs. 80, *FB* Rs. 60.

2) GERMINATION by **A. J. Thomas**, *Pp* 32, *HB* Rs. 40, *FB* Rs. 30.

3) TRISHANKU, NEITHER HERE NOR THERE by **Rama R. Rao**, *HB* Rs. 60, *FB* Rs. 40.

All Redbird (Poetry) Publications by Writers' Workshop, Calcutta-700 045.

Reviewed by R Rabindranath Menon

All the three poetry collections are the by now famous *Sari* border publications from the gifted poet-publisher P. Lal's Writers' Workshop. *The Selected Poems of Leela Dharamaraj* is a posthumous publication; *Germination* of A.J. Thomas, a first publication from a poet in his late thirties. *Trishanku* by Rama R. Rao, perhaps a first publication in book form by a writer of some standing in his fifties.

AN AUTHENTIC VOICE

There is an illuminating introductory essay by Prabhu S. Guptare on Leela Dharamaraj and her poetic work spanning two decades. His assessment tends to be fair and impartial; and one feels that his selections represent a cross-section of the poet's work, including her best. Nevertheless, to elevate her to the level of Kamala Das or Gauri Deshpande as Mr. Guptare charitably does, will be an exaggeration. She never reaches the haunting melancholy, power of expression or emotional intensity of Kamala Das or the poetic excellence of Gauri Deshpande.

There is no doubt that she was a convinced Christian, and Christianity appears to her as a superior faith. With a poet's emotional partiality, she selects the banal and the superficial in other faiths to contrast with the certainties she arrives at in her own. But a poet is not to be judged by the wholesomeness of philosophical insight in the poems, but by the artistic value of the presentation. Art is not philosophy, though no doubt, philosophy helps to universalise the individual experience.

> In bewildered impotence we rage
> At the sky. Should we climb
> The measured steps of meditation, or guage
> The depth of our sin and kill
> Desire ? Remedy the vacuum
> by sacrificing beasts or torturing the will ?
> (*Between Earth and Heaven, p. 31*)

I think she reaches her true pinnacle in the non-religious poems where feelings get precedence over thought, experience over perceptions, though '*Cross*' makes an exception.

> Love effected a tie
> Between two parallel lines
> That would never meet—
> Sin and righteousness—
> Through the Cross !.... ... (*Cross, p. 34*)

The concepts in the 'Child' are superb, but somehow the expression is not powerful enough to carry them. The fervour in 'Family Planning' slides down to bathos. 'Pockets' are a fine example of what perhaps only a woman's eye can catch; it deals with the common-place, but finds in them uncommon reflections. She reaches a rare concentration, and undoubted excellence in 'Old Age'. 'The realism of South Indian Cafe' is heart-warming. 'Symphony in Green' shows the poet's capacity for communion with nature The meaning she discerns in 'Lilies On A Grave' show an excellent sensivity. The pathos in 'Sorry, They Said' is undeniable.

One can conclude, on the whole, that Leela Dharamaraj had an authentic poetic voice, and she is entitled to a place of prominence in the pantheon of Indo-Anglian writing. These selected poems, with their perceptive introductory essay, help us to a great extent where that place ought to be.

A FIRST SHOWER OF SPARKS

For a first volume of verse, A J. Thomas throws off enough poetic sparks.

> Whiskers sprout of my eyes,
> rivulets run down my ears;
> a wild fire rages in my heart
> and I burn like a torch, desiccated
> and devoid of all that attached me to you.
> (*Perception..... p. 11*)

Unusual images flash and illumine. The seed of poetic prowess germinates.

Whether it is 'Peeling Paint' or 'Choices' or 'A Little Ahead', the technique that Thomas develops is to attempt communication by rolling a few striking images around his finger on the central theme, and making a pithy and picturesque statement. This method does not succeed always in its objective. 'A Collage' deals with the tragic contradictions of life, but the message, if any, remains unclear. 'India 1984' or 'The Fraternity' fail to communicate effectively. Each reader can discover such failures as he goes along. But there is an adequate number of successful poems in this uniform technique to infuse hope. The 'Setting Sun' is a good example. Some of the images wrought up in Thomas' imagination are original, pointing to latent abilities waiting to blossom :

> Evening comes — a slum girl
> bearing her beauty like a burden.
> (*A Love Song..... p. 28*)

The poet struggles with his technique, and in that struggle, the form, content and communication strive to take shape. But, for a first book, one does not look for a brilliant flame, the shower of sparks is enough to redeem.

AN AUTOBIOGRAPHICAL DILEMMA

In '*Trishanku*', it seems to me that Rama Rao sings mostly in an autobiogrhphical dilemma, of the plight of one suspended between heavenly USA and

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THREE POETS AMONG RED BIRDS

earthly India. Here is a statement of the Trishanku philosophy expressed in a series of fine images:

> If I were a tree
> I'd choose the ozarks for my home;
> Clutching the crumbling white rocks
> Seeking sustenance in the scarce
> Soil around scattered stones.
> (*Springfield, Green Country.....p. 3*)

The truth is that the poet is the tree, perhaps relishing the superior sustenance in the difficult environs of not friendly America, which says,

> "A quarter century of your life
> Among us does not make you
> One of us." ... ... (. . . *Ibid*)

Not that he has overpowering nostalgia for the land of his birth, where the Brahmin "chants/The vedic hymns in a language he no longer knows/More sound than sense, mind greedy for gold,/clogged with lust for the firm full-breasted/Shudra maid sweeping his floor for Rupees." (*p 17*)

The pitiless exposition of satirical situations seems to be the forte of Rama Rao. Out of the contradictions, of the tussle between the opposites which are but two faces of the reality, is born a pseudo heaven where Trishanku finds his feet.

Rama Rao has that ability to mould an ordinary class-room situation of cheap humour to the poetic variety, *e.g.*, as in 'Teaching Donne's Poetry'...*pp. 19*. Trishanku has no kind word for critics; his is an aggresive insouciance.

Poems like 'I am a Woman' are pregnant with levels of meanings. There are also moods of protest, as in 'An Indian to An Englishman', where poetry, however, sags. It is again Trishanku's land where sights like 'Mother' regale the poet. Whether a true picture of Yuppies or not, the poem by that name illustrates the force of sarcasm in Trishanku's scheme of things. Trishanku's anger breaks out against 'Street People'. He pokes fun even at 'Maithuna' with a Vedic barb :

> The errant soul merges with Brahma
> (from whom he came to dwell on earth)
> blissful it comes home....(*Maithuna....p. 32*)

Some of the titles like 'Poetry' are mere pegs to hang a few stray thoughts of relief at seeking escape into USA from a not so happy past where a subdued but unsubtle anger gnashes teeth.

> He can have his past/When they went behind the bush/To move their bowels./Thank God I have a toilet/That flushes/In the privacy of my home. (*Poetry.....p. 35*)

The Brahmin lusting for Shudra maid seems to be an obsession with Trishanku appearing in 'A Rite of Passage' as well as 'Brahmin'. Sometimes the poet's dagger plunges deep by quoting supremely bad examples of pot-bellied priests, one lusting as usual for his Shudra maid, and the other bedding his son's widow. The latter one certainly lacks taste, and one hopes, is an exception rather than the rule.

Yes, *Trishanku* is a festival of ironical situations, sarcastic thrusts, comic contrasts, disturbing barbs, expositions of anger held in leash of one who has perhaps lost a world, but is yet to regain another. The title of the book is most appropriate. There is poetic power, yet the emotions expressed lack variety, and the monochrome, while enhancing the tone of *Trishanku*, dims the wide angle vision of poetry. The poet in Rama Rao makes it worthwhile to go through the book and enjoy his tongue-in-the-cheek approach. It is Trishanku through and through.

Dr. R. Rabindranath Menon is a retired member of the I.A.S. and a bi-lingual poet who has published 9 books of poems in English, and one in Malyalam. A person of varied interests, his academic attainments covered engineering, accountancy and literature. His next book **'Sounds of Silence'** *will be published shortly.*

Arsenal

—A Poem by Chandrakant Deotale

A door of blood stone
and lunging shadows
One after the other. . .

Squirrel's shadows, panther's shadow,
The shadow of a bevy of butterflies
Shrinking under the shadow of an orang-outang,
The shadow of fire
which slips into the shadow of the eye of a blooming flower,
The passing shadow of a new born crying
as it collides with the shadow of a knife

The shadow of a river as it suddenly dries up,
The shadow of a boat as it gets stuck
between the shadows of two rocks,

A woman's shadow
pointing the shadow of Amaltas tree to my shadow,
And under this shadow, our shadows searching for shadows of love, sin and darkness
Time pierced by the endless shadows of memories,
The shadow of lips groping for the shadow of tears and Laugh
The wailing of breaking—lunging—disintegrating—interlocking shadow. . .

Even then, the unmoved—indifferent—shadowless door of blood stone
behind which lies the arsenal
in which sits an armourless death
reading one of my love-poems.

Dr. Chandrakant Deotale of Ujjain is a leading poet of M.P. He has 8 collections to his credit and his poems have been translated in Oriya, Marathi and German. In 1987, he was accorded the **Shekhar Samman** *of Bharat Bhawan.* [*Another Poem by him is on page 16—Ed*]

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D.R. Sharma : MEMORIES AND MEDITATIONS
A Writers' Workshop Greybird Book, Calcutta, (1988), pp. 139, Price Rs. 80/- (HB) & Rs. 60 (FB).

Reviewed by Karnail Singh

As the blurb would have it, the book is "a collection of human interest (*sic*) stories that appeared over the years in *The Times of India* and *The Tribune*. (It) . . . depicts different facets of experience, both mysterious and funny, in tone that seldom sounds indignant or self-righteous". In fact, it will be misleading to designate the literary pieces in the book as 'stories'. They defy taxonomy. At best, they can be labelled as a mixed genre, a blend of the essayistic, the anecdotal and autobiographical. The book runs into three section. Each section constitutes autonomous and yet interrelated discourses which contribute to its totality.

A PASTORAL IDYLL— WITH '*AMMA*' & AMONG '*YAARS*'

The first section titled 'Preface to Identity' comes perilously near to what Whitman rhapsodises in '*Out of the Cradle Endlessly Rocking*,' : '*A Reminiscence I Sing*.' 'Tough Yet Tender' and 'My Village,' it may be said, are the nuclei of the supra-segmented structure of the section. The other pieces constituting it are no more than catalysers and lend themselves to the structural totality approaching and yet withdrawing from the signified. The 'Village' is the locus, 'Pathanti' (*18*) the sensibility and 'Gurdaspuria' the paradigm. All these go into the formation of the psyche of the author. 'Tough Yet Tender' characterises his '*amma*' (*14*) under whose fostering care, the author grew up and matured. The signs 'Pathanti' and 'Gurdaspuria' convey 'the special flavour' of the local culture, a whole way of life. In such a situation, the word, the setting and the persons are all of a piece. The semiotic and semantic grids of the image point to the same direction. The author feels at home in elements, with others and the universe He plays with his '*yaars*', swims in the canal, sucks *tapkas* and cuts raw mangoes into pieces to make pickle. The man with firm views at Delhi, in a way, forestalls the sign 'supremo' (*38*), a self-definition of the author. It resonates the lexia 'tough yet tender' designating his mother The lexia seems to have been transformed into 'guilt and glory' (*39*) in 'A Petition for Pardon'. The utterance : "Forgive me, Premi . you were right and good, I was wrong and ugly" (*89*) unfolds the author's wish to wish away his mother-fixation. The epithet 'ugly' represses the sign 'supremo' inscribed in the texture of the piece.

Indubitably, by re-assembling lexias and images from his unconscious mind, D.R. Sharma has tried to re-structure imaginatively an organic community, a medieval way of life, in which power rests with a benevolent landlord. (*Here* the matriarch) At this point, the sound and sense of the word are in complete harmony. Nevertheless, the verbalised ontological supra-structure surfaces the absence of the destitute.

FROM THE VILLAGE TO THE CITY CONTOURS

In the second section titled 'Musings and Pauses', the sensibility presented by D.R Sharma is not as simple as in the first section. Leaving behind the pastoral idyll, the author enters the city. The complexity of life there renders the sign arbitrary. The binary opposition between the signifier (sound) aud the signified (sense) tends to disturb from within the otherwise homogenous surface of each discourse. The most primitive and the most modern mentalities begin to be at war with each other. In the 'Iceland Fiasco', the diplomatic courtesies of Reagan and Gorbachev are no more than ploys, and erase the trace 'summit'. The reader tries to re-situate it with a difference ('deference'). The precision in expression advocated by 'the venerable professor' degenerates into cliches and jargon, and unfolds decreation that largley smudges the art of writing in our times.

The cultural code gets the better of the discourse in 'A Model of Panjabiat'. When the driver vanishes with the car, the author wonders why it is so, but when he returns, the author begins to feel that whatever the odds, a commitment is a commitment for a Panjabi. In the textures of 'My Spiritual Architect' and 'Hunting for a Tenant', the author inscribes the economic, cultural and semic codes. The bourgeoisie and the petit-bourgeoisie get tight after having raised a house They search for 'a mobile feather-weight tenant' (*59*) to supplement their income without being involved in further tension about his eviction from their house.

The movement towards the city from the country ruptures the homogeneity of nature. Say, urbanisation begins to undo maidenly beauty of idyllic surroundings. ('Simla Hills.') The conflict between ecological calm and the fever and hurry of industrial society tends to become forbidding. In the country, fluent chat of the author in English is much appreciated but the competitive agony of the city reduces him to 'just, a so so.' Fed on a natural way of a life as he is, the author shies away from 'a crisis situation' (*66*). He does not cherish gratituous glory. He is lost in transcendental moments during his morning walk. 'Confession of a Washout', is a variation on the same motif. Rather than glorify 'the razzle-dazzle of politics' (*70*), the author loves to be cloistered with 'the trivial matters of the heart'. The metonymic expressions 'that sleazy Shylock' and 'rebuker in rags' are in binary opposition, and yet the message is ruputured by the schizoid in the latter. Where imagination typifies a pastoral way of life, wit characterises an urban mode of living.

In 'One Good Reason', 'a heavily dented and battered' car (77) and the wit of an ingenious servant are juxtaposed : "Sahib, how can I tell him you called, when I do not hear you saying you called ?" (*77*).

The corporation in Srinagar remains a failure—no matter that a workaholic governor comes into power. 'A corporation is a corporation' (*83*) is the ironic code that punctures the sign 'corporation', and points to the

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THE CITY & THE STATES

ambiguity of the underlying message. D.R. Sharma's visit to Gulmarg is an imaginative feast for the reader but the punchline : "By the way, all of us will eventually limp if we start living by borrowings whether of shoes, ideas or accents" (*85*) is a dig at a sort of modern mentality.

To be sure, Sharma seems to have juxtaposed the patterns of life in the city and the country, consciously or unconsciously He may or may not be in favour of the vanished glories of the past, but he is creatively critical of technologico-Benthamite ethos. The deconstructive turn of the present negates the structural unity of the past. The two are not like polarities in dialectics ultimately terminating in a synthesis. Rather, the two run parallel and hint at the 'transvaluation of values' in our day.

IN THE STATES : GOLDEN PASTURES

The third section titled "Pleasures and Perception" marks the next stage in the development of Mr. Sharma's mind. By and large, the discourses concern his stay in the States. The problematic of an urban way of life is superseded by a transcultural situation. In 'A Teacher's Delight', the author gives the reader to understand that, unlike his Indian counterpart, the teacher in America is workaholic. He is supposed to be "in the class at least five minutes before time." (*92*) A young college-going American girl keeps two snakes as pets. Having been embarrassed by her landlord, she comes to the author and enquires from him : "You have snake-charmers, don't you ?" The sign 'snake-charmers' nuances the work-shy and gratituously mysterious nature of an Indian, whatever his profession, class or group. In 'Misplaced Chivlary', the author goes a step further and exposes the Indianisation of Americans in that 'the zipper-stuck girl bolts with an expensive bikini.' (*98*) The ironic code purports a message which is more naturalistic than existential. 'Can East Meet West' puts in perspective marriage as it is solemnised in the East and the West. In India, its structure is vertical. In the States, the structure is horizontal. The signs 'vertical' and 'horizontal' reveal the archaeology informing either structure, one surfacing patriarchical values and the other an open society. In 'No Motel without a Patel', the cultural ambiguities of the sign 'Indo-American' come into play in that the young Indians living in America are well-adjusted, but the oldies feel like returning home. Nevertheless the choice lies between starvation and homesickness, and they prefer the latter.

IN RESPONSE TO GANDHI & NEHRU

The last three discourses in this section are a little lengthier. From the lived experience, the writer steps into the academic. He acknowledges the fact that Mahatma Gandhi has influenced Rainhold Neibuhr, Louis Fischer, Martin Luther King and many more; but that is not enough. The constative observation that "American writers have yet to creatively respond to Gandhi and his ethos. . ." (*129*) unfolds the author's slant. His appreciation of Nehru's humanism (*131*) reinforces the message that issues from his discourse on Gandhi. As it were, the moral and humanistic codes inscribed in these two discourses climax into what D.R. Sharma cites as the motto of Brigham Young University in Utah : 'The glory of God is intelligence' (*139*). In doing so, consciously or unconsciously, he is restructuring the wisdom of *Upanisads* : '*Vijnana* or intelligence is *Brahman*'. (*Indian Philosophy (II)*, 165, Radhakrishnan).

Surely, a close reading of the book goes to show that the structure of Mr. Sharma's average discourse entails description, comparison and analysis, an anecdote or illustration and terminates on a punchline. The logocentricity of the discourses in the first section tends to be dichotomous in the second section. In 'Vicky in the Weeds', presence/absence constitutes an Indian way of life *vis-a-vis* the American. Vicky in India is like 'Ruth in the alien corn.' (*109*) In 'Redmption in California', the metonymic expression : '*Tu banda ban. . .*' (*110*) signifies presence/absence of the Panjabi in the author. In the third section, the iconic structure attains a transcendental signified, a vindication of the Indianness of the author.

A word about the limitations and strengths. The author recurs to certain motifs and signs. 'Those Summer Joys' is an experience in mango-plucking. 'When Rain Came' restructures something similar. In 'The Iceland Fiasco' and 'Delight and Despair in Geneva', the author inscribes the signs 'Reagan and Gorbachev' in the introductory paragraph of either discourse. Of course, in the first discourse, the political code enjoys an upper hand, but in the second it is the cultural. As for the tenor, it is almost similar in both the discourses. Both end in fiasco. This is evidenced by the lexia 'a little fun' and the verb 'stink'.

Much too frequently Mr. Sharma makes an adjective of a noun by putting 'y' at the end, such as 'scary' (*61 & 96 passim*), classy (*65 & 66*) clubby (*67*) and so on. May be, he has assimilated the speech/rhythms of Americans during his stay in the States. Nor should it to unrecorded that he has a dangerous gift for phrase such as 'poetics of socialism' (*72*) 'aesthetics of burglary' (*96*), 'smithy of world revolutions' (*129*) and so on.

Indubitably, the three sections of the book are autonomous and yet interpenetrating. They go to express the unconscious, conscious and superconscious mind of the author. Their interrelationships enrich one another and make the whole considerably significant. The use of colloquialisms and slang reveals the vitality and the creative power of the author. The ideas may be platitudes and within the ken of an average reader, but the structuration is peculiarly Sharma's. As it were, the *oeuvre* is characterised by maturity of the man, manners and language as well as anti-provincialism. As a cultural document, it is a treat for the reader and expands the boundaries of his experience.

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INDO-ENGLISH FICTION

Ramesh K. Srivastava
SIX INDIAN NOVELISTS IN ENGLISH
Guru Nanak Dev University, Amritsar (1987), 359 pp. Rs. 100/-

Comments by M.K. Naik

"Of the making of many books" on Indian Fiction in English during recent years, there seems to be "no end". In his Preface, Srivastava explains the *raison d'etre* of the present work. The essays in this collection are the end-product of his teaching of the subject to the post-graduate classes. This is certainly a very valid motive; but one wonders whether Srivastava is quite fair when he dismisses earlier studies such as Meenakshi Mukherjee's *Twice-born Fiction* as merely 'excellent survey works' The rest of the Preface is unfortunately marred by a rather self-congratulatory tone, the impropriety of which does not seem to have struck the author *e.g.* 'It was in this direction that I had planned to do some monumental work';. . .'The intense (*sic*) reading and analyses of various texts yielded good results'; and 'These studies are bound to be quite fruitful' etc. Anticipating a possible criticism of the book, Srivastava admits that 'Since the essays stringed together in this volume were written on various occasions for widely different readers, the book is bound to appear loose. . . and lacking in organic unity', but defends himself by arguing that 'What binds these essays together is the fact that they are. . .studies by and reactions of a single author'.

ESSAYS OF MIXED QUALITY

Six Indian Novelists in English comprises nineteen separate essays on Raja Rao, R. K. Narayan, Kamala Markandaya, Bhabhani Bhattacharya, Anita Desai and Arun Joshi, the largest number of essays (nine) being on Markandaya and the smallest (one) on Arun Joshi. Some of the essays do reveal the critic's extensive knowledge of the subject, his wide reading, not only in Indian writing in English, but in British and American literatures as well, and his capacity for intensive analysis and perceptive comment, as in 'Symbolism in Markandaya's *Nectar in a Sieve*', where Srivastava effectively demonstrates how the two dominant concepts of 'home and not-home' operate in the novel.

This should not, however, blind one to the fact that the collection suffers from some severe limitations as well. First, since the essays were written at different times, there is some inevitable overlapping in many cases, particularly in the essays on Raja Rao and Markandaya. Thus, much of the argument in 'Raja Rao's *Kanthapura* : A Village Revitalized' is repeated in 'Structure and Theme in Raja Rao's Fiction'; and the six separate essays on *Nectar in a Sieve* could easily have been suitably combined, so as to constitute a single unified study. Furthermore, in spite of the author's high claims in the Preface, some of the essays appear to be mostly a rehash of existing criticism on the subject. For example, the essay on *Kanthapura* hardly makes a new point, since the picture of rural life in the novel has already been examined in great detail by earlier critics.

Again, at places, Srivastava offers judgments which appear to be patently less than sound, the worst example being the essay, 'What is so Great in R.K. Narayan ?' Here the wild accusations levelled at Narayan include the following : Narayan's art is 'without design or pattern'; his 'artlessness coceals no art, but reveals artistic bankruptcy'; he is 'poor in characterization' etc.

As against this burst of unthinking condemnation, there are places where the critic indulges in equally indiscriminate praise in the case of other writers. For example, he tells us that 'In *Shadow from Ladakh*, Bhattacharya's style reaches Himalayan heights' (p. 269). And adjective like 'good' and 'great' are sometimes employed rather too freely, as in the description of *Nectar in a Sieve* as a 'good tragedy' (p. 143), and that of *Cry the Peacock* as a 'great psychological novel' (p. 296). This lack of discrimination does not stop here. When we are told that Narayan's 'most significant contribution to Indian writing in English is his humour' (p. 57), we are left wondering whether meaningful distinctions between cognate terms like 'humour', 'irony', 'satire', 'sarcasm' etc. have no place in this critic's vocabulary.

There are quite a few solecisms as well, the worst of them occurring in the title, 'Symbolic Triumvirate : Bicycle Chain, Sari and Tin Trunk in Markandaya's *A Handful of Rice*'. Surely, the term required here is 'Triad', since 'Triumvirate' specifically denotes a set of three persons. Phrases like 'new innovations' (p. 18) and 'attempt to fuse Indianness in English' are equally disturbing.

In sum, *Six Indian Novelists in English* does have its better moments, but it would undoubtedly have been a much more worthwhile critical effort, had greater discrimination and care been exercised in preparing the compilation for the press.

Dr. M.K. Naik is now a U.G.C. Professor at the University of Bombay.

Poem by **Chandrakant Deotale**

Nandi Path

Now is the time
when only those
can listen to poetry
who do not think
through their over-full bellies.
The time is not Time
but a Trial
where one either testifies
Or becomes dumb.

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POST-INDEPENDENCE HINDI NOVELS & INDIAN SOCIETY

Sulochana Rangeya Raghava
SOCIOLOGY OF INDIAN LITERATURE—
A Sociological Study of Hindi Novels
Rawat, Jaipur, 1987 pp. 197, Rs. 150/-.

Reviwed by Asha Kaushik

This is a well-researched study of some aspects of interaction between select Hindi novels and the Indian society, within the perspective of Sociology of Literature. Inter-disciplinary endeavours of this kind have to face the challenge of interweaving and balancing relevant dimensions of the disciplines under study—Literature and Sociology, in this case—without transgression into the autonomy and identity of either. The author, however, succeeds in achieving this delicate balance to a remarkable extent, probably owing to her very close affinity to the process of literary creativity on the one hand, and her professional training in sociology on the other.

In fact, the issue of the interrelationship of sociology and literature is part of the larger issue of the collaboration of Social Sciences and Humanities, at present woefully inhibited by scores of theoretical and methodological problems. The author does not enter into a discussion of these problems, except by way of reference to several propositions such as of 'Reflection', 'Ideology' and 'World View'. As such, the focus of the study is more on the applied levels of Sociology of the Novel than on theoretical aspects. The method is content analysis coupled with the technique of interview,

TEN HINDI NOVELS AFTER INDEPENDENCE

The selected sample comprises of ten well-known Hindi novels, published after independence, serially arranged in the book 'according to the time-period they deal with': *Bhule Bisere Chitra* (Bhagvati Charan Verma); *Amrit Aur Vish* (Amrit Lal Nagar)! *Kab Tak Pukaroon* (Rangeya Raghava); *Meri Teri Uski Baat* (Yashpal); *Alag Alag Vaiterny* (Shiv Prasad Singh); *Tamas* (Bhishma Sahni); *Rag Durbari* (Shrilal Shukla)¡ *Muktibodh* (Jainendra Kumar); *Man Vrindavan* (Laxmi Narayan Lal) and *Bimar Shahar* (Rajendra Avasthi).

The study is divided into seven chapters fruitfully combining the micro and the macro levels of analysis.

The first chapter gives a brief introduction to some of the theoretical aspects of Sociology of Literature inclusive of Sociology of Novel, with a view to providing a perspective to the selected novels.

The second chapter provides a useful and enlightening co-relation of biographical data and creativity, with special reference to the 'World-view' of the Novelists. A researcher needs to be cautious of the problems of 'authenticity', and 'intentional fallacy' in such attempt. However, the co-relation is enriching in analytical terms.

THEMES & CHARACTERS

The third and fourth chapters describe in detail the major social, economic and political issues of themes available in these novels, such as the changing spectrum of caste-configurations, status of women, generation-gap and crisis of values, rootlessness, alienation, various forms of exploitation and poverty, feudal-colonial suppression, divisiveness and communalism in Indian society. Criticism could be more embellishing if historical forces and formations, largely conditioning the above-mentioned issues, had been given due cognizance in the analysis.

The next chapter analyses the characters in the novels. This is a particularly insightful presentation Aware of the risk of 'Typology-Typification', the author ventures into a four-fold typology of personality : Ethical Conformist, the Non-Conformist or Revolutionist, the Passive Non-Conformist and the Hypocrite. A venture of this kind, in fact, distinguishes social science approach from 'pure literary criticism'.

Chapter six is a discussion of the emerging trends in contemporary Indian society as reflected in the novels. Among various other problems, the study brings out the threatening proportions of the phenomenon of alienation at both individual and collective levels.

IDEOLOGY OF DYNAMIC NEUTRALITY

Discussing the impact of Marxism, Gandhism and Existentialism, the author credits the novelists with "an ideological expression of dynamic neutrality" *(p. 144)*. The notion of dynamic neutrality, however, raises pertinent conceptual posers such as commitment-point of view, objectivity—subjectivity and reflection—reduction paradigms often projected in dichotomous terms in aesthetics.

The last chapter outlines conclusions of the study. The resulting generalization is that Literature cannot be adequately grasped in isolation of the social milieu in which it has been created. At the same time, the social milieu also gets influenced by insightful and enlightening works of art, in several ways. That, in sum, is the *raison d'etre* of studies in the field of Sociology of Literature and the contribution of the present work.

The book is undoubtedly a valuable addition to both literary criticism and sociology in India.

The publisher also deserves credit for a flawless inclusion of notes in Hindi language, enhancing the authenticity of the presentation.

Dr. Asha Kaushik is Associate Professor, Department of Political Science, University of Rajasthan, Jaipur.

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DEVELOPMENT—The Debate Continues

Hari Mohan Mathur : ANTHROPOLOGY AND DEVELOPMENT IN TRADITIONAL SOCIETIES
Vikas, New Delhi, (1989), pp. x+167, Rs. 150

Reviewed by Anand Kashyap

Anthropology and Development in Traditional Societies is a collection of twelve articles by Dr. Hari Mohan Mathur, a senior member of the Indian Administrative Services. These are focussed on the varied sub-themes of 'development' like : tradition and change, poverty eradication, population growth, tribal development, technological change in developing countries and aspects concerning public administration and management.

HUMAN OR QUALITATIVE DIMENSIONS

In almost all the papers, the author has tried to argue very forcefully for the relevance and use of Anthropology for planning and management of any development programme. Right from the prelude, he has made it clear that, in fact, 'development' of any society should not be conceived merely as a programme of economic development or growth. The most vital aspect of any 'development' programme is its *human* or the *qualitative* dimension, bereft of which no development programme could be called a complete programme of social development.

In order to attain such an integral perspective where the quantitative dimension of techno-economic growth is appropriately synthesized with the qualitative aspects of social and cultural life of a society, indulgence of a holistic discipline like Anthropology becomes very significant. Dr. Mathur writes : "Indeed it would be a human failure of the worst kind, and not just some financial loss, if the poor cannot be helped to develop only because of the planner's ignorance about his life style." (*p. 17*)

To make a real success of planning, he suggests a proper articulation between the "macro approach of the economist and the micro approach of the anthropologist". Mathur cites a case from Ghana studied by Janice Jiggins : "West Africa generally and Ghana in particular, is the *locus classicus* of British social anthropological kinship studies, a subject many development specialists would regard as an arcane academic matter of little relevance to development policy and practice. I would argue, on the contrary, that understanding patterns of family relationship and inheritance—what has been called the domestic domain—is necessary, and practically relevant to development practitioners." (*p. 13*)

SOCIOLOGICAL & ANTHROPOLOGICAL PERSPECTIVES

In a similar vein, and citing excerpts from the *World Bank Report 1977*, the author observes that very often, the poorer sections of our population continue to be chronically poor, because they "have fallen into behavioural patterns and attitudes which tend to prevent them from taking full advantage of their own development potential". And, in order to get a better understanding of the "pathology of poverty", the World Bank has started including anthropological and sociological perspectives and their assessments as part of their project design and appraisal.

But, time and again at different places, Dr. Mathur also cautions the anthropologists to come out of their purely academic recluse, and gear their discipline to more practical and applied perspectives concerning the challenges of the modern world. In almost all his papers, he has tried to build up a case for the growth of 'Development Anthropology' and 'action research', which could help the planners and practitioners of 'Development' in their policy formulations and decision making process. It is too well-known a fact that, in its early phase of development, Anthropology was conceived and used by the British rulers more as an instrument of exploitation, proselytization, and pluralization of the 'natives', rather than improving their human lot through some meaningful 'development' perspective. Now when we are a free nation, it throws a vital challenge to the social scientists in general and anthropologists in particular, to reorientate their approaches and perspectives so as to make their disciplines more effective, integrative and relevant in understanding our own society and culture in all its complexities and diversities.

PLURALISM & CULTURAL UNITY

This calls for a basic alteration in the conventional anthropological approach *i.e.* for a shift from '*highlighting*' the underlying pluralism of this society to the greater emphasis on the cultural, emotional and ideational unity. This argument, though not so prominent, is implicit in some of the articles and deserves attention and proper appreciation, for it is not only economic development that is called for, but the *process of* 'nation building'—a deep psycho-political process—is also imperative for the integral development of a society.

The author rightly observes that "the process of nation-building which began when India won independence is not complete yet. While political integration has been achieved with the extension of administrative control into the farthest outpost on the frontier, the emotional integration which alone sustains nationhood still remains to be fully achieved...". The author has made this remark with special reference to the issues connected with tribal development, but to my mind, it does not end there, and has wider implications for different sections and for the Indian society as a whole.

Emotional integration should be considered as an essential and most imporrant ingredient of the deve-

(*Continued on page 19*)

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(Continued)

DEVELOPMENT—The Debate Continues

lopment process; and an anthropologist is the most competent 'professional' to reflect upon such socio-psycho and politico-cultural dimensions of a society in a holistic perspective. While economics or other social sciences are capable of taking only a 'segmental' view of the human reality, it is only Anthropology which can take a comprehensive view of the human condition —ranging from man's physical nature to his existential predicaments i.e. philosophical and metaphysical dilemmas.

Though the planners have started making use of the anthropological data and knowledge, a proper niche for the anthropologist has yet to be carved out in our developing society. What an anthropologist can do and how his expertise can be of immense help to the planning process has been brilliantly brought out in this book.

GETTING OUT OF ALIEN MORES

Though, at times, the author has also suggested to gear up the discipline of anthropology to meet the growing needs of our society, specially with regard to our nation-building endeavours, it would have been better if he could have dealt with this aspect in slightly more details, *i.e.*, as to what kind of anthropology we require now to develop as a free and modern country but with a very vigorous tradition and long historical past.

The paradigms and perspectives generally prevalent in the field of anthropology and sociology are based on the mechano-morphism and metropolitanism of the industrial West which sometimes fail to comprehend and appreciate our traditional world view. While praxiologists and activists like Mahatma Gandhi had been able to use the traditional wisdom of our culture and society so brilliantly and effectively for transforming the social system to a considerable extent, the modern Indian intellectual in general, and Indian anthropologist or sociologist in particular, has yet to come out of his own intellectual imprisonment of the Western thought-systems, and evolve models and perspectives that can understand and explain the social reality obtaining in our country in a more realistic way.

Thus, it is not only a transformation in our social structure that is much called for in the rubric of 'development', but a commensurate alteration in our conceptual apparatus and intellectual perspectives is also equally imperative for the true development of our society and thought system.

This book is not only a commendable effort but also makes a contribution to the academic literature on *development* and *anthropology*.

Dr. Anand Kashyap now heads the newly started Deptt of Anthropology in the University of Rajasthan.

Non-sense Verse : The Poet Retorts

Bombay, 16th July, 1990

To
The Editor,
Indian Book Chronicle.

Sir,

My attention has been drawn to Professor Jaidev's review of my book, *Indian Clerihews* in *Indian Book Chronicle, May 1990 Number*. While I am grateful to Prof. Jaidev for the generous compliment he has paid to my little critical expertise, such as it is, I am sorry to note ('Vanity, Sir, Vanity !', as Dr. Johnson said, in another context) that he finds the book representative of 'that side of the intellectuals in this country which is best described as delayed adolescence'.

Unfortunately for Prof. Jaidev, I happen to be in quite august company, as far as the writing of light verse is concerned. A far, far greater critic than poor me did not think it *infra dig* to write and publish nonsense verse in his own name : I refer to T. S. Eliot and his delightful *Old Possums Book of Practical Cats*. And as far as my (limited) knowledge of English poetry and criticism goes, I am not aware that the light verse of Edward Lear, Lewis Carroll and E. C. Bentley (the inventor of the 'Clerihew') is regarded by respectable English critics as exactly an expression of 'delayed adolescence'.

I am sure that a seasoned academic like Prof. Jaidev knows that nonsense verse is a recognized genre of poetry, and that it raises significant issues such as the meaning of 'Meaning', the nature of language and the operation of wit and humour. At its best, it even poses epistemological problems. Critical and philosophical studies of Nonsense verse have been and are being made.

I, therefore, hope Prof. Jaidev will pardon me if (taking my cue from him) I describe the review as representative of that side of the intellectuals in this country which is best described as 'the Closed Mind Syndrome'.

At the end, Prof. Jaidev makes the colourful suggestion that the book 'should be unbound and then its individual leaves will make ideal birth-day gifts to people you wish to see dead'. Unfortunately for Prof. Jaidev, there is no one whom I wish dead, but if ever I decide to follow his diabolical suggestion (which is hardly likely), I hasten to assure Prof. Jaidev that he may sleep in peace—his name will not be on my list. After all, I can always have the last laugh by quoting the ancient Sanskrit poet's memorable plea :

अरसिकेषु कवित्व निवेदनं शिरसि मा लिख मा लिख मा लिख ।

—M. K. NAIK

Well-known critic, Prof. M.K. Naik, former Head of Deptt. of English is now a UGC Research Scholar at the University of Bombay.

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POETS' CORNER

Birthday... Moods & Musings

by Prem Kirpal

POETS' CORNER

1989 to 1990

Farewell, dear year of eighty-nine !
From your frozen wintry end
recalling brighter, happier time
of summer, spring and autumn moods
which come alive around night fire
in company of good kindly friends
for ushering in the new decade
of the nineties of the 20th century
comprising much of my life-span
bridging the modern to post-modern
in history of the humankind.

The year of eighty-nine has gone
with its many frills and flying kites,
efforts and ventures of various kinds
and aspirations to touch the sky;
some successes and satisfactions
many failures of lofty flights,
this year of my span of life
was as good as any other time . . .

A "Super Birthday"

I reach for a Record
and put on the Blues,
I reach to the floor
to lace up my shoes.

I reach out for handshakes
and reach up for jars;
but today is the day
I should reach for the Stars I

The stars are in the sky
and also in my heart;
I should gather these stars
and weave a garland of two parts.

One part of this garland
invokes the past;
other part in full bloom
remains resplendent in my heart.

Past, present and future
form the garland of my time;
but the essence of this garland
is lost to my mind.

It is time now
to find the essence
of love, life and time
in new feel and sequence.

I should weave anew
a garland of eternity
to honour and adorn
my shrine of Beauty.

As the years roll on,
my quest of reality
becomes intense and luminous
for sparks of serenity.

May the time that is left
be brimmed with some ecstasy
and the life that remains
be bathed in quiet intensity !

Four-Score Approaching

Four-score is now approaching
in the swiftness of time's flight
and the plans to celebrate
are pursued in great delight
for a festival of Light.

Songs, sonnets and some colours
and strong soma-russ galore
with friends and foes around
in moods of joy and gaiety
for hearts and spirits to soar !

From the revelry of April's end
to what lies beyond four-score
time will unfold aud reveal
the meaning and essence that
[illegible] was lived
for the last of life in life's long
scroll.

Four-Score and Beyond

Four-score is impressive
to boast and celebrate
one's entry into the span
that may knock a century
of life's Cricket well played.

But the prospect of a century
of petered out whimpering life
replete with many future shocks
of Technology and Media
is out of tune with my style.

Watching light and shade on roses,
ripping marvellous vintage wine,
gazing at her face of beauty,
seeking love-light in her eyes,
let me slip out of my time !

Four-Score and One

Four–Score and One
chimes now its birth-day bell
for friends to get together
to rejoice and celebrate
the march of my good time
into the last decade
of the Century that is mine.

Some pains and aches appear,
my sleep is not so good,
the springiness of walk
is no longer pronounced;
but the lovely women of my life
from my memories and thoughts
erupt close to heart and mind !

In this last of bounteous life
I clasp my matured time
and greet all friends and foes
with warmth of open heart,
good wishes and loving thoughts
in joy of togetherness,
and ecstacy of the Soul
Singing Sweet Serene Songs !

30.4.90

[*The first four poems have been reproduced from the Poets' latest collection MIND & MODES published by Pitambar Publishing Company, New Delhi*]

The Critic Explains : Comments on, Writers' Workshop Poetry Books.

Perhaps it has been a coincidence; but we have separately received a short note dated 25 July, from Prof. Jaidev with reference to his review of 7 Poetry Books (of Writer Workshop) which had appeared in our April issue). We publish below an extract from his letter :

"Thanks for publishing the review of 7 poets. Together with the **IBC**, I got a catalogue of **W.W.** books along with his short note. On re-reading the review, I felt the tone was too acid. I faintly recall the extreme irritation I suffered during my reading of the volumes. Of course, except for a word here and another there, I still would write the same kind of Review—for inferior stuff.

Jaidev, Indian Institute or Advanced Study, Shimla

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★ RAM AND RAHIM IN THE INTERNATIONAL LITERACY YEAR ★

Ram and Rahim
of the happy rural scene
went to Literacy Centres
of books, Radio and TV,
and began to read and write
the words they had spoken
to express their awakened minds
and explore other minds
from the writings left behind
by poets, saints and sages;
they enjoyed the stories
and useful literature
about the life of their village
and the world at large;
they read newspapers
and learnt the news
of events everywhere;
they thought about problems
that touched their lives
and determined their future.

As human persons,
workers and citizens,
and potential creators,
Ram and Rahim
were launched together
on life-long education
to expand their horizons
of awareness in time,
to extend their space
inside and outside,
their beings and becomings
in the Sea of Consciousness
were opened by the words
they could now read and write
and commune with all
in their village and elsewhere !

Ram and Rahim
were rapidly transformed
by the programmes and efforts
of the International Literacy Year
which had opened the gates
of knowledge to all,
offering traditional wisdom,
revelations of Science,
and use of techniques
to live well and rejoice
in the making of new lives
of togetherness and liberation
for transcendence to the heights
of mind, body and spirit
with the great tool of Literacy
that made their lives
purposeful and luminous
in quest of the meaning
and quality of life !
Fresh avenues of freedom
and jewels of literation
enriched human dignity
and life's great potentials
by the spread of education
among all peoples !
This International Literacy Year
brings hope and good cheer.

15.7.90 **Prem Kirpal**

A BIBLIOGRAPHY OF LIBRARY SCIENCE

Sewa Singh : INDIAN LIBRARY LITERATURE
(1981—1985)

Ess Ess Publications, New Delhi (1988) p. 355 Rs. 225/-

Reviewed by Madhuri Arora

As a branch of Library Science, bibliography is concerned with the history, physical classification, comparison and classification of books and other written or printed works; but in a broad sense, or in general, it includes two definitions : (1) It is a list of source material which are referred to in the text; and (2) The listing according to same system or reference scheme of books that have a formal relationship. As far as the book under review is concerned, it seems that the author has taken into view the latter definition.

AS A TOOL

Bibliography is not merely a fashion or style but is now-a-days an essential need of researcher and other book-lovers. Without the bibliography, one can get lost in the sea of printed/published material and not get out of it with relevant or useful material. Bibliography is one of the searching tools which can help the scholars to seek the precise and relevant literature from the mass of written knowledge and pile of printed material, according to their requirements, and to tread on the right path to do something constructive in the scholarly world.

However, preparing a bibliography is not an easy job. Rather, it is a very tedious and painstaking kind of job. The author in the book under review has done a commendable work in the form of "annotated bibliography" in the field of Library Science and its related fields *e.g.* social science, religion, paper, printing, technical writing, copy right, marketing, patent law and library architecture etc. He has tried to cover not only books by the Indian authors, but also the professional periodicals, published papers of seminars and conferences, foreign journals in which articles of Indian authors are published. However, he covers only the English language, and literature in other regional language is not included.

AUTHOR & SUBJECT INDICES

The book is divided into four parts : Part I covers same material concerning knowledge and bibliography. Part II includes entries on the core of the book *i.e.* on Library and Information Science Part III covers related subjects such as paper, printing, copyright etc. Part IV includes two indices : (i) Author Index and; (ii) Subject Index. These indices are very comprehensive and detailed, and are supposed to be the real soul of the book for saving time, energy and labour of the scholars.

In all the three parts, 1936 entries are arranged in classified order, according to DDC; then in every class, the entries are alphabetically arranged according to author or title, in case the author is absent. Each entry gives full bibliographical details about the author, title in double inverted comma, name of the journal in abbreviated form in italics, issue number, month and year with pages of the article.

Details of the 'abbreviations used' are given in the preliminary pages.

(Continued over-leaf)

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Poetry of Meditative Reflection

O.P. Bhatnagar
SHADOWS IN FLOODLIGHT : **Roses for Brambles**

Reviewed by Shirish Chindhade

While reading a recent work by a mellow and accepted poet like O.P. Bhatnagar who pursues his *metier* with high seriousness and vigilance, one tends to look for certain familiar signposts in the shape of abiding themes and recurring techniques. At this stage, the attitudes have got crystalised and techniques have achieved refinement. The result is often a 'centripetal' impact, displayed very identifiably in Bhatnagar's collection *Shadows in Floodlight (1984)*.

POEMS OF HOPE & REFLECTION

The most reassuring feature of these poems is that in them, there is nothing *a la mode* as a habitual ruse popularly employed such as the modern malaise of morbidity, moroseness, cynicism, bitterness, studied obscurity, aridly angry isolation from one's fellow beings, and above all, an inner vacuum caused by the awareness of decay of established morals and aesthetic values. It is, in fact, a triumph that virtues like hope, happiness and integrity are not sent on leave. If we chance to read the last poem '*Rangoli*' (*Pp. 41-42*) first, we see a young bride, blessed with a handsome man, who has retained her cheer and sense of beauty to make a *rangoli* with happy, 'dream-coloured designs of welcome' :

For her still sleeping mate
Worth getting up to see
What dreams were lacking (in) day
What night was wanting in dark.

Would it be too presumptous to regard this as an adumbration of what we may look for before and after it ? Does the book offer other pugmarks to strengthen this cheerful mood of expectancy ?

Basically, of course, Bhatnagar is a poet of reflection. Nothing new or original is suggested in this observation, since all good art is expected to be meditative. What is new here is the fact that Bhatnagar's reflections are not 'trendy'. Both the idea and the image have something of their own to offer, namely, the experience and the interpretation. This is achieved usually through a recourse to the expressive strategy of paradox and analysis. Illusion and facts, appearance and reality, light and darkness, floodlight and shadow, night and day, liquid and solid, quest and attainment, expectation and fulfilment, soul and body, imagination and artifice are juxtaposed in order to achieve the perfect, final perspective of things, experience and life. These are all balanced on the fulcurm of the image describing the illusion of refraction :

. . . a stick
Bent in water
Showing curves. (*p. 8*)

A PERSPECTIVE OF POETRY

This leads to one of the major, dominant themes in the book, namely, the desire and need for a proper perspective without which the illusions and realities of life cannot be interpreted properly. The appropriately recurring imagery employed is intensely visual such as light, shadows, darkness, reflections, dreams, the sun, the moon, meteors and the like. And despite so much of 'seeing', the enigma at the core of things keeps deluding, even like the mystic smile of Mona Lisa.

This experience of evasion and delusion is intensified when the poet tries to analyse the mysterious process of aesthetic creation. Poems preoccupied with the alchemy of the creative process abound here. In '*Making a Poem*' the process is described as :

. . . wind felt
In the clapping of leaves
And the delicate bowing of tender grass.(*p. 14*)

In '*Of Poetry, Revolutions and Dreams*' (*p. 17*) it becomes a 'puzzle disorbing poetry'. '*My Creation*'

(A Bibliography of Library Science) *Continued)*

COMPREHENSIVE & UP TO DATE

The contents are quite detailed, and are arranged according to DDC 19th ed., which is very useful to the working librarians and students of Library and Information Science as a ready recknor for classifying their books in the libraries. It is a special attraction and a time-saving device.

The book has a strong binding and a bright jacket. Printing through the new means of Desk-Top publishing is neat and soothing. The spelling mistakes and misprints are rare and negligible.

Almost all entries are complete and enriched with annotations and only few entries (say about 5%-10%), are without annotations, where titles are self-explanatoey. However, some entries are incomplete.

Some books and published materials are also left out or claimed "out of reach" for one reason or the other. Any way, it is the latest and most upto-date annotated bibliography in this field, there being no other such bibliographical control tool in Library and Information Science.

This book will prove an indispensable and upto-date asset for the working librarians, teachers, students and scholars of the Library and Information Science, or even for other scholars who want to make a literature survey in the said branch for the period 1981-85.

Ms. Madhuri Arora is Librarian, B.B.K. D.A.V. College for Women, Lawrence Road, Amritsar.

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Poetry of Meditative Reflection

(which is a rather 'arty' poem) suggests that poetry is born of :

toiled profit of human endeavour
In a social engineering
Of human soul. (*p. 19*)

'*The Act of Creation*' makes it out as irresistible, involuntary :

. . . passionate return to it
Unsatiated seeking essence
In action again and again. (*p. 21*)

The image/metaphor of prostitution, however, sounds rather discordant in view of the sublime mystery that shrouds the process. Of the entire 'creative' group, '*A Poem for a Poem*' is most subtle and most satisfying, suggesting that the poet's state of mind is itself a fine objective correlative of the artifact of a poem : the poetic mood is the poem, whether or not it attains a verbal embodiment. This is both a consolation and an achievement. Hence the poet thinks that the vacuum between Being and Becoming is not tragic : the intention (of creation) is not different from or short of the creation itself. This seems like another version of Carlyle's dictum, "We are all poets when we read a poem well." In fine : a rose is a rose is a rose :

. . . a poem is the poem of a poem. (*p. 15*)

Indeed a subtle problem in definition, faced by most artists, once by Browning :

. . . I pluck a rose
And love it more than tongue can tell
And then the good minute goes.

To shroud it in the mystery of metaphysical connundrum : *Kohum* ? is answered with *Sohum* : Who am I ? —Thou are that !

INTO THE DARK DEEP WOODS

Like most meditative Indian minds, the poet too enters the metaphysical jungle of self definition and self-knowledge in '*Of Self and True Self*' (*p. 11*) and eventually lands into the dark, lovely and deep woods of death. Meditations on death form an abiding theme of Bhatnagar's poetry. A nosegay of half a dozen poems celebrates this theme. In '*To Die A Whole Man*' (*p. 25*) a curious aspect of death is suggested : love. To love is to live. (Isn't that what Browning too concludes in '*Two in a Campagna*' ?) :

That he too loved me was more
Than mortality could last . . .
His death assured me
That he did not die. (*p. 25*)

Thus, death is not a parting; but a richer, permanent, perfect union as some of the '*Sonnets from the Portuguese*' have also declared long ago. '*Of Life, Death and Immortality*' (*pp. 27-28*) closely remind us of E. Dickinson's '*The Chariot*' suggesting the merger of life and death into mortality. A similar truth is suggested in '*Of Change and Time*' :

Death moving towards life
For rest. (*p. 29*)

And to die is not to end, but to shed the ripeness like a fruit, only to be regenerated in seed for more lives. ('*What Can Death . . .?*' *p. 31*). As would befit a true artist, '*Ending a Beginning Before . . .*' spells a novel truth about art, life and death. It takes a very positive, reassuring view of the End : life minus creativity is death—

For living is meant to be formed,
Made and polished
In the arted works of life. (*p. 28*)

This vouches for the poet's steadfast allegiance and devotion to poetry. Therefore, the poet declares, 'I am busy getting lonely' (*p. 34*), —of course, in order to be creative as it turns the 'brambles of alienation' into the roses of poetry.

Let us wish the poet more such brambles so that he may give us in return more roses of his poems ;

Dr. Shirish Chindhade is in the Deptt. of Distant Education, Deptt. of English, Poona University, Pune.

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MAHABHARAT—STRUGGLE BETWEEN MEANS AND ENDS

by **Madan Gupta**

Mahabharat is not only an epic about the struggle between Good and Evil, Right and Wrong, but also between Means and Ends—a struggle in which Means seldom win, and Ends always triumph. B.R. Chopra's T.V. serial which has now drawn to its close effectively high-lights this struggle.

The Pandavas are fighting a *Dharma Yudh* — a battle against *Adharm*, against wickedness and injustice perpetuated by Duryodhana. Yet in this Dharma-Yudh, Means not always fair and above board are used. For Krishna, the friend, philosopher and guide of the Pandavas, victory is paramount—how that victory is achieved is irrelevant. One wonders how with the use of unethical, unfair and dubious means, the *Dharma-Yudh* remains a *Dharma-Yudh*.

SOME INSTANCES OF UNFAIR MEANS

Even before the battle starts, both Gods and Humans indulge in unfair means, and use all manner of deceit to achieve their ends. Indra takes the guise of a brahmin to seek alms from Karna and takes away Karna's armour of immortality. Karna poses as a brahmin to get Parshurama to give him training in arms. When the latter discovers that Karna has cheated him, he curses Karna, that at the crucial moment, he will forget the use of the *Brahmastra* he had learnt through deception.

As the battle starts, the struggle between Means and Ends intensifies. Mighty Bhishma, commander-in-chief of the Kaurava army is invincible. Arjuna attacks him, keeping Shikhandin in front knowing that Bhishma will not use his arms against a man who was once a woman. Unethical means help the Pandavas to achieve the fall of the mighty Bhishma.

MAGIC SPELLS OF '*MAYAVI*' KRISHNA

When details of Abhimanyu's death are told to Arjuna, he takes a vow that he will kill Jaydratha the next day before sun-set or burn himself alive in fire. As the fourth day's battle begins, a fierce fight takes place. Arjuna is determined to kill Jaydratha and the Kaurava army is determined to save him; because Arjuna's self-immolation could mean victory for them. The day is drawing to an end, yet Arjuna is nowhere near fulfilling his vow. Fearing that Arjuna's vow may remain unfulfilled for lack of time, Krishna fakes a temporary darkness to give the impression that the sun has set. Jaydratha relents thinking that the battle for the day is over. Suddenly the darkness disappears. There is still time for the sun to set. Arjuna's arrows sever Jaydratha's head.

Krishna, the *updeshak* (messenger) of the Gita, again and again espouses and uses unfair means for killing the warriors of the Kaurava army. When Drona proves indestructible, Krishna decides that deception must be practised to bring him down. He suggests that a rumour should be started that Ashwathama (Drona's son) has been killed. An elephant by the same name is done to death and Ashwathama's death is announced. Drona refuses to believe the news till its confirmation comes from Yudhishtra, the Truthful. Krishna overcomes even Yudhishtra's reluctance to tell a lie and that "Embodiment of Truth" is made to confirm the news, murmuring at the end 'the elephant' to soothe his condemning conscience. Drona lays down his arms and takes a yogic posture in his chariot. The Pandavas attack and kill him.

The death of Karna is similarly achieved against all ethics of fairness. At Krishna's bidding, Arjuna attacks Karna when he is unarmed and trying to free his chariot wheel from the mire.

The death of the mighty Duryodhana is also achieved by unfair means. When Bhima finds him invincible in the single combat they are engaged in, Krishna instigates him to break Duryodhana's thigh. A sign language message is transmitted to Bhima, and soon the mighty Duryodhana falls on the ground, his thigh broken. Balarama, Krishna's brother, chastises Bhima for his unwarrior-like behaviour and condemns it. He pronounces Bhima as an unfair fighter saying, "Never before has such a foul blow been seen in an encounter with a mace !"

ADVICE TO REMORSEFUL PANDAVAS

The Pandavas win; but their conscience is a constant tormentor for the unfair means used by them to vanquish their foes. Krishna tells them, ". . . Out of desire to do you good, I repeatedly applied my illusory powers and caused them (Kauravas) to be killed by various means If I had not adopted these means, you would never have been victorious. . . When outnumbered, the destruction of the enemy should be brought about by strategem".

Every strategem is fair in war as in love ! There is always an *Apad-Dharma* or a code of conduct for the hour of crisis !

Whether Ends justify the Means, or Means the Ends is a question which will be debated endlessly till eternity. There will be those like Balarama who will condemn unfair means. There will be those like Krishna who will justify them to achieve desired ends. The struggle is an unending struggle.

[Perhaps B.R. Chopra and Door-Darshan have done well to pose this question before the Indian people through the popular, glossy and visual media. —Eds.]

IBC readers are, by now, quite familiar with our Delhi-based commentator friend Madan Gupta, whose reviews have appeared fairly regularly in these columns.

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WHY ENVIRONMENTALLY CONSCIOUS COUNTRIES GO IN FOR NUCLEAR POWER.

Contrary to the news you might read or hear, many of the environmentally conscious countries in the world depend on nuclear power significantly for their electricity generation. At present about 17% of the world's electricity is generated through nuclear sources. For example, Japan, inspite of the trauma of Hiroshima and Nagasaki in 1945, as well as its generally high seismicity, has as many as 38 nuclear plants generating 30,000MWe. USSR, even after its 1986 Chernobyl accident, continues to operate 56 units producing 33,000MWe. And USA, despite its 1979 mishap at Three Mile Island has 110 units in operation giving 1,00,000MWe.

The conclusion to be drawn is that mishaps like Chernobyl and Three Mile Island are very rare occurrences. In actual fact, the nuclear power industry has an excellent track record of safety... which is internationally accepted.

Nuclear Power is environmentally clean.

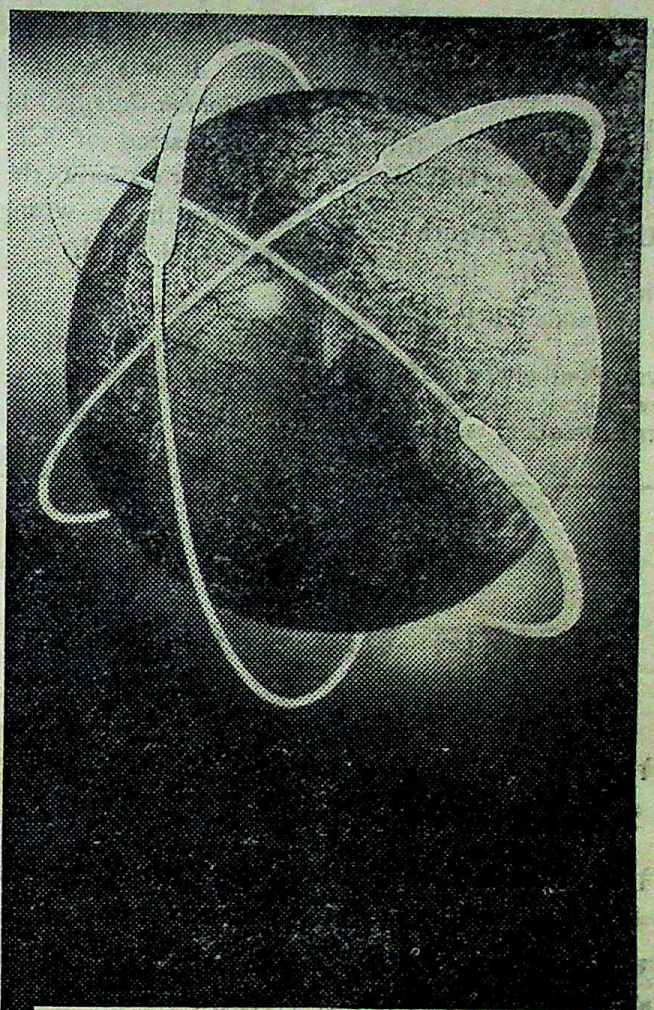
Nuclear source is clean, compact and concentrated. ***Clean*** – for minimal impact on the environment, compared to other commercial energy generating sources. There are no effects of acid rain due to emission of Sulphur dioxide (SO_2), Carbon dioxide (CO_2), Nitrogen oxide (NO_2), or heavy metal pollutants. The installation of nuclear power plants involves minimum land requirement and minimum displacement of local populace. ***Compact*** – because it is available in the form of fuel bundles, which, once loaded in the reactor core, provide energy for 1½ to 2 years at a stretch before discharge. ***Concentrated*** – as one kg uranium gives energy equivalent to 25,000 kg of coal even at 1% utilisation in today's first stage thermal neutron reactors. This can be stepped up to 60 to 70% utilisation in breeder reactors. Which means one kg uranium would then give energy equivalent to two million kg of coal.

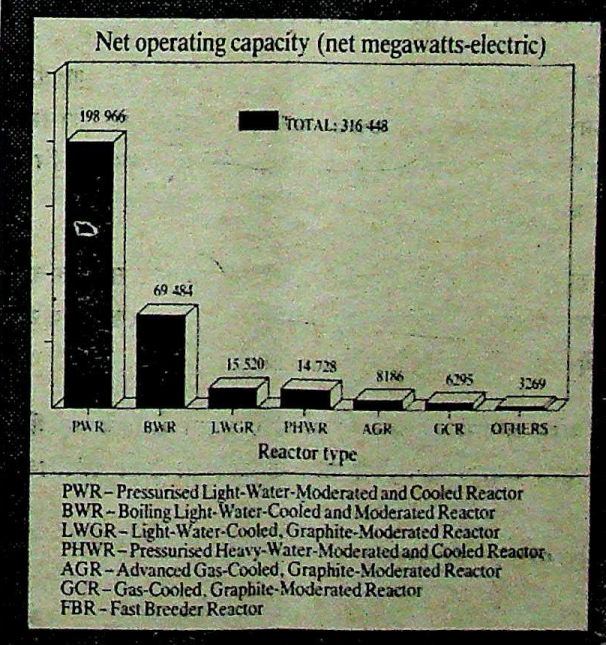
What's more, for India, it represents an additional generating source of electricity. Hydel and coal resources not being evenly distributed geographically, nuclear sources help overcome this limitation. Nuclear power plants can be installed in locations even remote from hydel and coal resources.

Reactor types in operation and under construction (as of June 30, 1989).

Nuclear reactors are classified according to the fuel, coolant and moderator used to support the nuclear chain reaction. There are mainly five types of reactors : Pressurised Water Reactors (PWR); Boiling Water Reactors (BWR); Pressurised Heavy Water Reactors (PHWR); Gas Cooled Reactors (GCR) and Liquid Metal Cooled Breeder Reactors (LMBR).

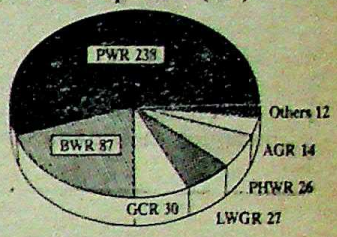
There are 434 units in operation in 26 countries with a capacity of 316,000MWe and 100 units under construction with a capacity of 80,000MWe. Typewise distribution is as follows:



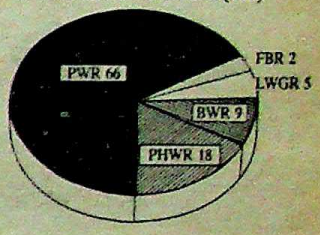


PWR – Pressurised Light-Water-Moderated and Cooled Reactor
BWR – Boiling Light-Water-Cooled and Moderated Reactor
LWGR – Light-Water-Cooled, Graphite-Moderated Reactor
PHWR – Pressurised Heavy-Water-Moderated and Cooled Reactor
AGR – Advanced Gas-Cooled, Graphite-Moderated Reactor
GCR – Gas-Cooled, Graphite-Moderated Reactor
FBR – Fast Breeder Reactor

Units in operation (434)



Units under construction (100)



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AN ANNOUNCEMENT

We are glad to inform our readers that, among others, the following friends and well-wishers have offered to help the IBC by associating themselves with this Journal as Editorial Associates (or Contributors/Correspondents) based at different centres :

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There are quite a few others; and we hope to announce their names in our subsequent issues.

– *Editors*

A CORRECTION

We acknowledge with deep regrets that two serious errors had crept in (and were not detected by our editorial desk) in the Report on a National Seminar on Indo-Anglian Fiction (held at Dharamsala in March 1990), published on page 14 of our June 1990 issue. It was wrong to suggest that Vikram Seth's *The Goldan Gate* had been influenced by Anton Chekhov, Instead of Chekhov, it should have been **Alexander Pushkin**, the author *Engene Onegin*. We are sorry that a wrong statement was attributed to Prof. A. N. Kaul.

There was yet another error in the same report about the title of Bharati Mukherjee's novel, which should have read as *The Tiger's Daughter* (and not *Duty*). We are grateful to Prof. R.K. Kaul and Dr. Jasbir Jain to point out and correct these errors. (*Eds.*)

राजस्थान आवास मण्डल के संकल्प

☐ मण्डल अपने आवेदकों को उचित कीमत पर अच्छे गुणावता वाले मकान आवंटित किये जाने के लिये कृत-संकल्प है। गुणवता में सुधार के लिए विशेष प्रयास किये जा रहे हैं।

☐ मण्डल अपने आवेदक/आवंटियों की समस्याओं के प्रति संवेदनशील रहने के लिए कृत-संकल्प है। आवंटियों की शिकायतों का प्रभावी तरीके से निराकरण के लिए मण्डल के मुख्यालय में "शिकायत निवारण काउन्टर" व्यवस्था शुरू की गई है। काउन्टर पर प्राप्त शिकायत का तत्परता से निस्तारण, नियत दिवस तक जबाब दिये जाने की सुनिश्चितता के लिए व्यवस्था की गई है।

☐ मण्डल आवंटियों के खाते पूर्ण किये जाने के लिए कृत संकल्प है। आवंटियों के खाते पूर्ण किये जाने का एक समयबद्ध कार्यक्रम बनाया गया है। उसके अन्तर्गत मण्डल में उपलब्ध रिकार्ड के आधार पर आवंटियों के खाते का कम्प्यूटरीकरण कराया जा रहा है, जिसे बैंकों के रिकार्ड से मिलान करने एवं आवंटी द्वारा सम्पुष्टि होने पर अन्तिम रूप दिया जायेगा।

☐ मण्डल ने अपने द्वारा विकसित की गई कालोनियों में उपलब्ध सम्पत्ति का निस्तारण किये जाने के लिए निर्णय लिया है। मण्डल द्वारा विकसित कालोनियों का रख-रखाव करने के लिये सम्बन्धित नगर परिषद को हस्तान्तरित किये जाने की कार्यवाही की जा रही है।

☐ मण्डल राज्य में आम आदमी को आवास सुविधाऐं प्रदान के लिये यत्नशील है। अधिक से अधिक मकानों के निर्माण के लिये भूमि अवाप्त/क्रय किये जाने के कार्य को उच्च प्राथमिकता दी जा रही है।

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Indian Book Chronicle

Vol. XV No. 8 August 1990

THE OTHER INDIA

Edited by A. R. Desai
REPRESSION AND RESISTANCE IN INDIA
Popular Prakashan, Bombay, 1990, Rs. 375.00.

Reviewed by Chanchal Sarkar

However much we might want to wish the fact away, there are two Indias.

One is usually described as "the largest democracy in the world" with a Constitution adorned with Fundamental Rights and Directive Principles. Along with the Constitution are legislatures, a judiciary, political parties and a Press Through a never-ceasing flow of words and phrases, one can follow the goings-on of this India in the newspapers, in long judgments delivered by the higher courts, in often tumultuous proceedings of Parliament and State Assemblies and in the meetings of party congresses and working committees.

The "other" India looms just beyond the smoke-screen. It is the India of the poor, the non-proprietary or petty proprietary people—of land-less and bonded labour in, say, Srikakulam or Warangal; of tribal tracts and their people in, for example, Singhbhum; of industrial labour, unionised or unorganised; and of the Dalits.

In the second India and for its people, the rights protected by the Constitution do not work. "The rulers and the richer, exploiting power-status hungry cla ses belonging to upper or intermediate castes or richser stratum of different religious or ethnic grouns are systmatically violating the rights and freedoms legally available and are becoming the most brazen violators of the Rule of Law". Land rights are systematically disregarded, as examples from Bihar and Andhra show. Petitions to the Prime Minister and Chief Ministers are not responded to, and the State is effectively under the control of the police and the military.

SUBMERGED SECTIONS OF SOCIETY

In the book *Repression nnd Resistance in India* that he has edited, Dr. A. R. Desai has collected an impressive amount of information about the submerged sections of the Indian people. Most of it comes from the reports of the facts-finding committees of civil rights organisations and political parties focusing their attention on specific areas and instances of unrest and revolt spread over wide areas of the country. For these people, he describes the Constitution as having major flaws and the Directive Principles as being frequently bypassed. Conditions of work in a coalmine in the Godavari-Khani area in Andhra's Karimnagar district are so described: "The Fact Finding Committee reports with pain and anguish that the living conditions of the workers are subhuman. "With open gutters, filth and utter lack of civic amenities, the place is a veritable hell-hole". In another summing up: "The Dalits, constituting nearly one-fifth of the Hindu population, suffer humilations, insults, assaults which are unparalleled in history and in the contemporary world. Their plight has been worse than even the blacks in the USA and the animals in many countries".

Another description: "The life of the rural poor in a village in which a police camp is set up can only be described as horrible"; and "The earnings (in grain) per day for our labourer (in Patna district) must, therefore, be reduced by half the above-mentioned amount (Rs. 2.60) that is to say a meagre Rs. 1.30. This is less than the cash value of a normal wage of this area (Rs. 2.33). Moreover, a labourer dose not even receive a meal during this season". A People's Union for Democratic Rights investigation into some areas of Saharjori in the Santhal Parganas says bitterly: "In 11 out of the 30 villages we surveyed, we found that the police station was closer to the village than the hospital or the high school".

POLICE : ARCH VILLAINS

From 80 per cent of such accounts in the book, it seems clear that the arch villains of the Second India are the Police. Brutal, drunken, corrupt, murderous, completely on the side of land-lords, factory-owners, mine-owners and, of course, the government, however repressive, the police in Independent India emerge as a despicable and terrorising force. The National Security Act and the Essential Services Maintenance Act are often used by them as repressive weapons against workers.

Such a picture raises at least one important question. A great deal can be learnt about the socio-economic situation of of parts of India from the reports made by the investigating bodies. Were their probings thorough enough? Was there any bias in their conclusions? On this, it is impossible to be categoric. But an evaluation could be provided by an active and thoughtful newspaper. Ten or twelve years have passed since the situation described in these reports. If a team of reporters were to go over the same area today and examine the life and living conditions of the working class, the rural poor, Adivasis and Dalits; of bonded labourers, mine workers and factory workers, then one would know if the two Indias are moving closer together, or are as far apart as they ever were. At the

We gratefully acknowledge reproducing this review from the Hindustan Times, New Delhi, dated 18th July, 1990 –Eds.

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moment, the Fact Finding Committees say, Press coverage is scanty and unfairly selective. An account of a strike at Magarwara on the Kanpur-Lucknow describes why the Press coverage is so unsatifactory.

ATROCITIES

What appears in these reports is amazing and frightening (on Nagaland, a report on military and official atrocities was drafted by the Naga People's Movement for Human Rights.) A group of responsible women described what serving officers and soldiers in the Assam Rifles and the 21st Sikh Regiment did to villagers, men, women and children in Manipur. In both cases, it makes one ashamed of having to call the soldiers and para-military involved as defenders of the country. The Manipur case is still going on. Evidence has been heard and hearings will soon resume. Nandita Haksar is the principal lawyer for those accusing the military of torture and rape.

The mass killings of the Girijan Agrarian Movement people, the atrocities in the tribal belt in Srikakulam and in Bihar, the action against Naxalites in the Telengana region, and the systematic destruction of food, pots (the one possession that even the poorest have), beddings and grain (and seed) and the spoiling of drinking wells by the police in Andhra show how sadistic they can be.

MIGRANT & BONDED LABOUR

One of the best papers in the book describes the forced isolation and the atrocious conditions of work of about 100,000 labourers from Eastern U.P. who migrate to Gujarat every year to work for seven months in brick kilns. They produce Rs. 300 crore worth of bricks, but suffer from every possible illegality and unfair labour practices imposed by unscrupulous kiln-owners who have even succeeded in having the laws changed in their favour.

Another paper prepared by the Andhra Pradesh Civil Liberties Committee on Repression of the Rural Poor in A.P. gives a very graphic account of bonded labour, the control of public land by landlords and about oppressive forest laws.

Over and over again, in State after State, the wages paid to agricultural workers are way below the legal minimum. The account of ways of exploiting the rural poor ends with an ominous sentence : "It is the yawning gap between high-sounding laws and promises and the lack of any intention to implement them that overall unrest fits into".

A TRAVEL GUIDE INSIDE THE POVERTY BELT

Some of the sections are almost a travel guide through some of the poorest areas in India in Bihar (Patna, Gaya and Singhbhum districts, Chhotanagpur, Santhal Parganas and Jehanabad) explaining the tenurial system, the resources and how they and the people are exploited.

Countering the exploitation are the efforts at organisation by the trade unions and the JP-inspired movements. There is the tale of private armies and systematic killings. In one instance, in Bihar, 185 people were liquidated in 182 weeks (January 1980 to June 1983).

The tribals attempt, not always effective, to assert their traditional rights over forests. The pauperisation of tribals leads to politicisation, but the accounts say inexorably that the State tends to crush protest movements. Girijans and, another name for them Adivasis are being ruthlessly and relentlessly exploited in the States where they are a significant part of the population. Andhra—Srikakulam, Karimnagar and other Telengana districts — is another ravaged area.

POLITICS—A MIRAGE & CIVIL RIGHTS

The book is in many ways unnerving. What we read, see and talk about as the politics of contemporary India are, it suggests, no more than a mirage. The true politics, the condition in which the bulk of the toiling people live, is kept out of focus by a theatrical charade of representative democracy. Ordinary politicians don't involve themselves very much in the causes and conditions that exist in the Girijan or tribal tracts. State MPs and MLAs are seldom mentioned in the reports. The police have had a free hand and illegal detentions, beatings and liquidations have been rampant.

There is, as noticed earlier, a conspiracy of silence about the goings-on in the Second India ! The media do not cover them much and then not always objectively. State Legislatures and Parliament do not rise above cryptic replies to a few questions.

And so the credit must go to the civil rights bodies who have set up fact-finding committees and issued these reports.Some of these bodies deserve a mention—Andhra Pradesh Civil Liberties Committee, Lokshahi Hakk Sanghathana, People's Union for Civil Liberties, People's Union for Democratic Rights, Naga People's Movement for Human Rights, Atyachar Virodh Samiti and others.

Knowing the rickety finances of civil rights bodies in India, compared to their counterparts in other countries, it speaks very well of them that they have got thus far in mobilising concerned and sympathetic volunteers and reaching remote areas. Of course, they are not always as thorough as they would have liked, but they have often followed up the fate of families and individuals whenever possible.

So great is the cumulative awareness that a book like this brings that it would be churlish to level any literary or editorial citicism at it. All people eager to know the real conditions in India will profit from it. Two groups especially will find it fascinating. One, students who want to know the socio-economic scaffolding of backward, rural and tribal tracts. Secondly, journalists and media people who, if they are honest enough, must confess how inadequate their coverage has been and should, after reading, resolve to correct their lapse. Editors, as I said, should send reporters to check whether the conditions portrayed, from as recently as the end of the 70s through the 80s, still exist. Almost certainly they do.

Chanchal Sarkar is a well-known journalist and commentator.

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LOOKING INTO THE PAST—

INTERPRETATIONS OF EARLY INDIAN HISTORY

by **Romila Thapar**

[Editors' Note : In April this year, Dr. Romila Thapar was invited to deliver the Harish Chandra Mathur Memorial Lecture at the HCM State Institute of Public Administration, Jaipur. Her theme was the Interpretations of of Early Indian History, for which she drew upon her earlier article in a Sameeksha Trust Publication : Trends & Develop nent : We reproduce substantial parts of the same.]

It is sometimes said that the interpretation of ancient periods of history has little historiographical interest, since they refer to times too distant for an ideological concern to have much meaning for contemporary society, and that the sparseness of the evidence does not provide much margin for ideological debate. This view would not, however, be valid for the interpretation of early Indian history.

The colonial interests and experiences and the aspirations of nationalism of recent centuries have both influenced the study of Indian history, particulary of the early period .

EUROPEAN COLONIAL WORLD-VIEW

The interpretation of Indian history from the eighteenth century onwards related closely to the world-view of European, and particularly British historians, who provided the initial historiographical base. The resulting theories frequently reflected whether consciously or not, the political and ideological interests of Europe—the history of India becoming one of the means of propagating those interestsl. Traditional Indian historical writings such as historical biographies and chronicles were largely ignored.

European writing of Indian history was an attempt to create a fresh historical tradition. The historiographical pattern of the Indian past, which took shape during the colonial period (in the eighteenth and and nineteenlh centuries) was probably similar to the patterns which emerged in the histories of other colonial societies.

ORIENTALISTS / INDOLOGISTS

Investigation into the Indian past began with the work of the Orientalists or Indologists. They were mainly European scholars who had made India, and particularly Indian langnages, their area of study.

Many Indologisis, and certainly the great names among them such as Jones. Colebrooks and Wilson, were employed by the East India Company in various administrative capacities. Many of them were trained in the 'Classical' tradition of Europe; they were also familiar with the recent interest in philology and used the opportunity to acquire an expertise in a new area. As administrators they required a specialized knowledge of traditional Indian law, politics, society and religion, which inevitably led them to the study of Sanskrit and Persian literature. Their scholarly and administrative interests coalesced.

The nineteenth century also saw the introduction of courses in Oriental languages at various European universities and elsewhere. The term "Indologist" now included those who had a purely academic interest in India and who were intellectually curious about the Indian past. The study of Sanskrit language and literature not only gave shape to the discipline of comparative philology, but it also became the sourcematerial for the reconstruction of ancient Indian society.

Vedic Sanskrit, the language of the Vedic literature in particular, was used extensively in the reconstruction of both Indian and Indo-European society, since the linguistic connection between the two had been established. It was now possible for scholars of Sanskrit to attempt wide-ranging interpretations of what was believed to be the beginnings of Indian history, with little or no personal experience of the Indian reality. One of the most influential of such scholars in his time was Max Muller, who gave full appreciative descriptions of contemporary Indian village communities based on his studies, but who had never visited India.

Inevitably, those who were sympathetic to Indian culture tended to romanticize the ancient Indian past. These interpretations carried the imagery and the preconceptions not only of the sources, but also of those interpreting them.

THEORY OF THE ARYAN RACE : THE FALLACY ABOUT LANGUAGE & RACE

By far the most influential theory to emerge from such Indological studies in the 19th Century was the theory of the Aryan Race. The world *Arya* which occurs in both the Iranian Avestan and Vedic Sanskrit texts, was given a racial connotation as refering to the race of the Aryans. They were described as physically different from the indigenous population; and their cultural distinctiveness was apparent from the fact that they spoke an Indo-Euroqean language. It was held that large number of *Aryans* described, as a branch of the Indo-European race and language group, invaded northern India in the second millenium B.C., conquered the indigenous peoples and established the Vedic Aryan culture which became the foundation of Indian culture.

The identification of language and race was seen to be a fallacy even during the lifetime of Muller, one of the more active proponents of the Aryan theory. Although in in his later writings, he rejected this identification, it was by then too late, and the idea had taken root.

It is curious that *aryan* should have been interpreted in racial terms since in the text, the term refers

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merely to 'honoured person of high status' and in the Vedic context, this would be one who spoke Sanskrit and observed the caste regulations. The racial connotation may have been due to the counterposing of *Arya* with *Dasa*, in the *Rg Veda*, where the *dasa* is described as physically dissimilar to the *arya*. This was interpreted as representing two racial types with the *aryas* evolving later into the three upper castes and the *dasa* remaining in the lowest *sudra* caste, the racial identity of each being preserved by forbidding intermarriage between the castes The preeminence of *Arya* was explained as due to the successful conquest of the *aryas* over the *dasas*.

The term *varna*, etymologically associated with colour and occurring as a technical term referring to the caste organization of society, was used as yet another argument to support the Aryan theory of race. It was believed to provide a "scientific" explanation for caste, namely, that the four main castes represented major racial groups, whose racial identity was preserved by forbidding inter-marriage and making birth the sole criterion for caste status.

ECHOES OF EUROPEAN DEBATES & SEARCH FOR COMMON ROOTS

The latter half of the nineteenth century in Europe was concerned with the discussion on race in the theories of Gobineau and the growing interest in social evolution. Some of the Indologists were by no means unfamiliar with this debate. The distinction between *aryan* and non-*aryan*, and the polarity of Aryan and Dravidian suggested by them for the Indian scene, echoes to a degree, which can hardly be regarded as coincidental, the *aryan*-non-*aryan* distinction and the Aryan-Semitic dichotomy based on language and race, in the European context. The suggested social bifurcation is also remarkably similar; the upper castes were the *aryans* and the lower castes were the non-*aryans*

The belief in the Indo-European origins of both European and Indian societies intensified the interest in Vedic *aryan* sources, since these were seen as the earliest survivals of a common past. The village community of Vedic society was looked upon as the 'rediscovery' of the roots of ancient European society. It was described as an idyllic communiry of gentle and passive people, given to meditation and other-worldly thoughts with an absence of aggression and competition (Mullier's, 1883, *India What It Can Teach Us ? London*) Possibly some of these scholars, well disposed towards India, were seeking an escape into a utopia distant in time and place, perhaps fleeing from the bewildering changes overtaking them in their own times. Others were defending Indian society from its critics. Eventually, the Aryan theory of race gave way to what has come to be called, the Aryan Problem, namely, the historical role of the Indo-Aryan speaking people and their identification in early Indian sources.

THE 'UTILITARIAN' POINT OF VIEW

But the early nineteenth century saw a new direction in the attitude of the administrator-scholars of the East India Company towards Indian history. Some, although they did not romanticize the ancient Indian past, were nevertheless sympathetic in their interpretations. Others, in increasing number, became critical of what they called the values of ancient Indian society. This was, in part, due to the mounting problems of governing a vast colony, with an unfamiliar, if not alien, culture. The nature of the relationship between Britain and India was also undergoing change, for trading stations were being substituted by colonial markets.

The major intellectual influence, however, was that of English Utilitarian philosophy. James Mill. its first ideologue in the context of Indian history, completed his lengthy *History of British India* in the early decades of the nineteenth century. Mill's *History* claimed to be a critical investigation of the traditional institutions of India. These, by the standards of nineteenth century Utilitarianism, were found to be static, retrogressive and conducive to economic backwardness. He recommended a radical alteration of Indian society, to be achieved by imposing the correct legal and administrative systems in India. Both the analysis and the solution suggested by Mill suited the aims and needs of imperial requirements. His *History*, therefore, became a textbook on India at the Haileybury College, where the British officers of the Indian Civil Service were trained.

Further intellectual support for this view of the pre-modern history of India was found in the writings of the more eminent philosophers of history of the time. Hegel, for example, remarked on the absence of dialectical change in Indian history, and consequently dismissed Indian civilization as being static, despotic in its orientation, and outside the mainstream of relevant world history (Hegel F.—*Lectures on the Philosophy of History*—Routledge and Kegan Paul, London, 1974).

ON 'ORIENTAL DESPOTISM'

Central to this view of the pre-modern history of India, and implicit in Mill's *History* was the theory of Oriental Despotism.

The genesis of this theory probably goes back to the Greco-Persian antagonism, with references in Greek writing to the despotic government of the Persians. To this was added the vision of the luxuries of the oriental courts, a vision built partly on the luxury trade with the East from early times and partly on the fantasy world of oriental courts as described in the accounts of visitors to these regions, such as those of Ktesias at the Persian court and Megasthenes at the Mauryan court in India.

The Crusades and the ensuing literature on the Turks doubtless strengthened the notion of the all-powerful, despotic, oriental potentate.

When interest in the notion was revived in the eighteenth century as an explanation for continuing empires in Asia, the focus was shifted from the doings

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to the despot to the *nature* of the 'despotic state.' Given the concerns of eighteenth century France and England, the central question was seen as that of private property in land, and the state ownership of land. Once again, the accounts of ambassadors and visitors to Mughal India,such as Roe and Bernier were quoted; and they maintained that there was an absence of the right to private property in land. Some, such as Montesquieu, accepted the theory of oriental despotism; others, such as Voltaire, doubted the correctness of its assumptions.

A STATIC SOCIETY & THE ASIATIC MODE OF PRODUCTION

By the mid-nineteenth century, it had such currency in Britain that again, the standard text on the traditional economy of India used at Haileybury College was that of Jones, who endorsed the theory. Inevitably, the major historians of the late nineteenth century in India, who also happened to be the administrators, assumed the correctness of the theory as a precondition to their understanding of the Indian past. Even Marx, despite his concern for dialectical movement, was not averse to the idea with its emphasis on a static society and an absence of change, and worked the theory into his model for Asian society—that of the Asiatic Mode of Production.

The absence of private property in land was central to this model of social and economic structure. The structure was seen in the form of a pyramid, with the king at the apex and self-sufficient, isolated village communities at the base. The surplus was collected from the cultivators by the bureaucracy, and the process of redistribution led to its being appropriated, substantially, by the king and the court—hence the fabulous wealth of oriental courts. Control over the peasant communities was maintained by the state monopoly of the irrigation system—or the hydraulic machinery, as a more recent author has called it (Wittfogel : *Oriental Despotism*, New Haven, Conn. 1957)—the control over which was crucial in arid lands dependent on artificial irrigation. The subsevience of the peasant communities was ensured not only by extracting the maximum surplus from them, but also by investing the king with absolute powers and divinity. The isolation of social groups was made more complete by the absence of urban centres and effective networks of trade.

NATIONALIST IDEOLOGY — A NEW PERSPECTIVE

The idealization of the village community from one group of scholars was now juxtaposed with the starkness of those supporting the other interpretation. This historical kaleidoscope was readjusted when a third perspective was introduced at the start of the twentieth century. The authors of this were Indian historians, using the current methodology, but motivated ideologically by the national movement for independence; scholars who have been referred to in recent writings as the nationalist historians. *(Jayaswal, 1924, Mookerji, 1926; Raichaudhry, 1923; and Majumdar* among others*)*.

ARYAN THEORY & ROLE OF RELIGION

Of the two major theories, the Aryan theory of race had their approval, whereas that of Oriental Despotism was opposed for obvious reasons. The former was acceptable for a number of reasons. It was believed to be based on the most up-to-date philological evidence. Its supposed "scientific" explanation for caste was gratifying, in view of the general condemnation of caste society from the stalwarts of egalitarianism. *Homo hierarchicus*, if one may borrow the phrase, stood exonerated. The depiction of Aryan society in glowing terms was soothing to the sensitivities of Indian scholarship. There was also an appeal to some middle-class Indians that the coming of the English represented "a reunion of parted cousins, the descendants of two different families of the ancient Aryan race". (Keshab Chander Sen's *Lectures in India*, Calcutta, *1923*)

Nationalist historical writing took up the theme, among other things, of the importance of religion to Indian society. The bi-polarity of the spiritual content of Indian culture and the materialist basis of western culture was seen as an essential and inherent difference. This was in part a reaction to the earlier view, that religion was such a central factor in traditional Indian society that it obstructed progress—the latter being defined as social and economic change. This view had been eagerly taken up both by Christian missionaries anxious to proselytize among the more enterprising Indian social groups, as well as by those who were looking for a single factor which would explain the backwardness of India as a colonial society. (Max Weber : *The Religion of India* is the culmination of such views over the 19th century).

The nationalist historians concerned themselves with those ideas which were necessary to nationalist polemics. They questioned individual items of historical interpretation, rather than examining the validity of a theory as a total pattern of interpretation. Nor did they attempt to replace the existing theories by new ones, fundamentally different from what had gone before. In a sense, nationalist ideology delimited the nature of their questions. However, in spite of these weaknesses, the impact of the nationalist school was both considerable and necessary. The role of ideology in historical interpretation was recognized with the highlighting of the ideological content of earlier interpretations. Above all, it prepared the way for the questioning of the accepted theories.

This has been, of necessity, an over-simplified sketch of the main ideological trends in modern interpretation of early Indian history. I would now like to consider at greater length the two main theories to which I have referred the Aryan Problem and Oriental Despotism—for further analysis, in the light of new evidence and methods of enquiry. (*Continued*)

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INTERPRETATIONS OF EARLY INDIAN HISTORY

...[Editors' Note—Dr. Romila Thapar's exposition of these theories is proposed to be presented in a subsequent issue of the Indian Book Chronicle. We proceed with the rest of her narrative.] ....

THEORIES NO LONGER TENABLE

In suggesting that these two theories—the Aryan theory and Orintal Despotism—emanating from ideologies pertinent to nineteenth century Europe, are now no longer tenable, it may appear as if I am tilting at windmills. Yet, it is suprising how deeply rooted these theories are, both in India and elsewhere, and how frequently they are revived for reasons of academic study as well as in political polemics.

The Aryan theory of race has not only served cultural nationalism in India, but continues to serve Hindu revivalism and, inversely, anti-Brahman movements. At the academic level, the insistence on ascribing Indo-European roots to all aspects of Vedic culture has acted as a restraint on the analysis of mythology, religion and cultural symbols from the historical point of view, The intellectual history of a period as rich as that of the *Upanisads* and early Buddhism, approximately the mid-first millenium BC, has been hemmed in by the constraints of seeing it in terms of an internal movement among dissident *aryans*, rather than from the more meaningful perspective of a period of seminal change. The perennial search for 'the Aryans' continues apace, with archaelogists still attempting to identify a variety of archaeological cultures as Aryan (e.g.., B. B. Lal, *Excavation at Hastinapur, Anciant India*, 1954, 1955).

Oriental Despotism was revived a couple of decades ago in Wittfogel's assessment of bureaucratic systems and in association with an oblique critique of the Soviet system. The reincarnation of the theory as the Asiatic Mode of Production has had, I believe, an even fuller transfusion in recent Soviet assessments of the Chinese past, as it has from time to time, at the academic level in more general economic analyses of historical change in Asia.

POLEMICS OF POLITICAL IDEOLOGY

That the interpretation of Ancient Indian History should be subject to the polemics of political ideology was inevitable. Colonial situations tend to play on the political content of historical interpretation. The sanctity of ancient culture as seen through a nationalist vision made it sensitive to historical analysis This is not to deny, however, that over the last two centuries, at the level of the discovery of evidence, the scholarship has been both meticulous and extensive. Earlier theories of interpretation have not been replaced as there is now a concern with the need for clear definitions of historical concepts based on a larger body of precise evidence. This is most apparent in the current debate on the 'periodization of Indian history.' Nevertheless, for a while, there was a disinclination to move away from the subject of polemics.

TRADITIONAL INDIAN UNDERSTANDING

Symbolic of this disinclination was the consistent overlooking of one significant aspect of historical interest : the traditional Indian understanding of its own past.

It has long been maintained that the Indians were an ahistorical people, since there was no recognizable historical writing from the Indian tradition similar to that from Greece and China. This was in part because the Indian historical tradition—the *Itihasa-Purana*, as it is called—was in a form not easily recognizable to those familiar with Greek historical writing. Another reason may have been the inabillty of modern scholars to perceive and concede the awareness of change, so necessary to a sense of history, in the *Itihasa-Purana*, and this precluded them from seeing the historical basis of the tradition.

The early Indian historical tradition, which is now receiving the attention of historians and is being analysed in terms of its ideological content, does reflect a distinct image of the past, and its concerns are different from these of modern interpretations of the past. [Major writings on the tradition are : F. E. Pargiter — *The Ancient Indian Historical Tradition*, London, 1922; V.S. Pathak—*Ancient Historians of India* London, 1986; and A. K. Warden—*An Introduction to Indian Historiography*, Bombay, 1972.

THE JANAPADA & THE SANGHA

For instance, the unit of history is not the empire but the *Janapada*, the territory settled by a tribe, which later evolved into a state, generally a kingdom. References are made to emperors as universal rulers, the *samrat* and the *chakravartin*, but these are at the abstract level. Reality revolved around the kings of smaller kingdoms. The genealogical sections of the tradition explain the settlements of tribes, and with the emergence of states, the association of dynasties (Thapar : Geneology as a Source of Social History, *Indian Historical Review 4, 1976)*. But the past was not recorded as a succession of political events, for the legitimization of political authority was more important and it was to this that the historical tradition gave precedence. The records of these early genealogies were used from the first millennium A,D. onwards for legitimizing new dynasties who were given links with the ancient royal lineages.

Recent work in social history has shown that political power was a relatively open area in early Indian society and the social antecedents of the founders of dynasties were rarely questioned, as long as they complied with the procedures necessary for legitimizing political authority.

In the Buddhist tradition, the unit of history was the *Sangha* or Buddhist Church, and monastic chronicles formed the core of the tradition. These were not merely the history of the Elders of the Church, for the

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INTERPRETATIONS OF EARLY INDIAN HISTORY

(Continued)

monastery as an important socio-religious institution played an active political role and its relationship with political authority is apparent from these chronicles (Perera, L.S.—The Pali Chronicle of Ceylon in C.H. Philips edited *Historians of India, Pakistan and Ceylon 1961, p. 29 ff.*).

REGIONAL FOCUS IN THE MAINSTREAM

Cyclic time and the change implicit in the movement of the cycle was the cosmological reflection of the consciousness of change. Even more interesting is the evolution in the form and style of the historical tradition itself, in the latter part of the first millennium A.D., when the record includes details of events relating to political authority—in short, the kind of literature which is easily recognisable as historical writing, consisting of biographies of rulers and statesman and chronicles of dynasties. [Such as Banabhatta's *Harasacharita*, Bilhan's *Vikram-mankadeva-charita*, Kalhan's *Rajatarangini* and various *Vamshavalis*.] This new development in the tradition coincides with actual historical change, characterized by small kingdoms generally conforming to the geographically nuclear regions. These were based on a decentralized administration and economic structure, with an extension of patronage to local cultures and the emergence of the devotional religion—the *Bhakti* movement—which, through its appeal to a large cross-section of social groups and its use of the regional language, strengthened the regional focus.

Yet the link with the mainstream of the tradition was not broken. Into the early history of the region or the dynasty is woven, quite deliberately, the mythology and lineages of the earlier tradition. The network of Sanskritic culture, at least at the upper levels of society, was a more real bond between people and places than the mere inclusion of these within the confines of an empire,

The perspective of the ancient Indian historical tradition when seen in juxtaposition with the more recent analyses of early Indian history, apart from its inherent intellectual interest, can suggest the ideological concerns of the pre-colonial period. These might provide to the historian of early India a clearer vision of the priorities of the Indian past than have been provided by the polemics of more recent times.

Dr. Romila Thapar is Professor of Ancient Indian History in the JNU, New Delhi.

The Aryan Problem and Oriental Despotism :

An exposition of these two themes by **Dr. Romila Thapar** would appear in a later issue of this Journal.

—Editors

POETS' CORNER

In this column and on the next page, we present some recent poems by our guest Poet, Rosemary C. Wilkinsan. We start with a piece she wrote some time ago while on a visit to India. *Eds.*

CREATING POEMS IN STONE

I am here in the south of India
near the Bengal Bay waters washing the shore.

Sparse fishermen man the rocking catamarans,
like fishermen of old, amid this sea's roar.

Tall feathery pines lean to brush the blue skies
filtering through fresh sunlight.

Gusty waves etch the sandy shore
rolling over and over with a mighty power.

How quiet it is as I look out and behold
a lone man walking in the sand.

How is it that God has permitted me
the blessing of all this ?

I weep inside with such great happiness
to partake of such wine offered.

It is the new wine of the old vintage
lighting the world with new hope.

India, we are in need of you,
your human spirit, your gentleness.

Lift your soul to the world,
share of this new wine, divine.

India, we are in need of you,
in our hearts, in our intellect,

share with us.

POETRY IS NOT

Poetry is not a segment
of our society
for the skeptic, pragmatic.

Only God knows why
poets persist, exist
as we approach 21st Century,

Rosémary C. Wilkinson
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POETS' CORNER

RECENT POEMS

by Rosemary C. Wilkinson

POETS' CORNER

O GREAT VIRGIL

I know you from of old
being above the animals
having an imaginary mind
to create you anew
before our very eyes.

I say *our* because you
belong to all mankind
from eons ago. You will
always belong to the new
born of every age. Each age
will study you in a new

Light, being the children
of Light. You changed
my life as did Dante,
and Petrarch, Shakespeare,
De Chardin, and Rilke.

The blowing wind still
moves your life message.

Long before great things
came about you foretold
them, prophet of old !.

How I loved reading
what you wrote! You
had something to say,
a message to reveal, history
to tell. What a treasure
you are *still* to mankind!

Remember us in your great
spirit, O Virgil,
We shall always study your
cadence of old,
Your purpose in life was meant
to *fulfill* !

WE MAKE IT SO

Place your hands together
In prayer and bow your head.
Walk softly into the temple,
Temple of civilization.
See the throes of mankind
Wrestling with evolution
Slowly climbing past
That which no longer holds.
View the 20th Century
Of wars making all things new.
See the blood and guns
And nuclear holocaust,
Know there is meaning for you,

We saw it start in Europe
Then evolve into the world—
Asia, America all involved.
Africa, too, throwing off her chains,
The Far East, Middle East
All in chaos, pains of birth.
You knew South America
Was soon to burst forth.
Who escapes ? Not one of us.
Who has a better plan ?
No man stands. No man stands.
Where have all the leaders gone,
Those who can gather us together ?

Look around the temple to see
The sick selfish with greed,
And malice, abounding among
the young—
Mesmerized on drugs of
"leaves me alone."
What has happened to disciples,
And virtue, prophets of old ?
Do they exist only on paper ?
Where are the poets of truth
Not the kooks that Plato
threw out !
A poet is a special calling
By God to come forth
Proclaim to the world :
Life is holy : we can make it so !

Holy ? Who wants to be holy ?
Bring on the homo's, lesbians,
Abortions, atrocities between
nations !
All this mire we are comfortable
in . . .
One or two super powers
Talking to each other like the rich
Using media for top-most power,
Oil men, and labour
Outdoing them all.
Let us have a halt soon
When the bubble bursts
To start over, build anew,
Erase the past, we can make it so !

But how can that come about ?
With men hating all nations,
Save their own. Men hating
Women coming forward to break
The patterns of wars of old.
Henry VIII only knew a boy
Had to rule with a crown :
Fate not complying to
His command. It is hard
To let go of one's will
To seek a new path
With all nations holding hands.
But : we can make it so.

Who shall come forward then
to say,
"I shall make the world re-born ?"
Forge machinery to free all men
For the pursuit of poet, painter,
musician.
Round up the 155 nations
On the earth into re-birth :
World food distribution, fresh
fish waters for all
Energy humming, pollution
stifled,
Each culture sharing with another
Having stamped out wars and
blood.
We have so much to learn from
each other !
At this point in nuclear evolution—
We *must* make it so.

Is it a dream to think man can
Change the whole system when
All the statesmen are lawyers
Who with the double talk choke
Us with waste, and lies and
Think only of themselves !
Whereas when they took office
They were to *serve* with new ways,
Use their minds to create a new
state,
One of many who *serve* each other,
Mother Earth is one. How she is
Served best, is the goal we run !
We make it so.

If all our energy to do wrong
Is set to reap benefit for all;
Pool our knowledge—*all* go to
the moon !
Think of what a world that
would be
For future generations we owe
responsibility !
Think of all the wealth, education
Natural resources, precious water
To safeguard, build a pure temple
Clean up this earth—each pulling
His/her own weight !
Tomorrow we can change it all—
We have it within our power—
For : every day, we make it so !

Poet Rosemary C Wilkinson is a robust and mature, concerned yet hopeful voice from U.S.A.

With her motto—"Poet : Uplift Mankind !" she is trying to arouse the conscience of the poets from all over, and bring them close to each other. A couple of winters ago, she visited India for the World Poetry Congress.

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From The Feast of Youth To The Iconoclast

(Poet Harindranath Chattopadhyaya's first book of poems, The Feast of Youth appeared in 1918, and Sri Aurobindo reviewed it in the Arya. We reproduce below a few excerpts from the long review.

What appears curiaurly striking is how the fore-vision of one great intellectual is corroborated by another after about seventy years. We refer to an appreciation of the mature poet by Dr. Mulk Raj Anand, which follows Sri Aurobindo's comments. —Editors)

Excerpts from Sri Aurobindo's Comments

There have been poets of a great final achievement who have begun with gifts of a less precious stuff and had, by labour within themselves, and a difficult alchemy to turn them into pure gold. Mr. Chattopadhyaya is not of these; he is rather overburdened with the favours of the goddess, comes like some *Vedic Marut*, with golden weapons, golden ornaments, car of gold, throwing in front of him continual lightnings of thought in the midst of a shining rain of fancies, and a greater government and a more careful and concentrated use, rather than an enhancement of his powers, is the one thing his poetry needs for its perfection.

A SPIRITUAL INTOXICATION

The name of the volume, taken from its first poem. *The Feast of Youth.* is an appropriate desciption of its spirit, though one is inclined to call it rather a riot or revel than a simple feast. It is the singing of a young bacchanal of the Muse, drunk with a bright and heady wine. In his first poem, he promises to himself,

> O, I shall draw the blue out of the skies
> And offer it like wine of Paradise
> To drunken Youth,

and the rest is an ample fulfilment of the promise. For the thought and sentiment are an eager, fine and fiery drinking of the joy of life and being, not in the pagan or physically sensuous kind of enjoyment, but with a spiritual and singularly pure intoxication of the thought, imagination and higher senses.

FUSION OF VEDANTIC & SUFI MYSTICISM JOY IN GOD AND NATURE

There is here perhaps a side-effect of one remarkable peculiarity of Mr. Chattopadyaya's peotical mentality. There is a background in it of Hindu Vedantic thought and feeling, which comes out especially in "Fire", "Dusk" "Message" and other poems, but will be found respeatedly elsewhere, and runs through the whole as a sort of undercurrent; but the mould of the thought, the colour and tissue of the feeling betray a Moslem, a Persian, a Sufi influence. ....

... (His) spirit and manner are too expansive for the carefully compressed artistry of the Persian poets, but the influence of the passion for decorative colour is there. But though the kinship is visible even in the external expression, what is more striking is a certain indiosyncracy of the fancy, the turn given to the thought, the colour of the vision, which are very often of the Sufi type. Something of the union of the two cultures appeared in the temperament of Mrs. Naidu's (Sarojini Naidu) poetry, but here it is more subtly visible as part of the intellectual strain. This is, however, only one shaping influence behind; except in one or two poems, where we get some echo of his sister's manner and movement, this young poet is astonishingly original; it is himself that he utters in every line.

The thought substance, the governing inspiration of this poetry is such as might well spring from a fusion of the Vedantic and the Sufi mentality. It is the utterance of a mystical joy in God and Nature, sometimes of the direct God union, but this is not quite so successful more characteristically of God through Nature. Yet this is not usually the physical Nature that we feel with the outward bodily sense; it is a mystic life of light and ecstasy behind her, hidden in sun and moon and star, morning and noon and dusk and night, sea and sky and earth. It is to bring this remoter splendid vision near to us that image is strained and crowded, symbol multiplied. We get this mystic sense and aspiration in the poem, "Fine", in an image of love,

> I am athirst for one glimpse of your beautiful face, O Love,
> Veiled in the mystical silence of stars and the purple of skies.

(Sri Aurobindo quoted many lines from poems like "Hour of Rest", "Worship" & "Message" etc. —Eds.)

... In the sea
God churns the water into silvern foam
And breathes his music into every shell.

None is the master's "mystic dog with paws of fire" and "Behind the clouds some hidden Flutist plays His flute". These are some of the more overt and express phrasings of the predominant idea, exquisite in harmony, lovely and subtly penetrating in their thought. Elsewhere it is simply Nature and the bliss, light and wonder behind her that are expressed, the rest is concealed yet suggested in the light. But there is always the same principle of a bright mystic vision and the transmutation of natural things into symbol values of the universal light, joy and beauty.

This poetry is an utterance of an ancient mystic experience with a new tone and burden of its own. Its very character brings in a certain limitation, it is empty of the touch of normal human life; our passion is absent, the warm blood of our emotion does not run through the veins of this Muse to flush her cheek with earthly colour. There is indeed a spiritual passion,

(Continued)

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FROM THE FEAST OF YOUTH . . .

a spiritual, not a physical sensuousness. Light and ecstasy there is, not the flame of earth's desire. Heaven takes up the symbols of the earth-life, but there is not the bringing of the Divine into the normal hues of our sight and our feeling which is the aim of Vaishnava poetry.

Crystal is a favourite epithet of the poet, and there is here something crystalline, a rainbow prism of colours in the whiteness of shining stalactites. There is at first even some impression of a bright and fiery coldness of purity, as of a virgin rarity of the atmosphere of some high dawn, or as if that had happened which is imaged in "Dusk"

> Ah, God ! my heart is turning crystalline.
> Seeing Thee play at crystal stars above !

or as if the poet had indeed, as he writes elsewhere, "put out the lamp of his love and desire, for their light is not real", and replaced them by the miraculous fire of his shining ideal.

In the Sonnets, however, in some other poems and in the poet's later work, there is the beginning of a greater warmth and a nearer sweetness.

POSSESSED BY THE GIFTS OF HIS GENIUS

The genius, power, newness of this poetry is evident. If certain reserves have to be made, it is because of a frequent immaturity in the touch which at times makes itself too sharply felt and is seldom altogether absent. I do not refer to the occasional lapses and carelessness of which I have noted one example, for these are not very numerous, and the flagrant subjection of the expression to the necessity of the rhyme occurs only in that one passage,—but to the fact that the poet is still too much possessed by his gifts rather than their possessor, too easily carried away by the delight of brilliant expression and image to steep his word always in the deeper founts of his inspiration.

The poetic expression is always brilliant, but never for long together quite sure,—lines of most perfect beauty too often alternate with others which are by no means so good. The image-maker's faculty is used with a radiant splendour and lavishness, but without discrimination; what begins as imaginative vision frequently thins away into a bright play of fancy; and there are lines which come dangerously near to prettiness and conceit. Especially there is not yet that sufficient incubation of the inspiration and the artistic sense which turns a poem into a perfectly satisfying artistic whole; even in the sonnets, beautiful enough in themselves, there is an insufficient force of structure. The totality of effect in most of these poems is a diffusion, a streaming on from one idea and image to another, not a well-completed shapeliness. The rhythmic turn is always good, often beautiful and admirable, but the subtlest secrets of sound have not yet been firmly discovered; they are only as it were glimpsed and caught in passing.

These limitations, however, matter very little as they are natural in a first and early work and do not count in comparison with the riches disclosed. Moreover there is quite enough to show that they are likely to be rapidly outgrown. Young as he is, the poet has already almost all the secrets, and has only to use them more firmly and constantly. . . .

Since the appearance of this book, Mr. Chattopadhyaya has given to the public one or two separate poems of a still greater beauty which show a very swift development of his powers; he is already overcoming, almost though not yet quite entirely, the touch of unripeness which was apparent in his earlier poems. Sureness of expression, a thought in full possession of itself and using in admirable concordance its imaginative aids and means, subtler tones of melody and harmony, especially an approach to firmer structural power are now strongly visible and promise the doubling of the ecstatic poet with an impeccable artist. There is also a greater warmth and nearness, a riper stress, a deeper musing.

We may well hope to find in him a supreme singer of the vision of God in Nature and Life and the meeting of the divine and the human which must be at first the most vivifying and liberating part of Indla's message to a humanity that is now touched everywhere by a growing will for the spiritualising of the earth-existence.

Arya A.G.
15 Nov , 1918 *(Sri Aurobindo)*

[Reproduced with grateful thanks from the 1967 publication : Virgins and Vineyards, published by Pearl Publications Pvt. Ltd., Bombay]

. . . TO THE ICONOCLAST

One of the last books of poems by late Harindranath Chattopadhyaya was ICONOCLAST published in 1988 by B. R. Publishing Corporation, Delhi. On that occasion, Dr. Mulk Raj Anand greeted the poet for his courage to endure and renew his love for life, and for the poet's vision of life and joy in the face of threats of star wars and ultimate doom. Dr Anand's letter became the the Foreword to the book. We share the same with our readers. —*Editors*

[ICONOCLAST — by Harindranath Chattopadhyaya (1898—1990)—*B. R Publieatians, Delhi (1988) Pp 58, Rs. 55/-.*

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POETRY IS . . . ASPIRATION TO LIFE AGAINST DEATH !

Letter addressed to Poet Harindranath Chattopadhyaya by Dr. Mulk Raj Anand

"Affeetionate Greetings to the veteran Poet and Patriot, Harindranath Chattopadhyaya !

Doyen of poets of India ! I don't know whether you have ever heard of the poem of Hafeez Jullundhri, written perhaps on behalf of his contemporaries like us : *Abhi to mein Jawan hoon!* It has been sung in the voice of Malika Pukhraj. And it is a rejuvinating recital. I hear it every week-and on my tape recorder, because it helps me to keep whistling in the darkness of our time!

I mention this intimate fact, because I feel that all poetry is, at its core, aspiration to life against death! Not the poetry which is bound in bukram in little decorative books, sometimes read even as the lovely ladies eat chocolate eclairs in Mayfair or Fifth Avenue, but which utters words from the stresses of human beings in the world made by merchants of one kind or another, whose greed for more food than they can eat, for the lingerie from Rue be Rivoli for their brides, for the wines of Bourdeaux and the cheeses of Rue de Bussy, has brought two world wars, with a third and final one in the offing.

Ever conscious that they who worshipped what D. H. Lawrence called 'the bitch goddess success', you have seen that, in the two world wars, men were condemmed to die like animals. Always you have been conscious of the violence and cruelty of the colonialists. In every decade of our century, you have smashed the idols of glory and power which the supers built up for the uncomprehending.

I was not surprised when I opened your new book of poems *Iconoclast*, to find your protest against the Devil's new devices of the "Star War" being prepared the laboratories by the prostitrtes of science :

"While Circumferences whirl around you, O Centre
of me! Whirl and swirl and crack at points
of their rotating rondure,
allowing the breath of death to enter

Envenoming the sanctuaried heart-space, enveloping
infinite outer space astronauts pierce
through in frenzy of heavenwardness
eager to unravel.

Secrets of milleniums, distances swooning through
distances, tired yet obedient to the
laws of creation: effort of fools!
Consumers of time! Traitors to the
innermost centre.
Of the heart wherein travellers rest .. *(p. 31)*

During the first world war, the English poet, Wilfrid Gibson had said : 'Poetry is in the pity'

And the German, Rainer Marie Rilke had uttered the inmost human truth, in 1916 :

'Outside : Breezes, greetings, wishes, winging,
falling short, defraudedness,
but within, sufficience ever springing
and ineffable relatedness .. '

Before he flew to death as a pilot, young Richard Hilary had written: "I go out to defend the half lie against the big lie."

One of our young contemporaries from America, Allan Ginsbury has written, almost as though he was adderssing Rambo Reagon: 'Go fuck your bloody bomb'!

In our own country, in spite of Mahatma Gandhi's asking for words as Truth, the poetry of *Chhayavad* has prevailed.

Rabindranath Tagore's censure of 'civilisation' at the end of his life is forgotten.

Vallathol's tenderness for the rejected is laid aside.

Bharati's passion for freedom is remembered only on his birthdays.

The fact is that while Jawaharlal Nehru was for a shift from God to man, the intelligentsia has harked back to the prophet of doom, Shankara, with his dissolution of the world in *Maya*.

Of course, in our long history, we have lived through many incarnations. Even constricted by adverse circumstances, our Cosmic view kept us tracking the pathways of life which were seldom reached except by the esoterics. And we nave pretended to make aspiration towards the Gods into realisation.

Only in the period of struggle did people like Jawaharlal make us understand that men and women compelled by the realities of life, can seek freedom not only through art but also by understanding history.

Implicit in the idea of attaining the many freedoms through living experience, which has been the underlayer of our struggle to be, was the acceptance of the here and the now, the dream of eating the fruits of our plentiful earth, watered by the rivers, of the light that would come into the eyes of our young by inheriting the thoughts of our past and the wonders revealed by those in the West who have been our kins, from Romain Rolland and Einstein to Bertrand Russell.

Of course, you, who have seen deep and much, are aware of the perils of existence. But you have not

(Continued on next leaf)

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ASPIRATION TO LIFE AGAINST DEATH

(Continued)

allowed *Dukha* to wipe out hope. You have lived and loved, even when you lost your loves. You have never taken refuge in rest-houses from revolt. You did not earn dividends of joy. You have endured the privations, the pains, even the betrayals. Your senses have urged you forward. That is why you can sing :

'But you shall recover it, Future of Man !
You will not allow nails on crosses
borne by humanity; nails on coffins
ensconcing it after unspeakable
torture you will not allow

Dyings access to your realm of sunshine pouring.
What sense of eternal carnival along
the earth; golden along horizons–ends
mating with beginnings of new oceans
afar . . .' *(p. 17)*

You seem aware of the confusions of our collective unconscious

'Death laughs at life all the time, which is only a series of yesterdays/looks forward to some upremeditated tomorrow,' you say. But you are also aware of *(p. 23)*

'Martyrs of all ages, wearing round the neck the
noose as though it were a bridal garland;
facing the bullet as though it were
an inner eye entering the breast . . .' *(p. 24)*

Is it likely that the new young may cultivate the will, below the mind, to accept the asceticism of work by which alone we may abolish the need for need, by accepting the little that nourishes our body, so that we can nourish our souls—which can wilt under the weight of material gain. Will your poems help to fuse the many conflicting I's into which you perceive our people divided ? Can any words today stem the death of love in our midst ? Is it possible that people will sense your longing for renewal ?

'Time, for your sake, O Future of Man hath
chiselled an image in whose belly are
doors opening into gigantic
resurrections !' *(p. 25)*

I shall await your visions of hope from you beyond the threatened doomsday.

Bombay **Mulk Raj Anand**
September 15, 1987

POETS' CORNER

OUR VILLAGE BUS

A Poem by I.K. Sharma

Sneezing, whooping, wheezing,
our village bus stumbles, moves backward,
and then whirs forward for her 20-mile stint.

Thickset with turbans, front to back,
she pauses at every unscheduled stop
to suck in more. Among the aisle they grow like weeds.

Much before the next stop she begins to sulk
like an estranged wife,
all unschooled gay kins of Ariel come down the top.

They joyfully push her dented 'backside', heaving,
in good humour she slides along the beaten path
without life. Madho Singh twirls his rajput mustache
at steering.

He turns the key many a time. He leaps out,
and in a rage inserts the senile handle and swings.
Lo ! Life returns to old unresponsive engine.

Revived, she begins to raise voluminous dust.
In gratitude we greet it through broken panes,
Shutterless windows and perky holes of the floor.

In between Madho Singh with his undusted mouth
shouts across the full-grown field of swaying ears
to his counter-point that conducts the age-long journey.

In his cryptic idiom the self-willed whistle master,
the shifty guard and the stop-in-charge,
Ladu, confirms the well-being of all

At the temple-stop a village girl squeezes in.
A thick-soled shoe tentatively rubs her tender feet.
'Father-eater', she shouts, 'Will you spueeze my
sap out?'

Her warm and pround *ghaghra*, in sixteen folds,
sighs at its fate in the villainous hold.
Tight she stands, tight she holds.

At the banyan stop the bus screeches to a halt.
They by *dana* and *sev*, nuts and grams,
and run back wetmouthed to self-allotted seats.

The hilarious herd knows what works with her :
they re-do, and she scrambles along her familiar path.
Spectres of various size drift in my academic head.

Nervously I pray and fidget in my seat
that had been undone ages back,
and look forward eagerly to the journey's end.

Sneezing, whooping, wheezing,
our blessed, one-eyed, big-bosomed bus
gets intact to its port in a mood of triumph.

[It is one of the 110 Poems selected out of 67[illegible] entries submitted to the All India Poetry Competition 1988, sponsered by the Poetry Society of India] Dr. I.K. Sharma of Rajasthan University is our Associate Editor.

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AN AFFAIR WITH INDIA

Francis Dore & Marie-Laure Prevost

SELECTED LETTERS OF ROMAIN ROLLAND

Indira Gandhi National Centre for the Arts, Delhi (1990)

Reviewed by G. B. K. Hooja

As noted by the editors, the interest of Romain Rolland (1866–1944) in India began long before his active 'engagement' with the country from 1915 on.

EARLY INTRODUCTIONS

As a young student at the Ecole Normale Superieure, he read translations of Burnouf's *Bhagavad Gita* and the works of Spinoza—'our European Krishna.' Around the same time, he discovered the geography of India in the class room of Vidal de La Blache, and among his papers is a programme for a concert of Oriental Music held in 1889.

In 1892, Rolland married Clotiede Breal. Her father, the philologist Michel Breal, Professor at the College de France, was the author of an *Etude sur la Parente des Religious Orientales*. Rolland also maintained a life-long friendship with his sister-in-law, Louise Guieyesse, who would (later) found the Nouvelles de I'Inde and preside over an Association of the Friends of Gandhi.

THE DISCOVERY

The first direct exchanges between India and Romain Rolland date, however, from 1915. While reading the illustrated pages of the *Arts and Crafts of India and Ceylon* by A. Coomaraswamy, he noted in his Diary with rapture, 'This universe is too rich, too full....If I am accorded another ten or twenty years of life, I would like to lead western thought onto these high plateaus, to places it has never even dreamt of.' ..

From this moment dates Romain Rolland's determination to discover and promote Oriental culture in all its forms : artistic, intellectual, religious, political, and to foster through the strength of his own contagious sympathy, a vertible communion between Eastern and Western thought.

LIFE & WORK IN BRIEF

Born in 1866, Romain Rolland started writing his Diary at the age of 16, in 1882. In 1915, he received the Nobel Prize for Literature and gave away the prize money to the Red Cross. He was a musician, biographer, novelist, social activist, committed to non-violence and peace, noted for the nobility of his character and the integrity of his art. Biographies were his logical instrument. Besides, he maintained a stimulating correspondence with fellow humanitarians and was at home to visitors from East and West. He died on 30th December 1944, at the age of 78, deeply mourned by countless admirers all over the world.

WIDE RANGE OF INTERESTS AND CONCERNS & CORRESPONDENTS

Beginning with Beethoven and Michelangelo, he explored the lives of Dayananda, Ramakrishna and Vivekananda. He did not accept the so-called two antithetical forms of spirit, for which the West and the East are wrongly supposed to stand, and asserted that 'there is neither East nor West for the naked soul.' He dedicated his entire life to the reconciliation of mankind and voiced his opposition to the 'absurd separation' made between these two halves of the soul.

He was not an ivory-tower intellectual, concerned just to create art, but was determined to live his life. Thus he took an equally impassioned stance against the rising tide of Nazism in Europe, and in support of the Indian struggle for independence.

Letters contained in the volume under review are addressed to a wide range of correspondents from Leo Tolstoy to Albert Schweitzer, Sigmund Freud, Pastor Louis Ferriere, Barbusse, Tagore, Mahatma Gandhi, Nehru and Albert Einstein. They reveal Rolland's deepest perceptions of the arts, and a delicacy of interpersonal sensitivity, which is profoundly moving.

IN STEP WITH GANDHI : THE ISSUE OF ENDS & MEANS

As they indicate, his life was a great adventure in moral values, and with Gandhi, he earnestly held that it is not true that the End justifies the Means. The Means are even more important for true progress than the End, for the End (so rarely reached, and always incompletely) but modifies the external relations between men. The Means, however, shape the mind of man according either to the rhythm of justice or to the rhythm of violence. Moral values must, therefore, always be safeguarded, both in the interests of humanity, and in that of the Revolution itself, for a Revolution which neglects them is condemned, sooner or later, to much more than material defeat; to moral deterioration. Montesquieu's old pharase : 'Republics are founded on virtue, is more profound than it may seem,' he observed, 'for if they are based on violence, fraud, or falsehood, these forces shall conspire to ruin them.'

To Gandhi he wrote (on 17 February, 1924) : "We join together to send you our message of love and admiration. There you are, free again, after the glorious shade of the jail, in the sunshine of the battlefield. May India be ready this time ! And may Europe also hear your voice in her wilderness" !

While being critical of some of the ideas of Gandhi which appeared to him rather medieval, he

(*Continued overleaf*)

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AN AFFAIR WITH INDIA

prophetically appreciated his role on the world stage. He wrote to Kalidas Nag, (26 November, 1925) : "If Gandhi succeeds in containing, or even merely in delaying for twenty years, the violence which is building up and threatening to break its bounds, it will be a priceless benefit for India and the whole world, and that is worth the few apparent concessions to the world of politics which shock you. Beware lest, without him, the whole of the India you love should be inexorably submerged in the unleashed fury of political passions By associating himself with politics, he moderates and humanizes them— I should rather say he 'divinizes' them, as the 'human' left to itself is not far from the animal. Nor should you forget the radiance he casts on many European minds whom he thus brings closer to Asia, and to whom India has become a holy land almost with the same status as Palestine."

A PORTRAIT OF GANDHI & HIS DISCIPLES

In his letter to Lucien Price (dated 25 December, 1931). he portrayed Gandhi and his Indian visitors team as follows: "The little man, spectacled, toothless, enveloped in his white burnous, legs bare, skinny and stilt-like, like a heron's, head bare and tonsured with rough stubble damp in the rain, came up to me with a jerky laugh, his mouth open like a good dog panting. He rested his cheek on my shoulder, putting his right arm around me, and I felt his grey head against my cheek; the kiss of St Dominic and St Francis (hark at me boasting !). With him were Mira (Miss Slade), proud of features and with the august bearing of a Demeter, and three Indians, a young son of Gandhi called Devdas, with a round and happy face (a nice lad, not fully aware of the great name he bears), and two secretaries and disciples, young men of rare qualities of mind and heart : Mahadev Desai and Pyarelal."

In the same letter, he describes Gandhi's routine and impact thus : 'Gandhi holds prayers again at 3.00 in the morning, for which he would wake up his hard-pressed staff in London when they'd only got back at 10' clock. He's an unbreakable little man, though he looks frail, tiredness is a word he doesn't know; he could spend hours answering every point thrown at him by a listening crowd attacking him, as he did in Lausanne and Geneva — sitting on a table, his voice staying clear and calm, striking back at both declared and undeclared adversaries (and there was no lack of them in Geneva !) with harsh truths which left them dazed and choking. The Swiss bourgeoisie, militarist and nationalist, which first received him with astute courtesy, was trembling with rage when he left."

ABOUT UNTOUCHABLES & THE WAR

Writing to Gandhi in May, 1933, he said : "We are with you in these grave days when again your life is at stake. We hope ardently that the hardness of heart of those of your people who are blocking the great work of national reparation to the untouchables will finally give way. Let them tremble at the prospect of assuming in the eyes of history the exerable responsibility of causing your death ! They would bear the mark on their brow in the memory of mankind for evermore. Your self-immolation to that sacred Justice, which is all love and no violence, takes on a universal and holy value, like the Cross."

When World War II broke out, he wrote to Tagore (on 27th February, 1940) : 'The War has created a solitude around us. Unable to write in the newspaper, which the state of war does not permit, I work and write for happier days. I relive and try to fix on paper my memories of the past century, the days of my youth, and the first struggles, before 1900. I hope you are keeping good health and that your days and nights are bathed in the sacred flame of poetry. In a world handed over to blind violence and falsehood, we must preserve within us truth and peace."

The letters are literally littered with such glittering gems of noble observations, and should do good to the drooping spirits of the sceptic intelligentsia and the bewildered elite seeking light.

G. B. K. Hooja, former civillian & former V. C. Gurukul Kangri, Hardwar is a regular contributor.

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THE LION OF PUNJAB——

PHILOSOPHER, PROPHET & STATESMAN

Shyamanandan Shahi

LALA LAJPAT RAI : **His Life and Thought**

Chanakya Publications, Delhi (1986) pp. 225 Rs. 125.

Reviewed by T. N. Chaturvedi

Lala Lajpat Rai was one of the most colourful figures of the national movement. At one time, during the fight for freedom against foreign domination, the trio – Lal (Lajpat Rai), Bal (Gangadhar Tilak) and Pal (Bipin Chandra Pal)—had a pre-eminent place in the imagination of the people, Aurobindo, before he moved to Pondicherry renouncing politics, was a close and active associate of the famous trio.

A TRINITY OF SACRIFICE & STRUGELE

Lala Lajpat Rai's life is the story of self-sacrifice by a self-made man. His memoirs vividly bring out his struggle for self-development, not for self-seeking, but for the service of the people. His death after the assault that he received during the boycott of the Simon Commisson shocked India and gave an impetus to the national movement.

Lal, Bal and Pal were not only men of action, but also thinkers in their own right. They have left a rich legacy of writings and speeches. It is a pity that, for a variety of reasons, this political trinity has received less attention from researchers and historians than many of their contemporaries.

Pal's centenary was the casualty of dislocation in national life ensuing from the partition of the country. Except one good research work on his social and political ideas by A. P. Mukerjee in 1974, there is no satisfactory biography in English. His writings are not available. A one-volume edition of his *Memoirs* had been published in 1973 by Bipin Chandra Pal Institute, Calcutta, through the devotion of his second son, Jnananjan Pal, but even that is now out of print.

During his centenary and after, a number of good biographies of Tilak and studies of his ideas and ideals appeared. His collected works were also published from Pune.

As the then Prime Minister, the late Lal Bahadur Shastri had been a member of the Servants of People Society, it was expected that in a systematic manner, the life and work of Lajpat Rai, would be brought before the public during the centenary celebrations. But fate willed otherwise. There were largely ritualistic celebrations, but three volumes of his select speeches and writings, including one of autobiographical writings, was arought out by Prof. V.C. Joshi.

Later, an excellent study of Lalaji by Dr. P. L. Nagar appeared in 1977 (*"Lajpat Rai – The Man and His Ideas"*, *Manohar, Delhi*). After a prolonged hibernation, a biography of Lalaji, authored by Lala Feroz Chand, a well-known journalist of old days was published in the late seventies by the Publications Division. But by that time, the author had passed away, and the lack of proper editing is evident. A work which could have become definitive, turned out to be a disappointment, for want of perspective and a lack of totality of approach. However, we have reasons to be thankful to Lala Feroz Chand for his prodigious labour and compilation of original and authentic material.

FORMATIVE INFLUENCES & COMMITMENTS

It is gratifying to see that students of political science are now turning their attention to Lala Lajpat Rai, as tne present book by Dr. Shyamnandan Shahi testifies. Evidently a doctoral thesis, though this has not been mentioned explicitly, it explores in seven chapters Lalaji's life and thinking. The opening chapter contains a life-sketch.

It is interesting to delve into the formative influences of his intellectual development. The Arya Samaj was the most potent one, as he openly admitted. Lalaji wrote an early history of the Arya Samaj. He was a man of immense courage who was neither overawed by Mahatma Gandhi, whom he regarded the greatest Indian of his times, nor by Motilal Nehru, when it was a question of convictions or approach to national problems. As early as 1888, his open letter to Sir Syed Ahmad Khan created a stir in contemporary intellectual circles.

Even before Jawaharlal Nehru, he tried to discuss India's problems and future in an international context. Not only his thought processes, but his area of national and public life was multi-sided. While the Government did exile him to Mandlay, it had to acknowledge his tremendous contribution to famine relief in many parts of the country. Be it England, America or Japan, he would observe the mainsprings of their growth, and would keep in touch with the leaders of public opinion, Though described as an extremist in those days, he always tried to act as a bridge-builder, and avoid fissures within the movement against foreign rule. He did not hesitate to help even the revolutionaries, though he did not believe in their methods.

NATIONALIST VISION : TRADITION WITH MODERNITY SOCIAL JUSTICE & LIBERTY

Shahi goes on to recreate what he calls Lajpat Rai's 'nationalist vision'. He had deep respect for Indian civilization, but for him, tradition was not to act as a fetter on the future. His nationalism would

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easily broaden into an international approach. A great believer in Indian unity, and a strong opponent of appeasement of communalism, he was often misunderstood because of his association with the Hindu Mahasabha and the Arya Samaj. He had in him the remarkable ability to combine tradition with modernity. It is difficult to refer to the many institutions or organisations set up by this restless soul.

Lalaji wrote about and studied the problems of labour, socialism and communism. It is not known to many that M. N. Roy's initiation to Marxist literature was through Lalaji, as Roy acknowledges in the memoirs. The same is true of Dr. N. R. Hardiker, the founder of the Congress Seva Dal. Lalaji wrote '*Young India*', an interpretation of a History of the Nationalist Movement from within, and published it in New York in 1917, as he was keen to publicise India's case abroad. He also wrote "*England's Debt to India : A Historical Narratian of Britain's Fiscal Policy*".

His was the passion for social justice and ending of exploitation of all kinds in India. He had an eye for interpreting political and social situations in an economic setting. But his concept of socialism, as the author points out, was undogmatic. The moving force with him was the concept of equality sustaining national liberty.

The author also discusses Lalaji's concept of revolution as a means for socio-economic change. Widely travelled and widely read, he had a socio-economic vision for Indian society, a vision which was rooted in idealism, and reinforced by his assessment of social and economic compulsions and the aspirations of the people in his times.

As a student of political science, the author tries to analyse, in the light of Lalaji's writings and speeches, his concepts of Democracy, Nation, State and Government. Many contemporary political issues, and controversies during the national movement are reflected, while referring to or analysing these political categories. This only shows both Lalaji's mental resilence and intellectual width.

EDUCATION—THE KEY TO EMANCIPATION & PROGRESS

Lalaji was a member of what in the Arya Samaj was known as the College Party. While abroad, he studied the movements in education, particularly in Japan and the USA, so as to identify elements promoting their progress and prosperity from which he could drive lessons for India's social and economic emancipation. Lalaji had a comprehensive view of education as the key to national progress, and this the author has attempted to outline succinctly.

Lala Lajpat Rai was a man of high ideals and an unusual capacity for work. Despite intensive and extensive political and social activities, he wrote on many subjects. He was a great believer in the power of the written word. He wrote many biographies of great men in order to educate and inspire his countrymen, especially the young people. Like Gandhi and Nehru later, or like Naoroji or Ranade earlier, Lalaji felt it was his mission to be an educator. While emphasising the relevance of Lalaji's thought, the author certainly does not overstate when commenting that "Rai, in fact, had the prescience of a philosopher, the vision of a prophet and the insight of a statesman who could foresee the shadow of the coming events".

A CRUSADER IN INDIA & ABROAD

Not many people in India know about the tribute Agnes Smedley paid to Lala Lajpat Rai, with whom she worked as a secretary in New York, in her autobiographical novel "*Daughter of the Earth.*" She writes. "He introduced me to the movement for the freedom of his people and showed me, it was not only a historic movement of itself, but it was a part of an international struggle for emancipation, that it was one of the chief pillars of the struggle".

Along with Malaviya and Gandhi, G. D. Birla also had cultivated relations with Lala Lajpat Rai, and many aspects of Lalaji's views and activities figure in Birla's correspondence.

No other Indian leader, except M. N Roy and Nehru, had so many international contacts as Lalaji had. and who had moved in a contradictory and even conflicting political milieu.

The present study of Lalaji's life and thought by Dr. Shahi is fair and competent. He has made good use of the writings and speeches of Lalaji to present his views and ideas. One feels that a more rigorous proof-reading and really capable editing would not only have averted many printing errors, but added to the overall quality of the book.

It js intriguing that Shahi does not refer to either Nagar's or Feroz Chand's works in his references and bibliography It would have been useful if the author had provided some backdrop to the period or times, particularly the political and socio-economic conditions in the 19th century India. It should, however. provide a useful introduction for knowing, understanding and appreciating the personality and contribution of an outstanding national leader who continues to be neglected for some mysterious reason, though in the present troubled times, well-meaning and knowledgable people say that the misfortune of Punjab is that it had no real leader after Lala Lajpat Rai's tragic death.

An experienced administrator and former Comptroller and Auditor General of India, T. N. Chaturvedi has been fondly keen about books all through his life. Writer and editor of eminence and always a helpful guide to many scholars and budding writers, and social scientists, he has recently taken over as President of the Author's Guild of India. We, in the IBC, welcome him his resumed association with this journal.

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A MILITANT VISION OF HINDUISM

Walter K. Anderson and Sridhar D. Damle

THE BROTHERHOOD IN SAFFRON : **The Rashtriya Swayamsevak Sangh and Hindu Revivalism**

Westview Press, Boulder and London, 1987; pp. 317 & Vistar Publication, New Delhi.

Reviewed by Harsh Sethi

For the modern secularists in India, the very mention of the *Rashtriya Swayamsevak Sangh* (RSS) sends shivers down their spine. The imagery of thousands of khaki-knicker clad, *lathi*-wielding men trying out their hand at physical exercise in the local *maidan*, for some reason, brings to surface memories of Mussolini's Black Shirts or Hitler's SS Troopers. Though why this sight should generate fear is a little unclear.

NAGGING QUESTIONS & PUBLIC IMAGES

Is it that the RSS with its aura of a 'secret society'—the discipline and committment of its cadres available to the supreme leader (*Sarsanghchalak*)—evokes fear of a military-type take-over ? Or is it that the militant and often virulent Hinduism that the RSS preaches, violates our normative regard for secularism ? Such questions can be multiplied, more since each of them reflects as much the personal prejudices of the observer as the grounded reality about the organisation.

The unease with these commonly available descriptions deepens precisely because many of the R.S.S. men, the *swayamsevaks,* in any small north Indian town are often seen as model citizens, bothered about their neighbours, always willing to help, honest, 'god-fearing', moral. From participating and helping construct civic life to organised response at times of disasters—mainly natural—the RSS has simultaneously built up an image of a dedicated and disciplined humanitarian force. But, more important, at times when the very existence of the nation seems in danger, the RSS advocacy of nationalism and patriotism, of putting society above the self, obviously captures the public imagination.

This is precisely why the Anderson-Damle book, now also available in a Vistaar Publications edition, appears promising. The product of long joint labour between a Pune Brahmin and a U. S. State Department (read C.I.A.) analyst – the book is a meticulously organised treasure-house of little details. And since, it is no quickie (some of the interviews were conducted nearly two decade back), it has a right to be considered seriously.

UTOPIA OF A GLORIOUS PAST

What is it that we learn about the organisation, the mileu in which it functions, and its modes of self-validation ? The crucial thesis propounded by Anderson and Damle relates to the location of the RSS as an archetype in the popular Indian imagination. Put in somewhat stark terms, the authors argue that that the psycho-social loss created by the disruption of the familiar world of "community", a loss most keenly felt by the alienated and the rootless, is what creates a deep urge for a return to the womb. This urge is sought to be satisfied in the twin processes of a '*weltenscheung*' and an organisation—both claiming to ressurect moral and social certitudes that help define the individual's social function and relationship to authority. The urge is to recover a sense of self-worth—a social need strongly articulated in a defeated nation.

Unlike most 'progressive' ideologies and organisations that seek to locate their utopia in the future, organisations like the RSS do so in the past, the rationale being that a 'glorious' past serves both as a critique of the present and a basis for collective pride. That is, unlike the 'progressives' who see little worth in the indigenous social structures and thereby have to locate their preferred utopias both in the future and in spatially distinct cultures, the proponents of a 'glorious past' can lay claim to be "God's chosen people in God's chosen land". All that is really needed is to come back into the fold.

EQUATING COMMUNITY WITH NATION

As a general description of the revivalists, the Anderson-Damle thesis is not far off the mark. But the RSS, being a radical revivalist organisation, does not argue for a simple return to the past. Instead, it seeks to re-work the past principles to serve modern purposes, by locating the community as the nation. It was thus that in the twenties of the centnry, when Hegdewar created the RSS—the focus was on militant traditionalism, a recovery of the purity of spirit and purpose that once made this nation and people great. Like other such efforts, it evolved its own symbol (the saffron flag); re-interpreted history; insisted on discipline and loyalty; emphasized a seeking a self-worth through self sacrifice; and 'created' the ubiquitous 'other' (in this case the *firangi* and the muslim) as the reason for decline.

THE FOUNDATIONS FOR A PROUD "HINDU" NATION

Locating the process of validation in a golden past is a time-honoured device of defeated peoples, and the RSS is no exception. For the founder, Hegdewar, the experience of the non-cooperation movement, the differences between Gandhi and Tilak, Gandhi's accent on non-violence, his 'appeasement' of the Muslims — all fed into his critique of non-cooperation "as a movement that may help develop the powers of endurance, but cannot breed the energy of resourcefulness and practical wisdom necessary for a political

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A MILITANT VISION OF HINDUISM

struggle." In particular, the deteriorating Hindu-Muslim relations provided a background for the view that it is only through strength that respect can be won. With Tilak, Lajpat Rai and Savarkar as ideological mentors, Hegdewar went on to create an organisation as the kernel of the new nation – a process of inner transformation to rekindle a sense of national consciousness and social cohesion, a cadre of persons committed to the task of national reconstruction—all leading to a movement for revitalization. Towards this end, the RSS was modelled on a traditional *ashram*, but with a difference. While retaining the authority of the *guru*, and an emphasis on spiritual and physical fitness—the focus was on *karma-yoga*, a blending of Brahmin asceticism and Kshatriya valour to produce an interventionist ethos.

RSS SOCIAL BASE & NETWORKS

From Hegdewar to Golwalkar to now Babasaheb Devaras, the RSS has charted a steady course. Though in formal terms, the organisation today may look very different from its early stages—the accent having shifted from an earlier emphasis on character building to the current excitememt with matters more political – the cardinal line remains the same : that of creating a proud and self-sufficient 'Hindu' nation.

The Brotherhood in Saffron provides a wealth of fascinating details, not just on its early history, but equally on the post independence period of creating an affiliate brotherhood. Today, the RSS family consists not just of the thousands of core members but a range of associated organisations—the BJP (earlier Jan Sangh) in the formal arena of politics; the ABVP (for students); the BMS (trade union); the VHP (religion and culture). How each of these affiliates came into existence, their relations with the parent body, the degree of autonomy they enjoy – all these are traced with a meticulousness verging on admiration. What comes across is the story of a sense of purpose, followed through with a tenacity and discipline which is indeed rare. No wonder, from relief and rehabilitation to religion and politics — over the last six decades, the RSS has managed to grow and occupy a central position in the modern Indian psyche.

Particularly interesting is the analysis of the social base of the organisation—its spread from central and western Maharashtra to now all over the country, including the South. Equally important, though not really touched upon, is the relative inability of the RSS to penetrate the peasantry.

QUESTIONS ABOUT HINDU CIVILISATION

The book's strengths and weaknesses, however, lie in its overwhelming focus on organisational details and political inter-connections. Not that these are either unimportant or uninteresting. But such a focus, grist to the mill of the daily journalists, can easily slip into empiricism—the details clouding over the search for the key questions.

For instance, the authors never question the RSS's understanding of Hindu civilization. The problem lies not just in the search for key texts (the *Upanishads* or the *Gita*) or even a bias in favour of Sanakara's *Advaita* as the true epitome of Hindu philosophy – but that as a civilization, the ordering principles have never been sought in organisational maxims Homogeniety and order — a hallmark of the RSS vision -- is a modern twentieth century construct, an attempt by the vanquished to mimic the victorious.

A CULT AND A PARA-MILITARY BODY

It is in the attempted 'semiticization' of Hinduism and Hindu society that the RSS seeks its strength, not realizing that it is this very process that leads to its negation of the native genius. With its combination of spiritualism and militancy, what it ends up creating is a cult, not a movement.

It is thus not surprising that, notwithstanding its ambition to evolve into an organisation whose ambience will overtake the society, the RSS is foredoomed to remain at best a dissenting imagination at the margin. This is not to deny either its symbolic or organisational value. But what is needed is to understand how the RSS, in its focus on the 'excluded other,' has itself become what it seeks to exercise – a para-military, para-statal body, 'feared' not just by the State but the very society it seeks to revitalize.

In raising these questions, one does not want to devalue what the authors have done. Their wealth of empirical evidence is indeed immense. It is just that in their asking of questions, they have unnecessarily circumscribed themselves—making the task of locating the RSS in the framework of either politics or revivalism difficult. We are, therefore, left with all the questions and biases we had before regarding the book.

ITS FUTURE IN MODERN INDIAN SOCIETY

The more glaring failure, however, relates to the absence of any discussion on the future of the RSS in modern Indian society. With the Hindu idiom coming to occupy a central place in our modern-day politics, how does the RSS vision of Hinduism stand *vis-a-vis* other contenders? And with more lumpen organisations like the Shiv Sena, the Bajrang Dal and the Trishul Sena providing organisational space to the 'rootless' lower middle-class Hindu, will the RSS, with its accent on discipline and austerity, be able to hold its own? More important, given the previous decades' 'bloody' experience of communal riots, will not the accent of the Hindu part of the national ethos only accentuate the conflicts? These are questions that the other organisations in the RSS family have started asking. And given its current leadership's preoccupation with matters political, the RSS cannot

(*Continued on page 20*)

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LAW & THE DIVORCEE

Asghar Ali Engineer (Editor)
THE SHAH BANO CONTROVERSY
Orient Longman Ltd. (1987) pp. 242; Rs. 165.

Comment by Suresh H. Mathur

Contrary to common belief that all muslims in India are opposed to social reform through legislation by a secular government, it is indeed heartening that a notable section of the educated and enlightened members of the community welcomes a liberalising, modernising and, in fact, humanising change in their social and cultural fabric. It is a pity however, that successive Governments of India have neither recognised nor encouraged such liberal and englightened leadership. Instead, they have instigated the obscurant, orthodox and rabble-rousers among them to confine the simple-minded but ill-informed muslim masses within the out-moded orbit of an intolerant theoracy and a "secluded" society.

All this for a narrow selfish aim of dividing the rationalist majority (the no-changers and obscurantists among whom have never commanded a following) on hollow slogans of socialism, regionalism, secularism, linguism, casteism etc., and cornering the vote banks of captive, cloistered minorities on the equally hollow slogans of preservation of their seventh century identity and their insulation against the much-publicised onward march of the nation into the next century.

THE CASE: SOME FACTS RESTATED

After the Allahabad High Court judgement in the case of Smt. Indira Gandhi, which had shaken political India vertically and horizontally and resulted in the terrorising and agonisjng period of internal emergency, the Supreme Court judgement in the much-debated and publicised Shah Bano Case produced no less tumult and turmoil.

The case related to a Muslim woman aged 75, a mother of 5 children and divorced by her husband after 43 years of married life, who fought up to the Supreme Court to compel her husband to pay maintenance allowance to her. This, the Court did by upholding the grant of a "munificient" maintenance allowance of Rs. 179 20 p.m. by the M. P. High Court. Her husband was adjudged to have a monthly income of Rs. 5,000/-. In doing so, the Supreme Court held that while provisions of 125 Criminal Procedure Code (Cr. P. C.) do not supplant the personal law, the personal law has no repercussion on the applicability of Sec. 125 Cr. P. C., and the personal law, though supreme in its own sphere, cannot trespass into the domain of criminal law.

Since, while delivering the judgement, the Supreme Court was fully conscious of the likely strong reaction of the Muslim leaders and *Ulema*, it decided to lend support to its judgement from the Holy Quran as well, because that was the only way to convince an average Muslim. For doing that, they had to interpret a verse from the Holy Quran, which an acknowledged Muslim authority had translated as : "divorced women, maintenance (should be provided) on a reasonable (scale). This is duty on the righteous".

HEAT & DUST OF CONTROVERSY

The then Chief Justice, Hon. Shri Y.V. Chandrachud, explained in an interview given later on that, while drawing support for its judgement from the Quran, the Court had only interpreted the Muslim Personal Law; it did not interfere in it. In spite of that, almost every muslim leader rushed to address protest meetings (specially in the mosques after Friday payers) in which Shias and Sunnis, Wahabis and Deobandis pledged their loyalty to the Islamic *Shariat* from the same platform. A few obscurant Urdu journalists added fuel to the fire. Riotous situations were created at a number of places, resulting in avoidable loss of life and property. The Supreme Court was held quilty of "interfering" with the Muslim Law because, according to the agitators, it had no business even to "interpret" the Holy Book of the Muslims.

POLITICAL FALL-OUT

The agitation was more political than religious; and fearing that the Muslim Vote Bank of the Congress would be alienated, the Rajeev Gandhi Government developed cold feet after only an initial show of secular strength during the debate. It came under severe pressure to undo the Supreme Court judgement by passing an Act in consultation with Muslim theologians on the Muslim Personal Law Board, exempting Muslims from the purveiw of Sec 125 of the Cr. P.C. This was achieved by re-opening a terminated discussion on the Bill — thus creating an unedifying precedent in the legislative process.

For doing that, the Ministry of Law was forced to take right-about-turns in their notings. Consultations were held only with the Muslim League members and other conservative Muslims, because those seeking a "pro-judgement" interpretation were dubbed as "Non Muslim". So much so that one of the Muslim members of the Council of Ministers had to quit in protest against the appeasing approach to the whole question by the shaken Prime Minister.

COMMENTS ON THE NEW LAW

The learned editor of the publication, **Dr. Asghar Ali Engineer** (Director of Institute of Islamic Studies, Bombay) is of the opinion that the theologians who approved the draft Muslim Women (Protection of Rights on Divorce) Bill betrayed a lack of elementary knowledge of Islamic law as, in fact, the Bill

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LAW & THE DIVORCEE

(when passed) took away whatever rights had been guaranteed to the Muslim divorcees by Allah in the Holy Quran.

In supporting the Supreme Court judgement and considering the legislative measure then proposed (later on adopted) by the panicked Rajiv Government as very harmful to the forlorn and destitute Muslim divorcee women, the learned editor is in the company of some highly intellectual and rationalist Muslim men and women.

Dr. Nusrat Bano Rahi has noted that by being exempted from the purview of Sec 125 Cr. P. C., the muslim women would remain only 'Muslim' and not Indian women. **M. A. Latif** considered the net result of the Supreme Court judgement as nothing more than that any Muslim citizen of the country, just as his fellow Hindu, Christian or Parsee citizen, has a duty to society to see that "the women with whom he had shared many a joy and sorrow, is not thrown out as a vagrant". **Seema Mustafa** pitied Shah Bano as a 75 year old woman deprived in the name of God. **Irfan Engineer** dubs the interpretation by the *Ulemas* of the Holy Quran as being according to their prejudices, and the exploitation by Arabs of Indian Muslim women as nothing but legal prostitution. He refreshingly recalls that the leaders who claim that no human agency can tamper with the Divine Law had accepted the law as codified in the Sharaiat Act of 1937, and the Dissolution of Muslim Marriages Act, 1939, during the British Rule.

LAW IN SOME OTHER MUSLIM COUNTRIES

W. M. Shaikh cites instances of Islamic countries like Jordan, Iran, Tunisia, even Pakistan, where law relating to polygamy has been modified, and suggests abolition of the *talaq al bida* (triple pronouncement of of *talaq*). **Daniel Lalifi** considers the Bill as drafted /adopted an insult to the traditions of Istamic civilisation. **Zarina Bhatty** praises the Constitution of India as most enlightened in the world, but deplores that the Indian Muslim women are only Muslim, not Indian. According to her, the interpretation of the Quran in the form of the *Shariat* is extremely male-oriented, and negatives the principle of equality between the sexes; and hence it is the duty of all enlightened Indians to examine the Muslim Personal Law in the light of equality and social justice enshrined in the Constitution, and not to leave it to the uneducated, ill-informed Muslim Mullahs.

A FAIR & WELL-DOCUMENTED PRESENTATION

In all fariness, opposite views (supporting the obscure and conservative demand for undoing the Supreme Court judgement) have also found due place in the publication. The collection also contains a record of interviews given by the Chief Justice, Prime Minister, Ministers, men and women writers and other public dignitaries, and eminent (Hindu and Muslim) journalists, quite a few of whom the the conservative line.

The documentation portion of the book contains further useful material in the shape of excerpts from editorials of leading newspapers of India on the merits of the case, and the points involved in the controverisal Bill (before it became an Act). The judgement of the Supreme Court giving rise to the agitation that led to its supersession, has also been quoted in full, together with the views of the Chief Justice Hon'ble Y. V. Chandradhud who had headed the Supreme Court Bench which delivered the judgement.

In the historic background of replacement of Islamic law by a Civil Code in Turkey, making it a truly 'secular' state at a stroke of pen, the publication under review is sure to reveal the thought waves in the Muslim mind on a touchy subject. The book is not only worth reading but also worth possessing.

Suresh H. Mathur is a former member of the Rajasthan Judicial Service, former Distt. & Sessions Judge, former Secretary, Rajasthan Vidhan Sabha, former member, Board of Revenue and more recently, OSD for Revenue Laws in the Rajasthan Government.

A Militant Vision of Hinduism (*Contd. from page 18*)

any longer afford to either side-step them or hide behind its facade of being a socio-cultural organisation.

One wishes that the authors had tried their hand with some forecasting, because it is only in the ability to adapt to the future that one gets the appropriate validation of an organisation's essential thrust. Unfortunately, we emerge no wiser at the end, and it is in this that the failure of the 'brotherhood' needs to be located.

Harsh Sethi is a young and active social scientist associated with the Centre for the Study of Developing Society and the Lokayan, New Delhi.

BOOKS RECEIVED

STERLING PUBLISHERS, New Delhi.

OF BLOOD and FIRE : The Untold Story of Bangladesh's War of Independence—*by Jahanara Imam* translated *by Mustafizur Rahman.*

MINERVA ASSOCIATES, Calcutta.

FACTIONS, IDEOLOGY and POLITICS *by Sajal Basu*

DIMENSIONS OF STRATEGY : Some Indian Perspectives – *Edited by Jayantanuya Bandopadhyaya, Arun Kumar Banerji, Sujay Basu & Anand Deb Mukherjee*

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DID INDIA RULE THE WAVES?

MAGIC & ROMANCE OF THE INDIAN OCEAN

INDIA AND INDIAN OCEAN : 1500-1800
Edited by **Ashin Dasgupta and M. N. Pearson**
Oxford University Press, Calcutta, 1987; pp. xi+363;

A Review Article by Ashim Kumar Roy

The book is a collection of essays by a number of scholars, both Asian and European. There are two introductory essays by the two editors. Pearson introduces the subject, and Das Gupta gives a summary of the trade of the Indian Ocean during these three centuries. Both the essays contain extensive bibliographical notes.

Study of the trade and political rivalries of the Europeans in the Indian Ocean started about a hundred years ago. One of the earliest books on the subject was W. W Hunter's *A History of British India*. This book in two volumes came out in 1899. Perhaps the last great book dealing with the political rivalries of the Europeans in this Ocean was K.M. Panikkar's *Asia and Western Dominance* (1954). Panikkar said in his introduction, "This is perhaps the first attempt by an Indian student to see and understand European activities in Asia for 450 years." (*p. 19*)

The perspective of the historians has changed since then. It is now realized that the Europeans did not dominate politically over the Ocean until about 1740. For the first nearly 250 years of the coming of the Europeans to this Ocean, their political influence was negligible. The maritime trade they carried on had some effect on the economies of the European countries such as Portugal, Holland, England etc., because their economies were small; but whether the European trade had any significant effect on the Indian economy is doubtful. European trade changed somewhat the direction in which the exports moved, but may not have measurably increased the production of goods.

LIMITS OF THE INDIAN OCEAN

The western boundary of the Indian Ocean is easy to define. It extends from the Red Sea in the north to the east coast of Africa in the south. The Persian Gulf ports fall within this boundary. The eastern limits of the Ocean are less easy to demarcate. Should they, for instance, include the Gulf of Siam and the Indonesian islands ? Pearson in his essay discusses how such questions have been tackled by the various map-makers. The National Atlas Organization of India excludes Java and the South China Sea from the Indian Ocean. The International Hydrographic Office, on the other hand, includes in it all the Indonesian islands upto the western coast of Australia. For the purpose of this book, the editors are not inclined to go so far. They take the eastern boundary of the Indian Ocean to extend only upto the straits of Malacca, that is, upto the western boundary of the Malay peninsula. Two of the essays in this book, *The Maritime Trade of Indonesia : 1500-1800* by Arun Das Gupta, and *Maritime Trade and Politics in China and South China Sea* by G B. Souza, clearly do not observe this limit.

On the north of the east-west line from Malacca to Africa were Malaysia, Burma, India, the countries around the Red Sea and the East African coast. This area of the Indian Ocean is the main field of study in this book.

BEFORE THE EUROPEANS

However, in 1500, none of the major states of continental India played any important role in maritime affairs. The sea-borne trade did not affect the politics of any of these states. How much of this trade was important for the economy of the hinterland of the ports is not clearly known. For instance, one is not sure whether the sea-borne trade of textiles was at all important for the economy of Bengal. It is quite possible that the quantity of textiles exported was a fraction of the consumption of textiles consumed within the country.

What kind of trade was carried on in the Indian Ocean before the Europeans came ? The Dutch historian **J.C. Van Leur** provoked a controversy on the subject in 1955. He suggested that the Asian trade before the 19th century was done by petty pedlars. 'It was characterized by the exchange of luxury goods, small in bulk but high in value, and dominated by politically powerful coastal lords.' (*pp. 74-75*).

Van Leur was perhaps thinking of the inter-island trade in the Indonesian archipelago. In the Indian Ocean proper, there was no dearth of big merchants carrying or sending bulk goods across the Ocean. One of the earliest records we have of sailings in the Indian Ocean is the '*Travels of Fa-Hien*' in the early fifth century. **Fa-Hien** travelled from Tamralipti in Bengal to Ceylon in a large merchant vessel. Two years later, he sailed in a large vessel from Ceylon to Java. The vessel had 200 people on board. There was storm during the passage, and the merchants threw off their bulk goods to lighten the vessel. Obviously, the goods were not luxury goods small in bulk but high in value.

The ships were not engaged in coastal trade only. Many of them sailed across the Ocean. **Ibn Battuta** (14th century) travelling in a ship from Maldive to Bengal spent 43 nights at sea. **Vasco da Gama** who travelled across the Indian Ocean from East Africa to Malabar was guided by an Arab pilot, Ibn Majid,

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whom the king of Melinde in East Africa had placed at his disposal. Two years later, in 1500, **Cabral** used two Gujarati pilots for the same voyage. Pilots were thus not uncommon to guide merchant ships across the Arabian Sea even where it was the widest.

RICH MERCHANTS OF INDIA

Also, not all the traders were pedlars, that is, small merchants accompanying their goods in the ships. There were many merchant princes who sent their goods with their agents, and also had branch offices in the different ports of the Indian Ocean. Surat in the 17th century had several such men. One of them, **Virji Vohra**, had trading interest extending from Mokha and Gombroon in the Persian Gulf–Red Sea area to Malaya and Sumatra in South-east Asia, (B. G Gokhale, *Surat in the 17th Century*, 1979, *p. 141*). Vohra also financed European investments in Surat, and by the middle of century, he became the sole monopolist of all European commodities. He was perhaps the richest merchant in the world at that time. The Marathas attacked Surat in January 1664, and looted the houses of many rich merchants. They carried away a large quantity of gold, jewellery and cash from Vohra's house; but that did not ruin him. Ten months later, the English wrote to their head-quarters in London, "Haji Zahid Beg and Virji Vohra, the two greatest merchants of this town hold up their heads still." *(Ibid. p. 144)*

Talking of rich people, one is reminded of Jagat Seths of Murshidabad in 18th century Bengal. The Jagat Seths were mainly bankers. Their wealth was chiefly in cash. In June 1742, the Marathas attacked Murshidabad and looted the house of **Jagat Seth Fateh Chand**. They carried away two crores of rupees, beside a quantity of other goods. "So amazing a loss which could distress any monarch in Europe, affected him so little, that he continued to give (the English) government bills of exchange at sight of full one crore at a time." (J.H. Little, *House of Jagat Seth*, reprinted 1967, *p. 120)*

EUROPEAN RECORDS & INDIAN SCHOLARS

One thing the Europeans did that was not done before They kept some records of their voyages and trade. Many of the records are still available. Historians have, therefore, something to bite on. These records, particularly of the Dutch and the English, have been studied by European historians for the last hundred years. But the interest of these historians was Eurocentric.

Since about the last forty years, Indian historians have started making use of these records. Their studies have relevance to India and other regions on the Indian Ocean. Among the scholars who have studied these records and have made name for themselves in recent years are K.N Chaudhuri (*The Trading World of Asia and the English East India Company, 1660-1760; Trade and Civilization in the Indian Ocean; An Economic History from the Rise of Islam to 1750*, etc.); Om Prakash (*The Dutch East India Company and the Economy of Bengal, 1630-1720*); Susil Chaudhuri (*Trade and Commercial Organization in Bengal* 165)–1720); Ashin Das Gupta (*Indian Merchants and the Decline of Surat*, c. 1700–1750): *Malabar in Asian Trade, 1740-1800*).

Indian Ocean in the 15th Century and Earlier

Vasco da Gama arrived in Calicut in 1498. Before that, all trade and commerce in the Indian Ocean was in Asian hands.

Genevieve Bouchon and Denys Lombard write about the trade and political situation of the Indian Ocean region during the 15th century. All through the centuries, the goods that were exchanged across the Ocean varied very little. For instance, the Indian ports continued to export textiles and sugar and rice, and took in return spices and non-ferrous metals, and, of course, absorbed all the gold that was available. But occasionally the people who traded changed. The Chinese roamed about the Ocean in the first half of the 15th century, but thereafter, withdrew completely. Maritime trade remained in the hands of the Muslims: Gujaratis, Arabs and others. Arabs traded mostly in western India Ocean, but the Gujarati Muslims traded everywhere.

The continental states, Vijaynagar or the Sultans of Delhi had little interest in maritime trade. The Muslim states in the Red Sea area sometimes tried to control the approaches to the holy places. In the 15th century, the Mamluks of Egypt were able to do so.

TRAVELLERS' ACCOUNTS ON MARITIME TRADE

We do not have much material for writing the economic history of this period. The records of the merchants or of the port authorities are not available. Even the travellers' accounts are not many. The traveller who has left the most complete account was the Persian **Abdur-Razzak Samargandi**, who travelled over the west coast of India in 1437–38. A Russian trader who also left some account was **Afanasij Nikitin**. He came to Gujarat in early 1470's.

One difficulty about the account of these travellers is that most of the things they relate are episodal. They can relate only what they noticed at the particular time they were present at the spot. Sometimes, of course, the travellers' accounts give some unexpected information. For instance, **Marco Polo**, who travelled through Gujarat at the end of the 13th century, noted several times about the quality and quantity of leather goods produced in that region. "There is also a brisk trade in leather goods of various style and manufacture, and this is on a big scale because the standard of workmanship is as high here as anywhere", and "enough is manufactured to load several

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OF THE INDIAN OCEAN

ships a year." (Marco Polo; *Travels*, Penguin, *pp. 293* and *291*).

But the manufacture and export of leather goods were not noticed by any other traveller to India. Most present-day writers of economic history of India ignore this trade.

Simon Digby has written an interesting chapter on the Maritime Trade of India in the period 1200–1500, in the *Cambridge Economic History of India*, (Vol. I). He does not mention any trade in leather goods. One possibility is that Marco Polo was wrong, and the trade never existed in Gujarat. The other possibility is that the manufacture and trade of leather goods in Gujarat diminished in course of time, so that in about a hundred years, it was not noticeable.

We have a parallel case in the case of cotton cultivation in Bengal. In the Mughal times, Bengal grew good quality cotton. It was spun into fine yarn for the manufacture of muslin. Today cultivation of cotton has almost disappeared from Bengal. But in the case of muslin manufacture of Bengal, at least the memory lingers; while in the case of leather manufacture of Gujarat, we are not quite sure whether it existed anywhere, except in the reminiscences of Marco Polo.

Marco Polo correctly noticed the brisk maritime trade of Gujarat at the end of the 13th century. He said, "Many merchant ships call here with various imports, especially gold, silver and brass. They bring in the products of their own countries and take out such local products as they hope to sell at profit. You must know that in this kingdom, there are no corsairs (pirates); the people live by trade and industry and are honest folk." (*Ibid. p. 293*).

THE ECONOMIC POWER OF GUJARAT

The prosperity of the Gujarati merchants continued for at least three hundred years more. From the early 16th century, we start getting information about Gujarat from the Portuguese records, and also from the impressions of that country written by the occasional travellers from other European countries. The authors of the essay under discussion have summarized these as follows :

"Whatever their social group, the competence and skill of Gujarati businessmen amazed all those who met them. Masters of the textile market, present in all the ports along the 'spice route', coordinators of much of the traffic connecting the China Sea and the ports of the Red Sea, Gujarati businessmen had succeeded by the end of the fifteenth century in making Gujarat the greatest economic power of the Indian Ocean, and perhaps, even of the Old World."

Why the authors say the 'Old World' instead of the 'World' is not clear. The new World had been discovered only nine years before the 15th century ended, and, for all we know, there were no big traders in that world at that time.

Be that as it may, it is interesting to speculate what the history of India might have been if Gujarat had been able to maintain its pre-eminence in the world of business in the next few centuries.

OLD TRADITIONS OF SEA-TRADE

Gujarat's tradition of sea-trade was an old one. If Lothal in Saurashtra was actually a port with a dock system, then the Gujaratis of the Harappan stock, were trading with West Asia from pre-historic times.

The Buddhist *Jātaka* stories were written a century or two before the Christian era. About a dozen of these stories, out of about 540, mention merchants travelling by sea. They used to sail from the port of Bhrigukaccha (modern Broach) in Gujarat (*Suparaga Jātaka*). If Baveru mentioned in *Baveru Jātaka* was actually Babylon, then the merchants sailed deep into the Persian Gulf. The ships usually kept close to the shore. If by any chance they lost sight of the coast, they released a *diśākāka*, direction crow, carried in the ship. The crow would fly towards the land. (*Baveru and Dharmadhvaja Jātakas*).

Broach remained an important port even at the time of the Greek text *Periplus Maris Erythraei* (The Commerce and Navigation of the India Ocean). The text is regarded as belonging to the second half of the first century A.D. The text mentions the port as Barygaza. The port was getting silted at that time, for the *Periplus* says, "The passage into the gulf of Barygaza is narrow and difficult of access to those approaching it form the sea." The authorities appointed pilots to guide the ships into the port. (para 43 of the *Periplus*).

ON THE COROMANDEL & MALABAR COASTS

ROMAN COINS & PORTS

Gujarat was not the only region from which foreign trade was carried on in ancient times. The Coromandel coast was also known for such trade from the early centuries of the Christian era. Ports on this coast traded with the Roman Empire also. It is not known whether the people from the Roman Empire came here to trade, or whether the local traders, the ancestors of the present-day Chettyars, went all the way to the Egyptian ports on the Red Sea and carried with them textiles and spices for Rome. The proof of such trade has been found in the many hoards of Roman coins of the first to the third century in South India.

Roman coins of this period have been found at one or two places in Bihar and Uttar Pradesh also, but perhaps these came by the land route.

(Continued)

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MAGIC & ROMANCE OF THE INDIAN OCEAN

The number of coin hoards found in South India is quite large. Many of these were found in the region of Coimbatore. This place lies on the route that connects the Malabar coast in the west to the Coromandel coast in the east. Ports on both the coasts are mentioned in the *Periplus*. Two of the east coast ports mentioned in the *Periplus* are Camara and Poduca. These are probably Kaveripattanam and Pondicherry respectively.

In 1945, the Archaeological Survey of India made excavations in a place called Arikamedu near Pondicherry. (*Ancient India-2*, July 1946, *pp. 17-124*). Remains of some buildings which might have been a warehouse and a factory for preparing muslin have been found there. Though no Roman coins have been found at this place, the archaeologists found many sherds from Italian pottery from the early centuries of Christian era. They also found many beads. "Among the industries of the town was that of bead making Gold, semi-precious stones and glass were used for this purpose, and two gems carved with intaglio designs by Graeco-Roman gem-cutters and in one instance untrimmed, suggest the presence of Western craftsmen on the site." (*p. 17*)

Among the ports visited by the *Yavanas* (men from the Graeco-Roman world), Puhār or Kāverī paṭṭinam, at the mouth of Kāverī, about a hundred kilometres south of Pondicherry, was perhaps the largest. The Tamil epic *Śilappadikāram* ('The Lay of the Anklet') describes it thus, "The sun shone over the open terraces, over the werehouses near the harbour and over the turrets with the windows like the eyes of deer. In different places of Puhār, the onlooker's attention was arrested by the sight of the abodes of Yavanas whose prosperity never waned. At the harbour were to be seen sailors from different land, but to all appearances they lived as one community..." (Quoted in *Ancient India*-2, pp. 19-21). The Archaeological Survery of India excavated the site of Puhār in 1962-63, and again in 1964-65 and 1965-66, but the only important discovery they made at that time was the remains of a Buddhist monastery (*Indian Archaeology - a Review* for the corresponding years). The evidence that Puhār was a well-built port town, and that it was visited by the *Yavanas* was found when the excavations were resumed some years later. Sherds of Roman pottery and a Roman coin were found in this place. There were also the remains of a number of buildings.

The *Periplus* (para 49) mentions that one of the imports of India was Italian wine. We have the confirmation of this in an old Tamil poem where "a Pandyan prince is exhorted to drink the cool-fragrant wines brought by the Yavanas in their vessels." (Quoted in *Ancient India-2, p. 21*).

The Coromondel coast maintained its reputation for maritime trade in the 15th century, and also later. By this time we are sure who the traders were. The Chettyars and Chulia Muslims dominated this trade between Coromondel and Malacca. Their main exports were cloth, and main imports were spices and non-ferrous metals.

ORISSA & BENGAL : EXPORT OF CLOTH AND SUGAR

The authors of this chapter do not mention anything about the ports of Orissa and Bengal in the 15th century. Perhaps this is because there is little source material from the century for this region. The first European to write about the trade in this area was **Duarte Barbosa**. He wrote his aceount in 1518, but it is not known whether he himself had come to Bengal. Most probably his account was written in Goa on the basis of the reports of Portuguese and other sailors. Barbosa noted that traders on the Bengal-Orissa coast were Arabs and Persians and people of western India. Barbosa noted that Bengal produced an enormous quantity of cloth for export. Another important export from this region was sugar.

NO RECORDS BUT FOLK MEMORY

Were there ever any Hindu/Bengali merchants sailing the seas ?

There is no authentic record, but some literature in praise of folk gods does mention sea voyages by merchants. The description of the voyages shows that the authors had no good knowledge of the sea Their descriptions are based on folk memory. Vipradasa's *Manasā Vijaya* (late 15th century) gives a short account of the voyage of its hero, Chāndo the merchant. He belonged to the caste of perfumers. He went by sea to a place called Anupam-Pāṭan. Chāndo sailed down the Hooghly river and passed several villages on the river side. Then he entered the sea. On the way he passed the Sinhala island. He picked up cowries and conch shells from *dahas* (lakes ?, depths ?) named after these shells. On reaching Anupam-Pāṭan, Chāndo became friendly with the king of that place. Nevertheless, he cheated his friend in barter. For instance, he gave turmeric in exchange of gold, pumpkin in exchange of glassware, etc.

A slightly more detailed description of sea journey and trade is given by Mukunda-rām in his *Chandimangal* (middle of the 16th century). The hero Dhanapati Datta also belonged to the caste of perfumers. He sailed down the Hooghly and went to Sinhala island. This merchant also cheated the people of the island in barter. The king of Sinhala has been depicted in this work as a simpleton in matters of trade.

(To be continued.)

Dr. Ashim Kumar Roy, Jaipur-based retired civilian and scholar has now turned his attention to the study of the Indian Ocean Region and its maritime trade.

[The second instalment of his Review Article will appear in a subsequent issue of IBC.—Ed.]

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CHALLENGE OF HIGHER EDUCATION IN 1990'S

ADDRESS By : **PROF. V.C. KULANDAISWAMY**
VICE-CHANCELLOR, IGNOU

Southern Regional Vice-Chancellor's Conference, Madras On 27.7.1990

When we look at the challenges of higher education in 1990s, we may confine our consideration to those aspects which are relevant to Indian conditions in general and the university system in particular. I may say at the outset, that in the second half of this century, higher education has been receiving enormously greater attention than ever before. If we take India, the number of universities at the time of independence around four decades back, was only 18. The number now is 180. It marks a 10-fold increase. The student strength has increased from around 1.74 lakhs in 1950-51 to nearly 40 lakhs now. I cannot think of any other area of activity which has registered a similar increase in the period under consideration.

I do not think that this is unique to India. With some minor modifications, this has happened in all developing countries. Many of the advanced countries have also registered a singificant growth in the university system in the post Second World War period.

GROWTH AFTER SECOND WORLD WAR

The number of universities established after the Second World War in the world will be more than the number of universities established during the entire period before 1945.There is another aspect that I must refer to at this point. Both in advanced and in developing countries, governments have been taking greater interest and paying closer attention to the university system. This has resulted in two developments: i. The universities are able to get more funds from the State exchequers. ii. The governments have been seeking to have more say in the functioning of the universities.

These are global developments, which are true of the national scene also. In all our discussions we may have to keep this phenomenon in view.

INADEQUATE MANAGEMENT SYSTEM

This Conference has three sub-heads under the major theme.They are: (i) Resources, (ii) Management, (iii) Academic.

Since management is important, both for the resources and academic activities, I may start with management. It is my considered opinion that the country itself suffers from an inadequate management system. Political leaders, academics and administrators have started entertaining vague fears about the inadequacy of our management system in the country. It is more true of education than in any other activity.

All of us are aware of the fact that the first three universities of the country were established in 1857. Since then, many new universities and new colleges were started, and the system grew without any well-defined planning and coordination on an institutional basis. It was in 1956 that the Government of India established the University Grants Commission to discharge the functions of coordination and maintenace of standards in higher education. In the last 34 years again, nothing very significant has happened in improving, modernising and reorienting the management system to suit the many new developments that have taken place and the unprecedented expansion that we have witnessed.

While there is at least a University Grants Commission at the central level, there is no organisation till today in the States for planning and development of higher education, and for assisting the University Grants Commission in its responsibilities of coordination and maintenance of standards. I may mention here that the State Governments bear 100 per cent of the Non-Plan expenditure, and more than 50 per cent of the Plan expenditure for higher education. Overall, the total expenditure borne by the States will be more than 90 per cent of the Plan and Non-Plan expenditure put together. Still the States have no institutional set-up for planning and development of higher education.

STATE COUNCILS FOR HIGHER EDUCATION

There is no means of reviewing either the progress or the performance of higher education institutions. What we have now either at the Secretarial level or at the Directorate level are organisations that administer a given system. We have no mechanism by which academics are brought to a forum and enabled to consider higher education needs of the State and take a short- term and long-term view.It is in this connection that the National Policy on Education,(1986) suggested the establishment of a State Council for Higher Education in each State. This has not yet come into existence in the States, except in Andhra Pradesh.

I am of the opinion that the resources made available may be meager, but even the meager resources will not be effectively utilised if we do not have an appropriate planning and evaluating mechanism.Notwithstanding the massive expansion in higher education, we have not developed a formal system by which the leaders in education can be involved in guiding, counselling, planning and developing higher education.

UNIVERSITY AUTHORITIES: NEED TO REVAMP THEM

Our universities happen to be individual units, loosely connected with the UGC as the apex body. Since the universities are autonomous, the efficiency of higher education will very much depend on the efficiency and performance of universities. The university bodies like the Syndicate, Senate and the Academic Council are mostly operating with a membership that has become unequal to the tasks, and outdated in concept since long. The composition of these bodies is not such as to handle the problems faced by the universities, the functions expected to be performed by them, and the responsibilities levolving on these institutions.In other words, in terms of eir composition, functions and powers, these bodies are outdated.

(Overleaf)

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CHALLENGES OF HIGHER EDUCATION

The Vice-Chancellors and the academics are given a tool that is more than half-a-century behind time and are asked to perform their jobs. It is said that one must do today's job with today's tools. If you do today's job with yesterday's tools, tomorrow you will be out of business. The universities are doing today's jobs with tools that are older than yesterday's; and it must be said to the credit of our universities that they are still in business. A thorough revamping of the system is one of the urgent requirements of our time. In this connection, we must examine carefully the recommendations of the UGC Committee headed by Prof. Gnanam, Vice-Chancellor, Madras University.

REFORMING THE UGC

The UGC has today over 180 universities and 7000 colleges. It deals with a system that accounts for nearly 2.5 lakh teachers and 40 lakh students, and is directly responsible for coordinating and maintaining standards of these institutions. In my opinion, this is the only institution handling such massive numbers in such an extremely important area of activity, situated at Delhi and having no offices whatsoever outside the national capital.Some of us have been suggesting for a long period of time that the UGC should establish regional offices and delegate substantially funding and monitoring powers to these centres and also delegate some of its responsibilities to the proposed State Councils for Higher Education. This is now urgent and we must press for it.

AUTONOMY

Another aspect that I should mention under management is the autonomy of colleges and universities. There is no need now to argue for or against this concept. This is one of the most important recommendations made by the Kothari Commission and, in the Eighth Plan, we should continue its implementation. Our aim shall be to move towards a day when all the colleges shall be autonomous and the universities will cease to function as grand examining bodies. In my opinion, it is the Magna Carta for the teaching community. Any fears on the part of the teachers must be allayed by appropriate assurances.

RELEVANCE OF ACADEMIC PROGRAMMES

Next I come to academic programmes. All that can be said is that we must improve the relevance of our course offerings and ensure that they have some link with the manpower needs of the nation.It may appear surprising, but it is true that at no time in formulating the curriculum and syllabi, even in professional institutions, one has looked into the plan proposals of the Government and the consequent manpower needs.

A close co-relation between manpower needs and educational programmes will be possible only when curriculum and syllabi formulation is decentralised and the teachers are made to play a more active role. Every institution should have some involvement with its neighborhood. We have today one university student for every 200 numbers of the public. It is certain that the involvement of the student community in the problems of the society could be mutually beneficial. They may learn more from outside the classroom if they take up, at least in the final year, a project involving some of the problems and projects of the society. This was attempted in some universities but given up. Notwithstanding this fact, I still feel that this must be attempted.

COST EFFECTIVE ROLE OF DISTANCE EDUCATION/ OPEN UNIVERSITIES

Coming to the resources, there are a number of aspects that deserve consideration. I will, on this occasion, confine myself only to one development. During the last 20 years, distance education and the Open University System have come into focus. All over the world, both the developing and developed countries have established open universities. They symbolise a step towards using science and technology in education and increasing the productivity in education.

We have today in India, 11 per cent of the total students already in what we call the correspondence education/distance education by the formal universities and the open universities. This is only all-India average. When we consider Southern States, this percentage is 22. When we come to Tamil Nadu, this will be around 41 per cent. Very soon, Tamil Nadu may achieve a stage when students in the distance education mode will be larger in number than those in the formal education system.

There is tremendous scope for utilising this new development to promote higher education with no compromise on quality. It is a cost-effective method which will take education to places and people hitherto unreached by the existing system. Even here we are wasting large sums of money. There are at present over 35 formal universities and three State-level open universities and one national open university offering higher education programmes. There is wasteful duplication of time, effort and money. If we take a subject like History, it is offered by almost every university at the under-graduate level, and each institution is offering the course with print materials produced independently. It is quite possible for all the universities to use the materials produced by one university with or without modifications.

The Indira Gandhi National Open University (IGNOU) has a vast network of study centres. It has fairly sophisticated facilities for production of video films and audio cassettes. It is also entrusted with the task of coordination and maintenance of standards of distance education. In other words, the IGNOU is for the distance education and open university system what the UGC is for the formal system. It is both a university and a grants commission. It is desirable that we develop a network of universities offering distance education programmes.

ADDITIONAL RESOURCES

Education must be made eligible for loans from banks and organizations like the L.I.C. There must also be provision for boys and girls (their parents or guardians) to get loans from banks to pursue higher studies. Donations given to institutions of higher education must be made eligible for 100 per cent tax exemption.Such devices can add to the state or national resources for higher education.

Note: The text is based on an ex tempore speech by Prof. V.C.Kulandaiswamy -Editors.

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THE FIRST BOOK BY OUR MODERN PHILOSOPHER STATESMAN

S.Radhakrishnan: ESSENTIALS OF PSYCHOLOGY
Oxford University Press (1912)-2nd Impression (1988)

Reviewed by Madhu Singh

Dr. Sarvepalli Radhakrishnan, embodiment of Plato's concept of a 'Philosopher- Statesman', was truly a brilliant man with a multi- faceted personality. There have been few men in our times who have combined such knowledge and wisdom with diplomacy and statesmanship. From 1962 to 1967, he was the President of India. However, long before he assumed the highest office in the land, he was an acclaimed philosopher; and even prior to that, he was a teacher. As usual, the nation this year celebrates the Teacher's Day, on his 101st birthday on 5th September.

OF HISTORICAL IMPORTANCE

His book"*Essentials of Psychology*" has a two-fold importance historically. One, it was the first book written by Dr. S. Radhakrishnan. He was at that time an Assistant Professor of Philosophy at the Presidency College, Madras. And second, the Oxford University Press published this in 1912, its first academic work in India. There has been a re-issue of the book to commemorate the Radhakrishnan Centerary Year.

In 1912, when this book was written, Psychology was a fledgling science, struggling to delineate itself primarily from Philosophy and also to establish a subject matter for itself, apart from the related fields of Sociology, Physiology, Medicine, Education etc. Thus, in reviewing this book 78 years later, one has to keep in perspective the stage of growth that Psychology was at then, and also the relevance of the book to the students today.

Radhakrishnan had put together his class lectures in the form of a book; and there was no claim of originality. The series of thirteen lectures covered the course of an Introduction to Psychology, or what is now-a-days taught as General Psychology, starting from Definition and going on through the Feelings, Emotions, Perceptions and finally Attention. Merely glancing at the contents of a modern text-book would reveal that the very important fields of Learning, Intelligence, Attitudes and Personality have not been touched upon.

1912 — A LAND-MARK YEAR

The year 1912 is a land-mark year in the growth and recognition of Psychology as a science. Great advances were made in the USSR with Pavlov's researches, which led to the emergence of "Behaviourists" on the one hand, and by Freud in Vienna leading to the 'Psycho-analysts'. These two together with the 'Gestaltists' can be said to be responsible for the eventual acceptance of Psychology as a science.

The very definition of Psychology to-day differs dramatically from that given in this book: "the science which describes and explains mental phenomena" to "the science of human and animal behaviour". The methods, too, that Psychology uses, have increased and become far more sophisticated than before. At that time, only observation and introspection were used. These have become of secondary importance, whereas experimentation and calibration are highly relied upon, the former too have undergone a revolution. Similarly, in every topic touched upon, the extent and amount of information that has been accumalated over the past 78 years is so phenomenal as to make this book totally obsolete for use in teaching to-day.

FOUNDED IN PHILOSOPHY

The basic drawback of the book lies in its basic foundation in Philosophy. This is only natural for, at that time, Psychology was taught as a part of Philosophy as were Ethics, Aesthetics etc.

The lectures have a vein of philosophical discourse running through them. The theories of Kant, Mills, Locke, Spinoza etc. run through the book. These would be easy for a student of Philosophy to understand, but would boggle the mind of a Psychology student. However, in lecture IV, the then prevalent theories of mental life and growth as expounded by the "Structuralists" and "Associationists" are very simply explained and criticized. Pre-supposing a grasp of these philosophers and their theories, the explanations of terms like Mind and Consciousness (these terms are only referred to in the paper on the History of Psychology) and their characteristcs are very logically and lucidly made. For that matter, all the lectures are so succinct and precise that for a non-Philosophy student, a sentence used by Radhakrishnan in lecture VIII can be said to epitomize the book itself. Referring to "Conception" and "Perception" he says, "it requires effort of the mind - - - - and that is what one must do to understand the difference between a **Concept** and an **Image** unless one is familiar with the theories of Locke, Mill, Berkley and Huxley."

BASIC DEFINITIONS & USEFUL REFERENCES

The book makes interesting reading, for the basic definitions of terms like 'attention', 'imagination', 'perception' etc. are very clearly stated. From a view-point of the History of Psychology as taught in India, too, it is a valuable reference book. However, a statement like:- "It is not necessary for us to dwell on the process of 'judgement' and 'reasoning', are all different aspects of mental life" totally undermines its use as a text- book. The field, scope and relevance of Psychology have increased so much that even books written in the 1960's are inadequate. This then is totally out-dated.

There are some things that do not change. Radhakrishnan states that "Man's mental life is not parallel lives of knowing, feeling and volition, but they interpenetrate." This is beautifully expressed by a quotation. "Man is blind without knowing, inert without feeling and is a slave without the element of volition." Terms like 'volition' and 'will' may not be psychological terms found in a text-book, but to understand man and his behaviour, we do have to take a holi-tic approach. The conculding sentence in the book: "The ideal man is one in whom all three sides are harmoniously developed. Knowledge, love and efficiency are equally important." This is the 'ideal man' into which Sarvepalli Radhakrishnan developed himself.

Dr. Madhu Singh has been a researcher and teacher of Psychology. Now settled in Dehra Dun (U.P.), she is an occasional contributor to this journal.

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A PREMIER INSTITUTION OF ENGINEERING

K.V.Mital: HISTORY OF THE THOMASON COLLEGE OF ENGINEERING (1847-1949) *P.285. Roorkee, University Of Roorkee (1986)*

Reviewed by G.B.K.Hooja

Prof. K.V.Mital deserves praise for having attempted to write the history of the Thomason College of Engineering, which flowered into the University of Roorkee on 25 November, 1949. That was exactly 102 years after its establishment as an institution for the education of civil engineers to meet the requirements of the Government for surveys and construction roads, bridges, railways, irrigation works, application of water power, navigation etc., objectives for which it was "impossible to provide European engineering skill".

Although the emphasis in the beginning was on raising a body of civil engineers from amongst the Indians, the shape of the College that emerged became somewhat different and more comprehensive. Three Departments were opened. The first Department was to train sub-assistant civil engineers, and was open to both Indians and Europeans. The second was open only to European non-commissioned officers and soldiers, and trained them as overseers. The third was exclusively meant for Indians and provided instruction in surveying, levelling and drawing through the medium of Urdu.

The important feature of the college was its totally residential character. The students could thus be kept under the college-discipline all the 24 hours; and not only their curricular but also extra-curricular activities could be programmed. This gave the Roorkee College, from its inception and all through the century of its existence, a unique opportunity to build and maintain traditions of discipline and emotional involvement so characteristic of it.

AHEAD OF HIS TIMES

As Lt. Governor of the erstwhile North Western Provinces, James Thomason (1804-1853) was primarily responsible for the establishment of the college and it was but appropriate that the college was named after him after his death in 1853. Thomason was remarkably ahead of his times and practical in outlook as regards the concept of education fit for the educands of the college.

He wrote in one of his despatches: "Education does not consist in mere book learning, which will pass off to advantage in a set examination. It consists also in the habits of industry, method, observation and practical skill, which can be best acquired amongst such works as those exist at Roorkee."

Thus an important feature of the methodology of teaching which the Roorkee College developed was involvement in local needs and full use of locally available facilities. In the process, the college developed the practice of holding monthly tests in topics under study according to a strict schedule laid out in the College A'lmanac, which was a datewise schedule of work for the year. Marks in these tests were given 25% weightage in the final results and were added proportionately to the marks obtained in the annual examination. To ensure that within the limits tested by his paper, the pupil had gained a fair knowledge, it was require of the unsucessful examinee to work out the paper fully and accurately after further instruction and study. In the field of Applied Mechanics particularly, it was sought to ensure that theoretical instruction of basic principles was balanced with the practical knowledge of the engineering art.

In addition to academic inputs, due importance was attached to the provision of facilities for intellectual relaxation and outdoor healthy physical recreation to students and the fostering of games and sports, as essential ingredients of the students' education and the social life on the campus. Thus while the "native" students were required to undergo physical training with a view to developing "a capacity for personal exertion", the soldier-students were expected to make, by their own labour, a garden in the area adjoining their barracks, to furnish an agreeable object of intertest to the students, to supply the barracks with fresh vegetables and to improve the general appearance of that part of the college ground."

MILITARY OUTLOOK & CLASS BARRIERS

It is pertinent to note here that this very commendable symbiotic relationship with ground reality which the College maintained, emanated from its intimate connection with the military. As observed by the learned author, all its Principals initially were military engineers; much of its senior and middle level staff used to be drawn from the army; about half its students passing through the upper subordinate class (till 1895) were soldiers and about a third through the engineer class (till 1874) were soldiers. The general thinking, the pattern of social life, the concept of discipline, all these were permeated by the military outlook.

While it influenced the growth of a practical, down to earth methodology of education, it tended to generate strains and disharmony in the social relationship. To quote the author, "There was an almost impenetrable social barrier between the 3 classes. Students of one class did not mix or fraternize with those of the other. The engineer class students were supposed to maintain an attitude of dignified superiority towards the other 2 classes, while the latter were expected to behave with due respect in the presence of the former."

Though the division of the engineer class into the Indian and English sections was formally abolished in 1895, the distinction between the Indian and the Anglo-Indians on the social plane continued. The engineer mess remained exclusively Anglo-Indian. While the Anglo-Indians lived in bungalows, the Indians were accommodated in a barrack. D.D. Jaini (1920 batch) recalls that the rooms (for Indians) used to be unfurnished, and students were required to make their own arrangements... For European and Anglo-Indian students, a separate building consisting of furnished single-seated rooms was provided. As reminisced by K.N.Kathpalia, a little *'satyagraha'* was needed to give the policy of segregation a final push over. What form this

(See opp. Page.....)

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NEWS-ITEM

IGNOU TO START NEW VOCATIONAL COURSES

Dr. V.C.Kulandaiswamy, Vice-Chancellor, Indira Gandhi National Open University (IGNOU) has come out with ambitious plans to offer a variety of vocational courses relevant to the present- day needs, and to make intensive use of the electronic media in the cause of distance education.

According to Dr. Kulandaiswamy, whose interview has been widely quoted by some newspapers recently, vocationalisation of education is one of the major challenges facing the country and its educational planners. For example, he mentioned, about 35,000 teachers are needed to cater to the imediate requirements. In view of the heavy and immediate demand, the network of Open Universities can play a significant role and bridge the gap between demand and supply.

The IGNOU itself has proposed to start new vocational diploma courses to cover professional needs such as Computers in Office Management, Computers in Instruction, Food and Nutrition, Rural Development and Bachelor of Science. These will be in addition to the courses already offered by the IGNOU. For its Science Courses, IGNOU has identified 31 centres which have laboratory facilities for conducting classes.

ADVANTAGES & OUT REACH OF OPEN UNIVERSITIES

Explaining the advantage of the Open University system, the Vice-Chancellor mentioned that the faculty available in the whole country can be involved and availed of. Facilities available with the industry can also be made use of. These can be channelised through the audio-visual and traditional ways of communication through the printed media, so that the best that is available anywhere is within the reach of students everywhere. The coordination between all such centres and facilities, and maintenance of high standards are the twin responsibilities of the IGNOU as the premier organisation among other similar regional open universities in the country.

To reach the remotest centre of the Open University network, IGNOU has launched a project to fully utilise the electronic media. It has reached an understanding with the Government of India to broadcast/telecast its educational programmes. (How one wishes that IGNOU and its sister Open Universities could have their own channels, wavelengths and infrastructure for a massive programme of distance education at all levels . Perhaps that day is not far off. Meanwhile, IGNOU must operate within the given system, as it is already doing to some extent through its special TV/Doordarshan programmes etc.)

GROWING POPULARITY & CHALLENGES

As far as students-scholars are concerned, IGNOU is gaining popularity every day. So far, 80,000 students have enrolled themselves for various courses. The trends indicate that the figure of one lakh may well be reached by next year.

The need and challenge for the use of electronic media lie in the fact that not all the students can aford or manage to get to the nearest study centre where counselling and guidance services are available. In fact, audio-and visual cassettes are also useful as practical aids to enrich the teaching and counselling facilities at the study centres.

According to available data, nearly 11 per cent of the total strength of students of higher learning is now in the open universities stream. In the Southern region, this number is about 22 per cent, while in Tamil Nadu about 41 per cent students are covered by the open universities.

These figures not only indicate the promise and popularity of the system, but also the challenges inherent in the situation, of what the open universities must do to fulfill and meet the aspirations of the students and the professional youth, and how to maintain and keep up standards, and widen the scope of coverage. Distance education being different from the usual routine type class-room coaching, new teaching skills and methods or devices have to be evolved and put to practice. Then there is the question of the status or value of the open university degrees and diplomas. Fortunately, IGNOU has no problem so far on that account; its teaching standards are equal to any other formal university, if not better.

Speaking about the formal university system, the VC has pointed out that with nearly 187 regular Universities and about 7,000 Colleges in the country, only six per cent students in the eligible age group can avail of the opportunities of formal university education. The rest have to look elsewhere. It is for these young men and women that the doors of the open universities and of IGNOU are now open, and for those citizens – professional and working people – who wish to keep up with their continuing education.

Based on newspaper reports, especially a news-item in the Hindu (north India edition) of August 17, 1990.

(.....cont'd from page 4)

'satyagraha' took may best be left for the curious reader to discover from the very readable and instructive text, so painstakingly put together by a devoted and emotionally-involved scholar.

SOME EMINENT-ROORKEE ENGINEERS

Amongst the eminent practical engineers produced by the Roorkee College may be mentioned the names of Kanwar Sain, A.C.Mitra, P.L. Verma, G.Pande, L.P.Bhagava, Karnail Singh, Yadav Mohan, H.P.Sinha, D.C.Baijal, and M.R.Chopra, who earned international repute as experts in their various fields and brought glory to their *alma mater*, which however, "stayed only as an efficient professional training school." As observed by Prof. Mital, it did not become a centre of engineering research and learning. Its ambition of becoming a beacon of engineering knowledge remained unfufilled.

This came to be fulfilled on 25 November 1949, when the curtain fell on the Thomason College and a new era in its history began with the inauguration of the University of Roorkee.

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A PROMISING POET FROM PAKISTAN

G.F.Riaz : SHADE IN PASSING
A First Volume of Verse, Writers' Workshop, Calcutta.

Review by M. Prabha

English is not the official language of Pakistan. Creative writing there is practised almost exclusively in Urdu. Those few who take to English as a creative medium have been educated abroad or belong to the westernised minorities. A prominent example of a Pakistani writer is the Parsi woman novelist. Bapsi Sidhwa whose *Ice-Candy Man* received rave review in the national press recently.

THE POET & HIS THEMES

Shade In Passing is a maiden venture of a Pakistani poet, Ghulam Fariduddin Riaz. Born in Lahore in 1939, and graduating from Govt. College, he left to study Philosophy, Politics and Economics (PPE) at Oxford. On his return from England, he joined the Civil Service, resigning from there after serving for only eight years. Presently, he divides his time between his Lahore bungalow and his farm in Sahiwal district. Obviously Riaz belongs to the affluent upper class who never had to struggle for a living. These biographical details are relevant, since they determine the choice of his themes, and the outer from of his verse.

The volume comprises of six sections each with nine poems which are not more than a page long.The poems in manuscript have been shown to editors of Oxford University Press, Delhi, who have appraised them before they were despatched to P. Lal for publication.It is evident that they fell short of Oxford standards.

Because of his education abroad, Riaz has a good command of the language and shows familiarity with contemporary modes of versification. His free verse is facile, and there are numerous pieces where diction and rhythm coalesce successfully. In the inaugural poem, 'Counting Oneself', Riaz makes a comparison of himself with God:

He is
One.
How many am I ?
I am numerous.
And yet,
In this profusion
Lesser by far
Than intended.

He ends the volume ('Is Movement All?'?) in the same metaphysical manner, probably trying to pack the sights of his mortal world with other poems sandwiched in between.

Within this organic structure, Riaz's poetic vision emerges rather indistinct and blurred.Several poems are descriptive and choose natural subjects:('Mountain Stream', 'Chameleon', 'Garden Sketches','Sunlight on Leaves', 'Snake','In the Forest', 'Shade in Passing', 'Afternoon Notes', 'Desert', 'Leaf Falling', 'Snow Walk,' 'Late Winter Evening at the Farm'). The problem is the generalised, unspecific phrasing which fails to conjure up any concrete locale or environs the common malaise of most Third World poets writing in English. After reading them, one cannot make out a single contour of any Pakistani landsc pe. One typical example:

The air is taut
And frangrant rich
On the ochre gravel
And cold on the skin.
A star-bed of pebbles
Scattered on the sand bank
Of a treasure cove,
Full of ageless gleaming,
Sparks patterned fantasies
In the crystal flow. *('Mountain Stream')*

CITY OF THE DEAD

Two exceptions. One on *Mohenjo-Dharo*, which evokes history in a peculair way by its scholarly enumeration of detail:

I wonder what this city was called before it died?
Before the Indus and the Himalayas were given names
When these bared streets, starved of people now,
Were flaring with the crested tumult of the living.
Uncovered after thousands of years by modern hands,
Millennia by millennia, layer by layer, brick by brick,
Where the mortar has turned to fine dust in between
Like the marrow in the brittle anonymous bones.

Covered sewers, temples, baths, cloisters, courts
Toycocks, figurines, gamesmen and sculpted busts
Wnearthed, catalogued, delivered of their aeonic rest
By the gentle caress of slow, careful brushes.

Metal ornaments, beads, sea-shells on rings,
Clay animals, stone weights, and red earthen Convoluted inscriptions and great-humped oxen
With ponderous heads and curving horns on seals.

A POIGNANT PIECE

The second poem, *'The Edges of Loving'*, perhaps the best in the volume, brings to surface the poignancy of a young prostitute forced into the flesh trade and yet dreaming of a family and a home of her own. The verse is full of feeling, sombre in its dark rhythms, the epithets remarkably novel and searing. The poem needs to be quoted almost in entirety:

Weathering the dusk of corridors, she moves
Incognito, beyond the tribes of leaden men.'
Abandoned to the fever of their wayside sin,
They come for her metropolitan solicitude
And sprawl like Caesars afterwards, renewed.
Finding no completion in vicarious tenderness,
She passes celibate from solitude to solitude
The puzzles of her being, her oft-queried skin,
Long unfastened by men like steeds, lie strewn

(Continued on page 8...)

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THE WRITER AS AN EXPATRIATE

Viney Kirpal : THE THIRD WORLD NOVEL OF EXPATRIATION
Sterling Publishers, New Delhi, (1989) Rs. 150.

Reviewed by Jasbir Jain.

Expatriation from the Third World countries is of a different kind from other kinds of expatriation. Both the nostalgia and the dreams are woven into a complex network of political and historical considerations. The situation which a coloured emigrant experiences away from his native land is very different from that of a white one and the racial and psychological issues work altogether on a different level. Actually at one time in history, the White migration resulted in the colonization of the Third World. In this context, the present volume fulfils a long-felt need of defining the perspectives which determine literary form and techniques, and the operative dimension of these perspectives.

Viney Kirpal's well-researched work sets out to effectively dismantle the theory of the neutrality, secularity and universality of art; and relates it firmly to the political, economic and social forces. But at no stage does she lose sight of the individual working as it were within and against these forces. Finally, it is the individual who refuses to accept the position of being a permanent and a passive victim, but wills to reverse the tide and guide the forces of history. In this lies the legitimacy and the affirmation of art.

EMIGRE WRITERS OF THIRD WORLD : SOME CONCERNS & THEMES

Kirpal has three sections in the book. The first, an introductory section, fills in the historical and political details, defines the parameters and identifies the perspectives to be pursued. The second, and the most substantial section, engages in an exploration of the inter-racial relationships, the nostalgia for the past, and the search for a new location of the self with reference to the major emigre writers of the Third World:India, West India and Africa. The third section has literary concerns and seeks to examine the impact of expatriation on characterisation and narrative method.

The Third World began in theory as a parallel entity to the First and the Second World, and signified a political neutrality and independence, but in practice it has had to identify itself along other lines. Kirpal has used it to refer to "that group of the world's countries which are non-White, poor and underdeveloped as a result of past colonisation, and which are trying to develop in the midst of heavy odds posed by the colonial/neocolonial policies of the affluent white West." Terming Third World emigre writing as political, she contrasts and compares it with what she terms as 'stay-at-home' writing. The use of the second term is questionable. What can be defined as stay-at-home writing? When we use the term, is the reference to the inferences which can be drawn or are to be drawn from the work in terms of didactic messages, or is it the actual insularity from or resistance to the West by the writer? The first meaning, as it is theme-based, would be acceptable; the second would open a whole lot of complex questions of family and class backgrounds, of educational training, of cultural awareness and relationships and of exposures to other cultures. As such, the categorisation at the end of the first chapter tends to be inclusive.

The first two chapters reveal an impressive hold over the subject. It was a very pleasant surprise to come across not only Frantz Fanon and Edward Said with references to *The Wretched of the Earth*, and *Orientalism*, but also Mohandas Karamchand Gandhi's *Hind Swaraj*. Amongst the three theories expostulated – the economic, the moral and the epistemological – it is conceded that the moral theory is the projection of the imperial mind – and as such, it should be further seen as an extension of the imperial imposition. In contrast to both the economic and the moral theories, Gandhi's questioning of the colonial rule traces the weakness to the colonized themselves. The burden of action rests with them. This appears to connect directly with Viney Kirpal's view of the impact of colonisation on character in the novel – only this connection is not sufficiently highlighted.

THE UPROOTED REFUGEE OR THE NEW NOMAD

The expatriate is the uprooted, the refugee, the deracinated. The Third World expatriates belong to societies, in her view, which are culturally more traditional and have strong familial bonds. The reasons why they have chosen to migrate are quite different from those of the European refugees. The Third World writer is a 'teacher', and not in revolt against his society.One is willing to accept these views, for they have a deal of substance, and they are true. But each one of them needs to be qualified. It is not possible to treat 'expatriate' and 'immigrant' as synonymous terms-- and the subtle difference which exists between the two needs to be constantly kept in mind. The reasons for migration are likely to be different in both cases, and if not the voluntary migration of the expatriate, the psychological relationship to the mother country is likely to be different from that of an 'immigrant' to another culture, conscious and desirous of shedding his past. Dilip Hiro's *White Britain, Black Britain* discusses some of the problems at social and cultural levels, here discussed by Kirpal in a literary context. While Kirpal refers to Alvin Toffler's view of the modern man as the 'new nomad' uninterested in putting down roots anywhere, she does not pursue it further to distinguish between those who cherish their inherent ambivalence more than the fact of 'location'.

COLONIAL SCHIZOPHRENIA & ACCULTURATION

Colonization has, in many ways, altered the cohesiveness of traditional societies which have now become schizophrenic; and expatriate writing does in large measure reflect this schizophrenia. Viney Kirpal analyses this at several places and more specifically with reference to Lamming. Naipaul is another classic example. The continuing dialogue between the two – the colonizers and the colonized to be seen in writers like Markandaya supports this. Incidentally, the case of writers like Markandaya also raises the question whether there is a stage when these

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THE WRITER AS AN EXPATRIATE

writers cease to be expatriates and get sufficiently distanced from the native reality.

This brings me back to the question I had raised earlier: do we or don't we need to distinguish between the expatriate and the immigrant and examine the process of acculturation at work ? Consider the case of Bharati Mukherjee. Yet, it would be impossible to conclude that interracial marriages are a major means of acculturation. Where such marriages take place, a cultural transition also takes place. We have a host of other examples – amongst them Kamala Markandaya, Shantha Rama Rau, and to reverse the example – Ruth Jhabvala. Kirpal has used the metaphor of marriage and divorce in another context. I simply wished to draw attention to this aspect.

The journey 'motif', the hidden potentiality this has for the expatriate who is a traveller, and who is continuing two different journeys at the same time – one at the geographical level – away from his country, and another at the emotional level towards his country has been explored at length. There may be several other journeys as well. This theme is studied with great perception with reference to Naipaul, Raja Rao and Kamala Markandaya.

A very significant point Kirpal makes is the writer's relationship to the fact of colonisation. He cannot forget it, escape it, or transcend it. He keeps the wound open. While the nationalist stay-at-home writers write about freedom and recovery, expatriate writers focus on the separation and the pain and anguish involved in the recovery of the self. The chapter titled 'Us and Them' examines in some detail the differences between the two kinds of writing and as such offers a very valuable analysis.

WRITERS FROM AFRICA

Lest I give the impression that there is a disproportionate concern with writers from India or the West Indies, let me hasten to clarify that the African component is equally well discussed and analysed. Soyinka, Achebe, Buchi Emecheta – and several others are very sensitively discussed. The category of stay-at- home writers is represented by writers like Cyprian Ekwensi.In fact, the element of protest, and of racial identity is far more strongly present in the African novel than in others. The whole movement of negritude has helped to bring this about, unifying an apparently pluralistic society and culture, and making possible a categorical division between us and them. Not so in India. The tradition of non-violence and the idealism of the nostalgia towards the past have advocated softer attitudes.

A SCHOLARLY STUDY

The writer has not allowed the work to become a sociological study. She reminds us of the literary aspects, and discusses characters as ideas, and themes as allegories in the final section.

The work, however, does not have a bibliography – though the footnotes are sufficiently documented. That is a matter of preference, and one can expect the assiduous research scholar to work hard at compiling a bibliography from them.But the 'index' is everyone's concern, even the lay reader's, and I am afraid it does not do justice to the book. For instance, 'religion' is not an identifiable heading; similarly 'culture', 'nationalism' or 'nationalistic', 'narrative theory/technique', 'character' are also missing. The index is meant to provide easy access to the arguments of the book specifically when one wants to relocate them and as such needs to be more thorough and exhaustive. To the casual reader, it indicates whether there is something which will interest him, and to the researcher it indicates the value of the book.

But these are minor quarrels, and do not in any way detract from the scholarship or the value of the work – which has a great deal to offer, and needs to be read. The concluding chapter provides not only a justification for this reading, but also opens up metaphorical levels of experience and understanding.

Dr. Jasbir Jain is Professor and Head, Department of English, University of Rajasthan, Jaipur

(....Continued from page 6)

In the shredded ardours of deciduous nights.
And what of her contingent dreams of yesterday,
Stored in the back shelf of her mind's disarray?
In them she had made room for the real words
Of a real world, for taut words of substance
Like furniture, shopping lists and baby's toys.

Alien topics ('The Cry' - on an oil painting by the expressionist painter, Edvard Munch; 'Shakuhachi in Battersea Park', 'Ageing on the Aegean', 'Cantius Torresi' etc.) not only are out of place, but at the same time expose the limits of an inchoate approach. I feel Riaz will do better if he concentrates his poetic talent on his people in turmoil and remains true to the soil of Sahiwal.

Ms. M. Prabha is now a Research Scholar at the JNU Centre of Linguistics & English, New Delhi.

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THE WHY AND HOW OF INDIA'S NUCLEAR POWER PROGRAMME.

Forty-two years ago in 1948, the nation gave a mandate to the Atomic Energy Commission to develop, control and use atomic energy for the welfare of the people of India. By producing and supplying electricity without radiation hazards to the public or plant personnel. And also to ensure the safe disposal of radioactive wastes.

The Department of Atomic Energy was established in 1954 to implement this mandate. Backed by premier institutions such as Bhabha Atomic Research Centre (BARC) for research and development; Atomic Minerals Division (AMD) for prospecting nuclear energy sources; Uranium Corporation of India Limited (UCIL) for processing uranium ore; Nuclear Fuel Complex (NFC) for fabricating reactor fuel; Indian Rare Earths Limited (IREL) for processing thorium and zirconium; Electronic Corporation of India (ECIL) for instrumentation and control systems; Heavy Water Division (HWD) for production of heavy water; Waste Management Division (WMD) for treatment of radioactive waste; Power Reactor Fuel Reprocessing Division (PREFRE) for reprocessing the spent fuel. All partners in perseverance. And, through the innovative efforts of NPC engineers, Indian consulting, manufacturing and civil construction firms. To progressively master the design and manufacture every major component indigenously.

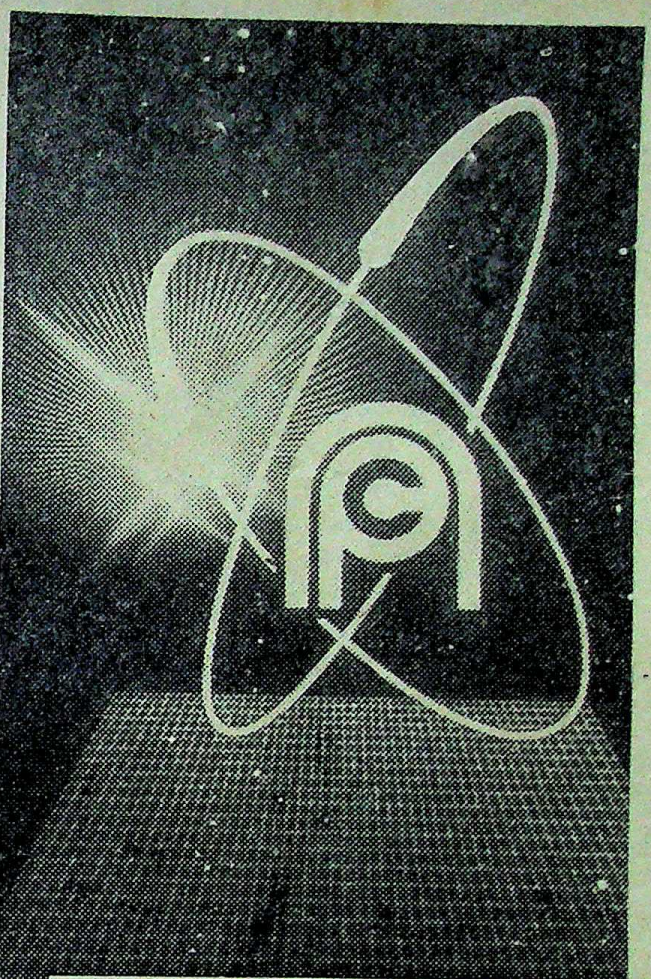
PHWR type — the mainstay of the Indian Nuclear Programme.

From the several reactor types available, India has selected Pressurised Heavy Water Reactors (PHWRs) because of several inherent advantages. PHWR uses natural uranium as fuel with heavy water as moderator and coolant. Natural uranium being easily available in India, helps cut heavy investments, otherwise required for enriched urarium; import of which is not possible due to restrictive international trade practices. Besides, heavy water as a moderator scores over graphite in reactor safety.

What's more, PHWR core containing natural uranium is safer with its lesser reactivity and has on-power, refuelling facility. Avoiding long and costly refuelling shutdown. Also, due to its excellent neutron economy, PHWR has a greater yield of plutonium.

Indian scenario — a three stage programme.

India has planned a three stage programme to benefit from the atom. ***In the present first stage***, PHWRs use natural uranium fuel to produce electricity, plutonium fuel with 96% unused uranium (U238). The use of Fast Breeder Reactors ***in the second stage***, with plutonium as fuel will generate electricity and more plutonium from U238, kept as a blanket. It will also produce uranium 233 fuel from thorium, used as blanket material. ***In the third stage***, U233 will be used as fuel and thorium as blanket, producing more U233 fuel than the fuel consumed in fast and thermal reactors. Helping us to make full use of our abundant thorium deposits ***to produce electricity for centuries to come.***



INDIA'S NUCLEAR POWER PROGRAMME UPTO 2000 A.D.

	Station Capacity MWe	Cumulative MWe	Year of Commissioning (In service)
OPERATIONAL UNITS			
TARAPUR – (BWR) – 1&2	2 × 210	420	1969
RAJASTHAN – 1&2	2 × 220	860	1973, 1981
MADRAS – 1&2	2 × 235	1330	1983, 1985
NARORA – 1	1 × 235	1565	1990
UNDER CONSTRUCTION			
NARORA – 2	1 × 235	1800	1991
KAKRAPAR – 1&2	2 × 235	2270	1991, 1992
KAIGA – 1&2	2 × 235	2740	1995, 1996
RAJASTHAN – 3&4	2 × 235	3210	1995, 1996
UNDER SANCTION			
KAIGA – 3,4,5&6	4 × 235	4150	1996-1997
TARAPUR – 3&4	2 × 500	5150	1997-1998
RAJASTHAN – 5,6,7&8	4 × 500	7150	1998-2000
PLANNED			
KUDANKULAM – (PWR) – 1&2	2 × 1000	9150	1998-1999
NEW PROJECTS	6 × 500	12150	1998-2000

Inspite of the all-India nuclear contribution being a mere 2.6%, at state level as in Rajasthan and Tamil Nadu, it has been as high as 40%. That's why, although in the final analysis, nuclear power will contribute to just 10% of the total electrical capacity by 2000 A.D., its development is worth pursuing. As, in the long run, it will be a source to reckon with, especially in a scenario where conventional sources like coal and oil are known to decline at a faster rate. Besides, nuclear power is economical. A unit of electricity from the nuclear power stations at Tarapur, Rawatbhata and Kalpakkam costs ***40 to 56 paise per KWh compared with 60 to 90 paise per KWh*** from thermal stations in the respective regions.

Our 70 reactor-years experience has helped us considerably in improving the design of each successive power station, from Rajasthan to Madras to Narora. The Narora plant is the fore-runner of the standardized design, for all up-coming projects. Greatly reducing unit gestation period to about eight years.

NPC. Taking the nation progressively forward.

To achieve a better standard of living today and to conserve our dwindling energy reserves for future generations, we would need an optimal mix of thermal, hydel and nuclear sources for fuelling India's growth needs. That's why NPC has just one major overriding goal. To harness the power of the atom. To help India achieve self-sufficiency in power generation for generations to come.

NPC. Fuelling a powerful future.

NUCLEAR POWER CORPORATION
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A DIALOGUE WITH QURRATULAIN HYDER

ON THE MODERN SHORT STORY AND THE CRITIC IN URDU

Sukrita Paul Kumar

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Educated in India and abroad, QUARRATULAIN HYDER, the well-known litterateur and recipient of this year's Jnan Peeth Award was associated in important capacities with the *Daily Telegraph*, London, the *Imprint* and the *Illustrated Weekly of India*, among others. She also served as broadcaster for the Urdu Services, B.B.C (London) and as Adviser to Chairman, Central Board of Film Censors. Besides being Visiting Professor at Aligarh University and Jamia Millia Islamia, she has given extension lectures at the Universities of Chicago, Texas, California and Arizona. She was given the **Sahitya Akademi Award** for her collection of short stories *Patjhar ki Awaz*, and her novel *Aag ka Dariya* has been published in all the 14 national languages by the National Book Trust. Her latest novel will shortly be published in Russian in Moscow.

'LONELINESS' OF A CREATIVE ARTIST

Sukrita Paul Kumar : I should like to begin our discussion by focussing your attention on the peculiar sense of loneliness that you may have encountered by virtue of the fact that not only are you a creative writer, you also happen to be writing in Urdu in India--a language which has a comparatively limited readership here and, therefore, you may be pushed into a greater sense of exclusiveness.It would be interesting to have your response...how conscious are you of this 'situation' and have you done any thinking in this regard ? Do you have any specific experiences ?

Qurratalain Hyder: You have asked two questions. One is regarding 'the loneliness of the creative writer.' Though this may sound rather pompous, let us face it, it is very much there. It has always been there with an artist anywhere in the world. A writer writes in isolation. The loneliness of a western writer, of course, brings in a sociological aspect. We are not concerned with that now. You have got another point-- the loneliness of a woman writer. Well, a woman writer, whether in the West or here in the East, is more or less in an identical situation. In the East, perhaps, it is slightly worse. And then, to make it even more accentuated, you say, loneliness of a woman writer in Urdu. That makes the question more loaded; and, to top it all, a woman writer's loneliness writing in Urdu in India.

Ah well ! Perhaps it is not really all that bad. Writing in Urdu in India makes no difference because writing in Urdu in Canada, Pakistan or anywhere else, according to me, would not change the situation. And then, a woman writing in Urdu in India or a man writing in Urdu in India would also be the same. In Urdu, as you may be knowing, women have been writing for the past hund ed years... the first woman-novelist wrote in the same period as the first man-novelist. The point is a woman writing self- consciously... that again is a situation common to women all over the world.

IDENTITY OR SELF-CONSCIOUSNESS OF A WOMAN WRITER

S.P.K. But don't you think that there is bound to be a difference, since it would certainly matter to what cultural context the writer is related. George Eliot or the Bronte sisters had to pose as *men*-writers, if only to conceal their 'female identity', to escape the critical bias against a woman's writings in the 19th century England. Till about fifteen or twenty years ago, the situation in India was perhaps the same. Would not the evaluation of your work depend, till a few years ago, on the fact that you were a woman writer, and, would that not result in any self-consciousness that you may have experienced, or you may have to get rid of, while you were writing... may be, in selecting the theme of your creative venture or the taking of a particular stance.

Q.H. In Urdu literature, it may come as a surprise to many, there has never been a kind of segregation of man and woman writer, as you may expect in a society based on the principle of segregation. I think we must understand this peculiar phenomenon at the outset.

There have been women writing *fiction*, in Urdu, and there have been women writing *poetry*. At times there was a slight 'male chauvinistic patronization' which one may encounter anywhere in the world. It was, I think never that emphatic; and a woman did not get affected enough to be disturbed as a writer. She did not have to worry at all. For instance, my own mother started writing at the age of thirteen or fourteen, and there was no question of any criticism, as there would be in the case of a woman coming out of *purdah*...a woman would be writing even romantic short- stories or novels.

As for me, what I am perturbed about is not this self-consciousness, but the fact that critics in Urdu are generally not attentive to what is happening in fiction. There is a clear- cut neglect of fiction by the critics. No serious critical focussing has ever been done on fiction in Urdu. My own writing suffers from that.

LITERARY GIVE & TAKE

S.P.K. As a writer, then, you are fully conscious that your works are not getting an adequate and proper appreciation. And if there is appreciation, it may not be for the right reasons, due to the 'non-serious' approach of the critic.

Q.H.: Yes indeed; there's just a general "hoo-hoo" and "ha, ha" !

S.P.K.: Does that carry you into an exclusiveness of sorts ----?

Q.H.: No, I don't feel that at all. I am not an isolationist nor am I a celebrator of loneliness. That is not my problem at all. My only concern is that my work suffers from the lack of any active and lively literary 'give and take'-- you

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know, a literary life, as it were. There is a general indifference. I don't mean that I need critics...

S.P.K.: ------- to survive as a writer.....

Q.H.: Yes. Nor do I need the critics' certificates. Only, I feel bad about the neglect that fiction suffer from.

S.P.K.: In that, do you think that the creativity of the fiction- writer gets affected.....?

Q.H.: Yes, indeed. The wrong kind of approach and the 'group' mentality and 'group politics' which promote bad and mediocre literature can do a lot of harm. I have mentioned, a number of times, really outstanding writers in fiction in my writings and interviews. Many people have not even heard of them, but there is never a follow-up. No one asked me who they were, what they wrote etc.

In Urdu, there is a strong tendency to attach one's self to a single writer. For example, a critic would start, what he calls 'specializing' on one writer, say, "Premchand"-- he would go on writing about him, his characters, the bulls in his fiction, his village. Everything else in literature is of secondary importance. His total devotion to Premchand may blind him to everything else. Another critic may be devoted to Iqbal, and yet another to perhaps 'modern poetry'. I think, this is an easy way out.

NEED FOR ORIGINAL THINKING

What I would like to emphasize strongly is the lack of 'original' thinking in critical writing here. It is so repetitive. I can close my eyes and repeat to you from the word 'go' that the Progressive Movement began in 1936, and till today they are busy writing reports rather than criticism, producing more or less surveys. This goes on year after year. There is no criticism worth its name and their thinking is so confused. For instance, what a group of writers made such a *"ho-ha"* about ten years ago when the so-called 'abstract' writing and 'symbolistic' writing was being done, today the same people are condemning it. There was supposedly a revolution in Urdu fiction, and all earlier writing was rejected as backward and stupid. A lot of bad stories were recognized as real intellectual thinking, real inner life etc. All those cliches were used for stories which were not even riddles, for, riddles can be much more interesting. The same critics who had promoted that kind of writing are now condemning it. The point is that there is no clear thinking and perhaps there is no clearly developed critical faculty.

IS THERE "PROGRESS" IN WRITING ?

S.P.K. Shall we take up another point of discussion ? It is well known that your father, Sajjad H. Yaldrum was himself an established short-story writer, writing in the conventional style before the emergence of the modernistic techniques or perspectives. A generation later, you have been producing very different kind of fiction, both long and short. Would you accept that there is "progress" in literature, and that you have taken the short story ahead ? Or, is it just the question of how the writer confronts his or her own reality and gives his/her own kind of fictional representation to his/her experience ?

Q.H.: I think there is definitely 'progress' in literature which is, after all, influenced by the progress or the advancement of the human mind. For instance, take the philosophical probe into the concept of reality, or say the discovery of the theory of relativity; writers who were writing prior to this would have a different world view. The general advancement of knowledge is bound to affect the sensibility of the writer.

My father's generation was reading Tennyson, and my generation was brought up, as it were, on T S. Eliot; and that itself makes all the difference. Of course, great literature would always be great, irrespective of the age it is produced in. As Hazlitt says, 'the writer captures the 'spirit of his age'; it does not matter what technique he might use.

THE TOOL OF LANGUAGE

S.P.K. There are more and more tools now available to comprehend the various dimensions of reality and, the writer with his ingenuity finds newer modes of creative expression. I am reminded here of the frustration of some of the western writers such as Samuel Beckett, with the inadequacy of language *vis-a-vis* the expression of the creative experience. And this, mind you, is with the English language, where there had been a tremendous emphasis on development inasfar as the science of the language is concerned. Urdu has not had a similar attention of the scholars. The English language has more or less developed hand in hand with the human psyche. Despite that or perhaps because of that "cacophony" produced by the "explosion of words" and the 'language revolution', some writers are striving towards the "Literature of Silence". There is a lack of faith in the semantic potential of the 'word'. I wonder if you take a similar position as a writer in Urdu ?

Q.H.: No, that is not my problem at all. Urdu is so rich. There is a tremendous range of meanings around each word in Urdu. I shall, in fact, not be able to cope with one single area of expression - a single dialect.

What concerns me, or rather disturbs me, is the gradual deterioration in the use of the language. I am very bothered about the purity of language, wherein lies its beauty. I feel upset when I hear unwieldy Hindi being used on the Doordarshan, because Hindi is also a beautiful language. And they use ungainly expressions like *"Mausam chip-chipata rahega"*. Well, that's against the aesthetics of the language.

But, as a writer in Urdu, I don't feel the inadequacy of the language at all, because I am aware that the Urdu language has a lot to offer.

S.P.K.: Well, the 'linguistic theoreticians' should take the cue from this and help evolve the science of the language if only to make it retain its purity. It is, however, heartening to see your faith and confidence in Urdu and its potential power of expression.

CONCERN FOR HISTORY

S.P.K.: Having gone through some of your works, specifically the well-known novel *Age Ka Dariya*, it is striking to see your perceptive concern for history. You make "large expanses of time", huge chunks as it were, of history available in the 'present' in the novel. Tell me, when you are writing a short- story, then, do you feel constricted in any way, because the form of the short-story does not allow one to spread out over that kind of length of time.

(Continued)

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A DIALOGUE WITH QURRATULAIN HYDER

Q.H.: Yes, but I think many of my stories dwell over a long period of time. Some are about the whole life of a character, some about the life of a family. They tend to cover a number of phases of a life-time, not just one little piece, or facet.

S.P.K.: I find that your novels carry very poignant points of 'stasis', and it gives me a feeling that you are far more comfortable writing a novel. I wonder if I could ask you as to what prompts you to choose the form of the short story then ? Is there any theoretical position that you may take as regards the form you choose to write in ---

Q.H.: I think this whole business of theory - for me, it doesn't mean anything... You write because you feel like writing there is an idea you want to express.

S.P.K.: But sometimes the writer does make a conscious effort to understand intellectually the form he is choosing--

Q.H.: May be they do. But for me, I have been basically interested in history and I have been using it in my fiction--.

ABOUT TECHNIQUES & THEORIES

S.P.K.: How do you respond to this idea of annihilation of history, a modernistic approach to dissociate the 'present' totally from the sense of history and to avoid any signification of the images presented by the author? Alain Robbe- Grillet's works are an example of such a presentation, where the writer tries not to interfere at all between the image and the reader, setting, as it were, an "illusion of immediacy". The harmony of the structure comes through the continuum of images--

Q.H.: All these techniques and theories etc. – they don't mean anything to me. What I feel interested in, I spontaneously write-... I have been trying to explain to many people, over and over again, that technique comes *naturally* while one sits down to write. One does not have to consciously think about it. *It just happens.* With a musician, it is different. He has a *raag*".Though he may take a different variation, the constraints of the *raag* have to be adhered to. For me, it is different. For me, mostly, some little scene, an image from my memory, starts me off. And then the technique gets evolved by itself.

For instance, take my recent novel *Gardish e Range Chaman.* I remember a scene.... My mother was a pioneer of sorts in education and was very happy to meet educated women, particularly if a lady would go 'abroad' to study. Well, there was a lady who came to Lucknow as an inspector of schools. My mother and I went to see her. Hers was a house hidden in a garden with thick huge trees. There were two ladies there, two middle-aged, unmarried sisters and the younger one, quite good looking, was the Inspector who had been to England. Now, at that time, this was quite a novelty. I am talking of the 30's. On the mantle-piece inside the house, there were some little ceramics. Strangely, we were told by the older woman that they were made by her when she had joined an arts school in England, while she was chaperoning her younger sister in that country.

Now, that scene remained in my mind. I never met them again. Here were 2 ladies, simple folks from the middle class Muslim family, who were they and what happened to them,... I don't know. But that scene stayed with me. And much later, over the years, I started off with this novel with 2 ladies in a house in Lucknow. but in the novel, they are mother and daughter. They have been to England; the younger one is a doctor and the mother says,"I did those paintings when my daughter was studying". You see, this is how, for a writer, anything like that is a starting point. I did not sit down to work out the theme or the technique. I just started writing and the plot developed, the characters got going. I called it a semi-documentary novel, becuse I brought in a lot of real people--

THE VISUAL IMAGE & THE STREAM OF CONSCIOUSNESS

S.P.K.: This is interesting to see how a small image or a little happening got developed into a huge novel. Actually, to come to think of it, even a casual reader notices the use of the visual in your stories. It is cinematic, this concern for the *image* and also the play that takes place in the handling of time, going back and forth and the use of the montage--

Q.H.: It is cinematic as well as the fact that I indulge in a little bit of painting too; so, the concern for colours, too.

S.P.K.: One notices that your use of the stream of consciousness technique mingles with the narrative style. I think writers in this sub-continent have adopted this practice rather than the use of the pure stream of consciousness as handled by Virginia Woolf. There is the linear sense of time and there is then the dive *into* time.

ON CONTEMPORARY WRITERS

Shall we perhaps move on to other questions. I would like to draw your attention to your contemporaries in Urdu. How do you respond to them ? Inasfar as critics and readers are concerned, there is hardly any give and take between the writer and them. But what about your fellow-writers ? Do you feel particularly curious about some and do you specifically get attracted or influenced or even disturbed by some ? And do you discriminate between the writer from the West and one writing in Urdu ? There are some writers who seem to be working isolatedly, deliberately not reading their own contemporaries.

Q.H.: Oh, that would be very sad. Not only do I read my contemporaries with interest; in fact, I have been translating some of them into English. It would be carrying one's smugness a bit too far, not to deliberately read one's contemporaries.

S.P.K.: There is, at times, a total dependence or a parasitic following of the other. Or, at times there is a complete indifference or apathy. I would say both are equally disturbing.

Q.H.: It would be silly to be like that. You are, in fact, enriched by looking around. There are four or five very significant writers in Urdu who have been actively writing as my contemporaries and I always read them.

ON MODERNISM

S.P.K.: Could I have a statement by you on how you would define 'modernism ?'

Q.H.: It is very difficult because what you call 'modernism' to- day, well, Shakespeare also may have called himself modern as compared to, say, Chaucer. 'Modernism' is very relative. In the 19th century, say from Baudelaire onwards, they were moderns-- people writing

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A DIALOGUE WITH QURRATULAIN HYDER

in the earlier period, in the period of Regency ... well, Pope was modern in his times.

S.P.K.: Let me be a little more specific. In the early 20th century, there was a kind of a cultural crisis in the West. The overall climate of doubt, a breakdown of faith in the context of industrialization, a scientific probe into reality and a questioning of some fundamental, established ideas in religion, which led to a collapse of the 'old' and the 'conventional'. That was just not adequate or appropriate any longer. The fragmented human psyche groped for the 'newer' forms of creative expression to match the new thematic concerns. All this has been broadly termed as 'modernism'.

Q.H.: The conventional forms were shaken and broken even earlier in France, in the late 19th century. It came to us much later. but I would not relate our situation with that, because then we would appear such Rip Van Winkles or merely imitative. In Urdu, T.S. Eliot's *The Waste Land* was translated in about 1935, while it was written much earlier. Baudelaire was introduced in Urdu about a hundred years later than his times as a 'modern' poet of France. The point is, something as having come to us from the West.....

S.K.P.: Don't you think, that 'modernism' in the West came with such a bang that it had a tremendous impact on the writer's consciousness even in the East, particularly in India where the British had entrenched English as a comon language for communication.

Q.H.: You know that even in our painting, what Amrita Shergil, who became our first *modern*, was doing had been done much earlier in Europe. So when we talk of 'Modernism' in India,....

S.P.K.: ....The same kind of concerns which one finds in English literature in the early 20th century.....

Q.H.: Quite right. But then it is delayed action that one notices here. I am certainly not part of it. In fact, I started all this -- monologue, interior monologue, stream of consciousness, abstract thinking, in the forties, when I was a teenager. So, I am a pioneer which is of course not acknowledged. My short storeis in *Sitaron ke Aage* would bear me out. They demonstrate all those ideas which writers of the second generation in Urdu are trying to do. I did all that in my second year of graduation. All this is old hat for me. I have been through it long ago. and I did it unconsciously, not as part of a fashion.

MODERN SHORT STORY : BORROWED OR NATIVE

S.P.K.: As a writer who is reviewing what you did so many decades earlier, even if some of those 'modernistic characteristics' were developed three or four decades later in our context, what I would like to determine is whether you think, something was added to what had already happened. Or, is our 'modernistic' literature a mere borrowing?

Did you yourself feel that you were writing under the influence of such and such writer ? Did , say, the inner compulsion of the Urdu writer in the forties and fifties determine his literary techniques ?

However, the 'new writer' had not yet come to be his own. The historically important happening, the independence of the country, hardly seems to have inculcated a spirit of confidence and freedom. In fact, it is the gruesome phenomenon of the partition of the country that captured the sensibility of the writer.

The 'modern' short-story, I would say acquired its maturity in Hindi and Urdu in the sixties and senenties. Partly, the reason for this would perhaps lie in the fact that the *form* of the story is itself not indigenous.

Q.H.: I don't know what you mean by the 'mature short-story'. In fact, Manto and Ahmed Ali had been producing great short-stories in the thirties.

S.P.K.: I think very few writers seem to have located an essentially native voice in as far as the representation of the 'modern' (with its already specified connotation) spirit is concerned. In the fifties, for instance, there is a clearly artificial semination of ideas from abroad. The 'existential', the 'absurd' were being talked about amongst the intellectual elite; and short-stories were being woven over the Western philosophic base. The short-story, therefore, appeared to be a sky-scraper precariously balanced without a foundation.A lot of experimental wiriting was being done. It is only in the late sixties that the 'Modern' emerged as an evolved sensibiiity.Writers such as Ram Lal, Bedi, Joginder Paul, Surendra Prakash and some others wrote in their identifiable voices...

Q.H.: How do you say that Ram Lal found his identifiable voice ?

S.P.K.: Well, his form, no doubt, is partly conventional in the fact that he uses the narrative technique, but the creating of an 'atmosphere', the universe of the short-story through that plain style with a kind of surety and confidence...

Q.H.: ... Ram Lal is a good writer in the narrative form. He makes just a comfotable reading and is, what you may call, a 'natural' writer. Joginder Paul has been doing a lot of experimental writing, however.

HALUCINATED REALISM OF GARCIA MARQUEZ & ORIENTALISM

S.P.K.: The kind of hallucinated realism that one witnesses in the Latin American writer Garcia Marquez, don't you think, is much closer to the way we perceive reality here, than say, the modernistic perspectives yielded by the modernistic writing from the West?

Q.H.: Shall I confess to you, I have not been able to get around to reading Marquez and the other South American writers one hears so much about these days-.....

S.P.K.: Well, that is all right. It is just that I was struck by a kind of 'orientalism' that it seems to project.

Q.H.: It is a rage these days. The business of writing consciously... You will be surprised to hear this -- I was in Sweden recently for a seminar. A professor read a bit from the Penguin reproduction of my novel '*Aag ka Darya* (I am quite sick of this novel and try not to mention it). Well, what he said, set me thinking about my total lack of interest in what I do. He read one chapter and said that I wrote a 'total novel' much earlier than this American writer. And I didn't know what this "total" novel is, and I, of course, didn't even know about Marquez.

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A DIALOGUE WITH QURRATULAIN HYDER

WHAT OUR CRITICAL EFFORTS LACK

Well, that apart, I feel shocked with the fact that our critics are not examining fiction in the way a new piece of writing is taken up elsewhere in the world. Our fiction suffers from a total neglect and the whole critical effort is concerntrated on poetry.

S.P.K.: Also, critical perspectives are generally drawn from the West- "Structuralism", "deconstruction", I.A. Richards and so on. Surely, our literature could dictate its own critical canons and norms.

Q.H.: Our critics seem to have nothing original to say. They go on *quoting – this has been happening for the last forty years now. A long string of words and very little genuine analysis, jumbled and obscure thinking.*

ON MODERN INDIAN SHORT STORY

S.K.P.: ... Actually there is a discernible, logical development of the modern short story, a clear sense of the indigenous tradition that can be critically evolved. Our native myths and archetypes have gradually got assimilated in this literary from, and our traditional modes of writing, *'Katha'*, *'Dastaan'* etc., have eventually got amalgamated with the new short-story. I wonder why very few critics seem inclined to sort this out and establish the reality of the Short Story. In the West, what happened rather abruptly in the early 20th century English literature, slowly took its roots and blossomed in the Indian soil with different hues and shapes.

Q.H.: I should think that the fundamental problem with our critics is that they don't read at all. What do they read--? Some new critical books borrowed from the British Council or the U.S.I.S., from where they read up some new sensational stuff, and then they start quoting left and right. Once they get important posts and chairs in the universities, then all they have to do is to repeat themselves.

S.P.K.: Would you say that the power to dictate critical standards is rather misplaced ?

Q.H.: The big names that begin to control the readership of literature have done a lot of harm to the cause of good literature.

ON INSPIRATION

S.P.K.: One more question – this business of inspiration which is at times over-romanticized, because writing definitely involves intense labour, tell me, in your case, do you feel that you are 'taken over' or possessed while you are in the process of writing. What is your state of mind ?

Q.H.: Oh, no, not at all. I don't go by that sort of thing. I have no belief in the occult or the spiritual.

S.P.K.: And whatever you produce, does that become itself only in the process of writing or is it a well-planned venture ?

Q.H.: No, I don't sit down and plan an entire plot. It is a kind of a rough plan at the outset which gets developed as I write.

A POEM

VICTIM

Host of impressions fall
on the mind like shooting stars
and move fast to the oblivion,
like the ripples fading fast in the water
from where they spring.

Our masks wither in the nights
our tattered thoughts shiver
crippled will sunk deep in the mire
aspirations rooted in rocks
cactus grow in the vicinity of stones.

Hungers hungry turn to the oceans
return their tongues all flame
their hearts turned to deserts
carrying the moon on our heads
we search for nectar
in the pool of poison.

In our veins runs gold
in the kidney sit coins.

Release which we cherish
haunts like monster
and the nights heave flames of hell -
the days now burning pyres.

Soul not tattered
the body fettered
feelings featherless
the mettalic heart
oozes frozen blood.

The impressions leave not the prints
on the stony surfaces
we transformed to stones
dream of paradise
from where were exiled.
Victim of strategies of gods :

(Kulbhushan Kushal)
(1989)

Department of English BUC College, Batala, (Punjab)

[We regret the delayed publication of this piece Eds.]

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BEYOND THE LONGING OF LOVE & STRIFE

Harin Kumari ECHOES IN REPOSE
Writers Wrokshop, Calcutta,

Reviewed by Sheela Upadhyaya

'Echoes in Repose' is a volume of poems by Ms. Harin Kumari who teaches English at Gurukul Mahila Arts and Commerce College, Porbandar. The thirty-six poems in this volume have already appeared in several journals and anthologies.

Almost all her poems convey, explicitly or otherwise, a sense of disillusion, loss, pain and betrayal. One can discern an awarness of the plight of man – the perennial combat between good and evil, the incertitudes, lost sensivities, betrayals and hurts, voids, loneliness and pain, love and the wilderness its loss begets.

Tracing the contours of experience, the poet repeatedly reproves or reproaches 'you' –the addressee of several poems – for belying/betraying love. 'Gone are the Days' records her painful realisation that:

Fortunate are those who fit
In the frame of your formalities.

Love, the 'alluring illusion', draws her into its pale, only to make her suffer scorn for being "..... an idle child/playing with illusions". Yet again, in 'Cactus', moments when days are fragrant are metamorphosed into cacti that are evocative of vipers and their 'venomous stings'. Timorous albeit the yearning self in 'Distance' pleads:

Only if I knew that
in all the ugliness of agony,
in all the intensity of my longing
You would not spurn me,
I would fight the waves with glee.....

The ache of loss, pain and disillusion pulsates through the poems bemoaning the plight of man and human existence. Irony underscores the reflection on what are ostensibly the norms of life in a world corroded by lust of power/success. Among others, 'Tantalus', 'Qualification', 'Utopia', 'Santa Claus', and 'Stake' lament the fact that man's 'man-ness' is at stake, jeopardising his very essence and humanity. This 'Adam's ghost stands at the gates of a 'man-made hell' that has made.

..... him a monster
So that he ceased to be a man.

There is vein of caustic social comment in her ironical musings on life – the 'Computerised youth', the propensity for bureaucratic trappings, the Godless world stalked by Satan, the foredoomed existence of Adam's race, and the ominous 'robotisation' of man, emerge as her primary concerns. 'A Search Warrant' opens with the wry and bald statement "God/Has bolted." Taking a dig at our fetish for meetings and expert opinion, the poet in bemused mockery queries:

Was he with or without a passport ?
Call an emergency meeting
of theologians, theosophists and thinkers.....

The lexis and idiom, however, have the ring of nineteenth century Indo-Anglian poetry. The poet's dedication offering the readers-

A bouquet of thoughts
In the bower of fancy grown.....

sets the tone. Her style suffers from occasional lapse into linquistic triteness and an obvious and deliberate attempt at the literary.... She betrays an English teacher's proclivity for Western, mythic and Biblical characters. The literary echoes in expressions like 'sands of time', 'where angels fear to tread', 'a brave new world' more often than not detract from rather than sustain the sense. Cliched phrases and metaphors like 'theorem of life', 'Corpse of my dreams' etc. and an oddity like 'cousin brother' somewhat mar the poems.

Ms Sheela Upadhyaya teaches English in a college in Ajmer.

THE THEME IS LOVE

MELTING MOMENTS by Dwarakanath H Kabadi. *published by the poet (from 21, G.K. Temple Street, Chickpet Cross, Bangalore - 560 053), 1990, 69pp. Rs.25/-*

Review by R.K. Singh

One striking name in good poetry is that of Dwarakanath H Kabadi, whose *Melting Moments* is a collection of 54 love poems -- short, lyrical, and passionate. A 3-line 'flicker' prefaces most poems to condense, expand or complement their arguments of ethereal, physical, private, or personal passions. Though he is excellent when brief, Kabadi is full of diffused feelings, emotions and romantic fires, even if he tries to be simple, unassuming, direct, and straightforward in articulating his love desires, love thoughts, love dreams and love failures.

Love is his "cosmic code"! Through the microcosm of love- birth-love, he wants to "Become/A sperm again/And explore anew/That physical world/.... where silent fires though/Were raging/Still kept you cool/But warm/And sustained" *(p.27)*; that is, he wants to experience the metamorphosis of body to the level of sperm, which is something new and refreshing. The silence of the womb is what he looks for to learn the secrets of the universe and the meaning of everything one sees or senses.

Kabadi sings of his awareness of the void that separation causes ('The Lonely Ocean', 'A World Without You' etc) and of the blindness and cruelty of love and loneliness. He knows the strange chemistry of love sensations ("Still know not why I love YOU/Still know not why I weep for you") vis-a-vis waiting ("a fire aflame/the first within/burnt by passion"), disappointments ("You are a Shore/for many ships/sand beneath my bottom") and the beloved's heart as "a snake-pit"; he knows the end ("My songs so sad/aware of the ultimate/deaf ears around"), the haunting silences, the empty sky, and the "sins of flesh/and of soul/an endless circle" *(p.62)*, so he warns strangers: "Let us not fall in love/Let us Smile to our hearts' content/And say a warm crisp.... Goodbye" *(p.67)*

Kabadi vishualises love on an earthly plane, demanding reciprocity, rather than platonic or ecstatic, just as his collection. The attractive get-up of *Melting Moments* bespeaks Kabadi's good taste in printing and publication.

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The Soical & Political Philosophy of Radhakrishnan

by D. Anjaneyulu

[Tribute to the Philosopher–Statesman Eds.]

Radhakrishnan was a philosopher with a difference. He was by no means an academic philosopher of the 'Ivory tower' variety. Paradoxical as it might seem, he was at once classical and modern. It is understandable, because the distance between the truly classical and the really modern would seem to be rather less than that between what is accepted as traditional and what is adopted as contemporary. It is unthinkable that the ancient seers would have ruled out new and changing interpretations of their teachings in tune with the social dynamic from age to age.

A LIVING BRIDGE

Going back to the Greek etymology of the word, if 'philosophy' is love of wisdom, a philosopher is obviously a 'lover of wisdom'. In that original sense, Radhakrishnan was a true lover of wisdom of the West as well as of the East. He was a living bridge between the two, as also between the past and the present, between tradition and modernity, between the state and the citizen in the Indian situation and in the wider world perspective.

Discussing Radhakrishnan's concept of phiJosophy, Professor K. Satchidananda Murti says in his recent biography :

"If examination and criticism of contemporary civilization, society and life is a philosophical activity, Radhakrishnan would have to be considered the foremost modern Indian academic philosopher."

A similar view was expressed by the late Prof. Humayun Kabir, who observed :

"For him (Radhakrishnan), philosophy has meant not mere logical thought, nor the discursive use of the intellect, but a wider and more comprehensive view of reality in which thought and emotion, intellect and intuition have their proper place."

As a life-long student of philosophy, even while holding high offices of state, Radhakrishnan sought to effect a blend of rational analysis and a dispassionate view in his attitude to contemporary problems. Following the traditions of Indian philosophy, he chose to give rationalism a wider connotation than mere intellectualism.

AN UNUSUAL EXPONENT & TEACHER

Even if we take him only as a teacher, as an expounder and an interpreter, not necessarily an exemplar, Radhakrishnan was among the most unusual teachers of Indian philosophy. To the exposition of the principles of Indian philosophy and the spirit of Hindu religion, he brought the latest idiom of modern (Western) thought and the scientific methods of analysis and synthesis In the alchemy of his expository art, religion becomes not only lucid, but dynamic; philosophy becomes purposeful; and, as Prof. C.E.M. Joad put it so aptly, righteousness is rendered readable. It was not only a counter-attack from the East, but a creative exercise in re-interpretation and reconciliation. For he was no tiresome, literal-minded exegetist but a resourceful interpretor.

WHEN SOCIETIES CHANGE...

Students of world history and social anthropology know it only too well that societies change with new ideas and institutions, along with individuals. For the sake of convenience, one might speak of 'traditional' societies, as against 'modern' societies. The description can only be comparative and the difference one of degree rather than of category. Traditional societies too must change, sooner or later. For, there could be conservative societies, trying hard to conserve the benefits of tradition, not static societies, immune to all change.

When societies change, as they have to, the philosophy that inspires them cannot remain unchanged for ever. A value system might be lasting; but a code of ethics related to it would need some modification, according to the spirit of the age. It is not some modification, according to the spirit of the age. It is not unalterable, like the laws of the Medes and the Persians. Not even the *Karma* theory, for that matter. The idea of 'Free Will' and pre-destination would seem to be amenable for a re interpretation in rational terms. Radhakrishnan thinks here of the picturesque analogy of a game of cards. in which the player has no control over the cards, but is free to play his hand as best as he can.

The words of George P. Conger, in his essay on "*Radhakrishnan's World*" (contributed to Professor Schilpp's Volume) are worth noting in this context :—

"When it comes to a metaphysic of ethics, we should expect that the buoyant spirit of Radhakrishnan would not be bound by any cramping interpretation of *Karma*. He declares that *Karma* is not inconsistent with freedom. It is a condition, not a destiny. In the *Gita*, it is even a creative force, a principle of movement and there is real indeterminacy and contingency in the world. This indeterminacy pertains to the human will—It is when a man attains unity that he has the right to say, "I will"; free decisions seem to come of their own accord, and in liberation, the man becomes his own masterpiece. In a world of such contingeney, we cannot be sure of human progress—still, any permanent break-down of human values is unthinkable."

A DYNAMIC VIEW OF HINDUISM

It is commonly assumed by students of Hinduism, especially those not sympathetic to it, that its main thrust is other-lldwory and life-negating. Not without

(Continued)

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some justification either, because of the repeated emphasis on personal salvation rather than on collective redemption or social improvement. Such an eminent thinker as Dr. Albert Schweitzar was led to join the chorus of hostile criticism of the Hindu stereotype. Radhakrishanan did not want to let this go unchallenged, his basic preoccupation with the first principles of absolute idealism notwithstanding. As early as 1926, in '*The Hindu View of Life*' (originally delivered as Upton Lectures at Manchester College, Oxford), he sought to argue the case for a dynamic view of Hinduism. He did it with characteristic eloquence and clinching effect, when he said : "Hinduism is a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation."

GURUDEV SWAMI & MAHATMA

We can draw our own conclusions from Radhakrishnan's personal admiration for three or four great men thrown up by "Hindu" society in the latter half of the last century—Gurudev Rabindranath Tagore, Swami Vivekananda and Mahatma Gandhi, all three of whom stressed the primacy of commitment to problems of social welfare, in their several and different ways. He also made no secret of his indifference to godmen and godwomen of various hues, and heads of *mutts* of different denominations. He also expressed general sympathy for reformist movements like Brahmo Samaj and Arya Samaj

Of the Brahmo Samaj movement, which he must have had occasion to study, in its last days though, in Calcutta and its impact on the Hindu society, he had a particularly high opinion, though he himself had never formally joined the ranks of any movement of social reform of general reformation. But he had a deep understanding of the impact of the Brahmo Samaj on Hindu society. What he said in his brilliant essay on "*Hindusim and the West*" is worth quoting at some length :

"The practical results of this whole movement started by Raja Ram Mohun Roy can be seen in the endeavours to remove the disabilities from which a section of the community called Harijans suffered for centuries, to raise the status of women and give them increased rights, consistent with their human dignity and right to happiness, to modify the laws of marriage, to improve the ritual in temples and to effect innumerable reforms which are all intended to give the whole Hindu community a progressive and democratic outlook"

"As a result, Hinduism has become an ethical religion, with a social gospel. The influence of the West here is considerable It has brought about a revaluation of India's religious heritage. The less worthy elements in popular religion are being gradually eliminated and the sublime thoughts of the *Upanishads* and the *Bhavavad Gita* are receiving emphasis—It is no small achievement to help a great religion to purify itself and this work of purification cannot be estimated by statistics." (Contributed to '*Modern India and the West*'—Edited by N.S.S.D' Malley, I.C.S.—Oxford University Press, 1941.)

Whether Hinduism has indeed become an ethical religion with a social gospel is still a matter of opinion. The utmost that we could make bold to say is that the process had started over a century ago under the initiative of men of vision like Raja Ram Mohun Roy (followed by reformers like Vidyasagar, Ranade and Veeresalingam) and strenghthened later by a heroic monk like Swami Vivekananda.

HIS SEARCH FOR SPIRITUAL HUMANISM ...

There is hardly any doubt that Radhakrishnan, with his ideas of human perfection and social progress, has endeavoured to provide a philosophical framework to stabilize and legitimise the trend of change and accelerate the pace of reform. He himself had been changing in the process. His views on the caste system, for instance, form an ingenious attempt at rationalising the irrational to a near-repudiation of the socially iniquitous and scientifically unjunstifiable. His plea for education and the rights of women becomes louder and clearer in his Kamala Lectures on "*Religion and Society.*"

It is doubtful if a study of Indian philosophy by itself would have led Radhakrishnan to evolve his own variety of civilized individualism, spiritual humanism or social democracy or whatever else it might be called. What he was driving at was an ideal of human integrity that would provide a fusion of the value of individual freedom with the urge for social action.

... & A RATIONAL POLITICAL PHILOSOPHY

Never a practising politician, Radhakrishanan always had a lively awareness of political developments at home and abroad. He made no secret of his interest in and identity with the Indian movement for Independence, although he took care to keep them delightfully vague and conveniently generalised. He had an ardent admiration for three leaders of the movement, in particalar, Lokamanya Tilak, Mahatma Gandhi and Pandit Jawaharlal Nehru, than whom it would be difficult to think of three powerful men, more different from one another in their personalities and philosophies.

It must have required a lot of intellectual ingenuity and philosophic resourcefulness to reconcile the three and hug them to his heart in one embrace. And all this, while he was a government official, basking in the sunshine of official goodwill for preferment in his career. Critical observers were not wanting who were left to wonder whether he was working off his own guilt complex (in having to serve a foreign government) or having an eye on the main chance, trying to make the best of both the worlds, in the long run.

For an understanding of Radhakrishnan's political philosophy, it would be necessary to have some idea of his approach to politics and to philosophy. His approach to politics is essentially that of a rationalist. In keeping with his general attitude to all knowledge, it was synoptic, not sectional or fragmentary.

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PHILOSOPHY—TO CHANGE LIFE : *A VARIATION ON MARX*

On philosophy itself, he said in *'Fragments of a Confession'* :

"My conception of a philosopher was in some ways similar to that of Marx, who proclaimed in his famous *Thesis on Fauerbach* that philosophy had hitherto been concerned with *interpreting* life, but that the time had come *to change* life. Philosophy is committed to a creative task. Although in one sense, philosophy is a lonely philgrimage of the spirit. In another sense, it is a function of life."

While Sankara was sometimes referred to as a *'prachchhanna Bouddha'* (hidden Buddhist), Radhakrishnan could be described as a modified Marxist, a self-confessed one at that. With this difference, however, that he might have agreed with the Marxian analysis, not with the Marxian conclusion; with the Marxian diagnosis, not with the Marxian prescription.

While Marx would endeavour to change the world by putting an end to all exploitation, Radhakrishnan would restore all the lost spiritual values and make man aware of his heritage, spiritual and cultural, his personal dignity and his social and political responsibility. The end justifies the means for a Marxist. For Radhakrishnan, the means are as important as the end. In that sense, he was no Marxist, who would blindly accept all the Marxist solutions.

The undiluted ideological Marxism that we see canvassed to this day by Indian Communists (who have not changed much, though their Soviet brethren might have, under the impact of Mikhail Gorbochev's *'Glasnost'* and *Perestroika)* tends by now to be outdated. It was old hat even fifty years ago, when Radhakrishnan was teaching in Calcutta. Turning one day to Prof Humayun Kabir, he reportedly said : "Kabir, why are you flogging a dead horse ?' May be a dying horse, not exactly a dead one which is known to kick as hard as a living one !

A LIBERAL DEMOCRAT

Radhakrishnan was a democrat, not a 'people's democrat', but a liberal democrat, with a small 'l'; not an uncritical adherent to the one system or the other, While he approved of the conceptual framework of Marxism for its emphasis on social justice and economic equality, he favoured parliamentary democracy for its potentiality for bringing about social and economic change by peaceful methods. While he criticised Marxist governments for their inadequate appreciation of the values of individual liberty and the sacredness of the human personality, he found fault with capitalist systems and liberal democracies for their indifferrence to poverty and economic inequalities.

His faith in democracy derives from his recognition of the value and significance of the individual. It was for him, not merely a "fine political arrangement", but "the highest religion". He goes back, for inspiration, to the Indian religious tradition. As Prof. Kabir points out,

"According to Radhakrishnan, the religious tradition of India also justifies democracy; although he is too much of a realist to deny that, in practice, India has often failed to carry out the implications of this principle. He also recognises that much of the suffering, subjection and degradation of India is due to her failure to be faithful to the principles of democracy."

While democracy was not a perfect faultless system, he believed, like Winston Churchill, that it was the best possible in the circumstances. He said :

"In this imperfect world, democratic government is the most satisfactory. It is based on the fundamental principle that in the long run, government should rest on the consent of the governed, and there should be freedom of expression for minority groups. Without such freedom, the principle of consent loses its value. In democratic institutions, there is protection against the abuse of power. Irresponsible power is bound to be used in the interests of the group which possesses it."

REALIST IN ASSESSMENT; BOLD IN INSPIRATION
ON MARXISM & THE SOVIET STATE

Luckily for Radhakrishnan, who had always been a realist, he had rare opportunities to see things in perspective, first by a close acquaintance with life and thought in the West, over a long stretch of time; next by an exposure to the communist way of life, during his brief stay in the Soviet Union. He had already known, while in India, that the appeal of communism was not merely because of promise to meet the material needs of man, but the common desire for equality and freedom from class domination and economic oppression, symbolised by Marx's ideal of the new social man, a truly human man. As a deep student of European philosophy, he was able to see Marxism and Marxist humanism as a continuation of the Western tradition, which could be called "secularised Christianity."

In a brilliant assessment of Marxism in practice, Radhakrishnan drew attention to the two sides of the Soviet State, "the Police and the Welfare", and observed :

"The Russian people and their leaders suffer, not unjustifiably, from the intervention complex. . . I wish to emphasize that the Soviet State is in a flux and is changing as the result of conflicting ideas and circumstances, intentions and realities. Our duty is not to curse Communism, but to regenerate it."

A HUMANIST ABOVE ALL

Almost the same formula that he prescribed and adopted in the case of Hinduism itself. His responses to any of the systems and situations, be they capitalist societies and liberal democracies of the West, Marxist societies and Communist States, or Vedantic idealism and stratified society were broadly the same. He was the archetypal schoolmaster, chiding the pupils to

(Continued overleaf)

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A BROTHER OF THE GOD OF FIRE

Bina Saxena : AGNIBHRATA
Writers' Workshop, Calcutta, Pp. 416, Rs. 300/- Hbk
Rs. 200/- Fbk.

Reviewed by Sunaina Kumar

'Somewhere in the subliminal planes of our consciousness, Agnibhrata exists, as do all the denizens of the "three worlds" described by the ancients.

Bina Saksena's hero, for such he is, is no 'protagonist' of modern fiction. He towers above men, in height and in qualities of head and heart. He looks like a god, is a king's son and has intimations of his own immortality. In her novel of 400 odd pages, Bina Saksena has tried, successfully for the most part, to present a hero's battle with the basic elements of human nature—hatred, jealousy, double-dealing and treason, and his success therein is the success of the god-in-man. Agnibhrata does not always succeed—for a superman is hardly convincing to the twentieth century mind. And in this realization lies Bina Saksena's success.

THE STORY

The story line is linear. A king leaves his infant son to be trained in an ashram by his uncle and other 'sadhaks' there. The book opens with Agnibharata's imminent departure to take up his princely position, for the throne is safe again. The book narrates his arrival at his father's tent, then at Vimal apuram itself, to be greeted by his stepmother, Katamkata. The book proceeds to list how he acquires various princely skills, in preparation for battle against 'Duratma'—the evil soul. A word regarding names. A reader would have to be well-acquainted with Indian concepts and Hindi names in order to fully appreciate the story, what with names like *Mandakini* (one of the names of the sacred Ganges), *Duratma*, the *Sadhaks* (one who has done *Sadhna*) etc. etc. Perhaps the book is intended for an Indian readership. A pity, since it would appeal to westerners of a mystic bent of mind too.

Running the gamut of fights against an earthy evil wife (Saubhagya), celestial love for a doe-like soul Kshipra, who was intended to be his wife and had been brought up by Hirenraja, (*hiran=deer*) and aided by his mother Mandakini's invisible presence in troubled times, finally Agnibharat reaches a point where he must 'bid farwell' (*sic*) to his palace and return to 'Swarga Loka'. And then, the 'brother of fire', for this is what Agnibharat means (*p. 382*) must give up his body to fire. His soul remains, to be called upon in times of trouble, but his body is no more.

The book, which reads like a book of religion, fictionalized, more than a novel written in this century ends with "the earth itself had also passed through the flame, and emerged a little older, with a little more of its childhood innocence scorched away, a little more of its primal colours dimmed."

A novel for the mystically inclined, immensely readable and well-printed, the book would be an asset to a personal library, its approximately 75 printer's errors (as listed in the errata) notwithstanding. Perhaps the price (Rs. 300/- hardcover, Rs. 200/- flexiback) would be somewhat of a deterrent, but it is recommended for purchase all the same.

Dr. Sunaina Kumar is a member of the IGNOU faculty.

Philosophy of Radhakrishnan

(Continued from page 19)

their face for their faults, but seeing the better side of their character in their absence. His courage and candour were, by and large, appreciated, as much because of his intellectual integrity and spirit of goodwill as because of his international stature.

The political philosophy of Radhakrishnan can be summed up in the phrase "Enlightened Humanism". Others might call it "Spiritual Humanism" or "Civilised Individualism". He never claimed it to be absolutely original (can any-one do that ?) or totally indigenous. It is too late in the day for either, in the modern civilized world where there is a continuous exchange of ideas, inter-action of theories and a free flow of information at all levels. By its insistence that the claims of individual enterprise and collective progress are not incompatible; it indicates the lines on which a new social order can be organised. He also proclaims equal devotion to the ideals of political liberty, economic equality and racial tolerance. The perception of unity in diversity is the philosopher's role and this requires a synoptic view.

It is doubtful if the Indian philosophical tradition, by itself, would have led Radhakrishnan to the kind of humanism he had been preaching. The inspiration of Western thought had certainly made him look more deeply into the truths of *Vedanta* (apt to be worn out by excessive use and blurred by undue familiarity) and analyse them more sharply, and re-evaluate them for contemporary relevance If the East led him to a placid meditation, the West had infused in him the spirit of a crusader.

This fruitful interaction had strengthened the resolve of Radhakrishnan, first to prove the worth of Indian thought and Indian institutions; next to convince his countrymen that all was not well with their society and their politics and their moral awareness. The brilliance of his effort in this connection cannot be measured by the banality of our response at the popular level.

Dr. D. Anjaneyulu, author & journalist, a former President of the Madras Press Club, is Associate Editor of TRIVENI Quarterly and a contributing columnist of the Hindu.

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A UNIQUE VOICE

Nissim Ezekiel–COLLECTED POEMS 1952–1988

Oxford University Press, India (1980) pp. 295. Rs. 225-/

Reviewed by Sarita Gidwani

"The voice alone is mine,
The rest is what you make of it ;
May you be quietly ready
For the force with which it comes."

—From "*Something to Pursue*"

In a world which is quick to categorise, Nissim Ezekiel's name is associated with three things—his poem, "*Night of the Scorpion*," published in school text books; his "*Very Indian Poems in Indian English*," which go down well because they make you smile; and the "Bombay School of Poetry", said to have started under his influence.

Yet, as Gieve Patel points out in his Introduction to the *Collected Poems*, "Ezekiel has said he would hate to bring out a book of verse that had each poem in the same mode, the same level of seriousness or levity, covering largely similar territory." This volume provides adequate proof of that.

COLOURFUL STRANDS OF A LIFETIME WOVEN TOGETHER

Beginning with *A Time to Change*, the poet's first published work in 1952, the *Collection* moves on in chronological order to poems which appeared in journals between 1964 and 1974, and unpublished poems written after 1982.

From the quiet lyricism of the early "*Marriage Poem*" to the ironic dialogues with God, from the introspective honesty of "*Background Casually*" to the naked vision of the "*Nudes*", this collection weaves together the frayed, separate strands of a lifetime into material rich in texture and colour.

Philosophy, Poverty and Poetry, as he explains in "*Background Casually*", shared his basement room in London; and when the seasons passed him by, he had to learn to feel at home, at home over the years.

IN AN ISLAND OF SLUMS & SKY-SCRAPERS

"Unsuitable for song as well as sense
the island flowers into slums
and skyscrapers
reflecting precisely the growth of my mind."

—From "*Island*"

But songs emerge as the poet identifies with the city. The tone changes from the early melodious verse that rhymes, moulds itself imperceptibly into the discordant rhythms of a city that takes "calm and clamour" in its stride. "The reiteration in poem after poem of the desire to break out of self-regarding loneliness," explains Gieve Patel, "ends in Ezekiel throwing himself into what's around him : India, Bombay, more specifically, the here and now."

ALOOF—RIDING AN ELEPHANT OF THOUGHT

At one with his surroundings, the poet is yet very aloof; as the "city queues are brightened by the young lovers", the poet rides his "elephant of thought". There is a detached sympathy for the lowest of the low, such as Ganga, the woman who washes up, but who brings a smell with her as she lives on donations of stale *chapatis* and yesterday's tea.

As the protagonist makes head-on contact with his environment, he confronts God and turns an unblinking eye on himself. "Kick me around a bit more, O Lord," to carry out His purposes. The poet is aware, through it all, that the vices he always had, he still has, and the virtues he's never had, he still does not have !

A VOICE HIS OWN

Using many inflections over the years, Ezekiel gains a voice which alone is his, and a quiet, understated honesty is the force from which it comes. It is accessible, and yet enriched by layers of meaning.

Collected Poems obviously has half an eye on a foreign market, considering it explains such words as *chappati* and *paan*. It is, however, an invaluable addition to bookshelves of all those interested in modern Indo-English poetry and its post-Independence beginnings.

Ms. Sarita Gidwani is a notable woman poet who has offered her comments under this nom-de plume.

[We understand that the book has sold out completely. Perhaps a paperback is on the way.–Eds]

Books Received

ICONOCLAST – *by Harindranath Chattopadhyaya*
B. R. Publishing Corporation, Delhi, 110007

SOUTH ASIAN STRATEGIC ISSUES – SRI LANKAN PERSPECTIVE—*Edited by Shelton U. Kodikara*

THE INDIAN PARADOX—Essays in Indian Politics—**Myron Weiner** – Edited by **Ashutosh Varshney**

SAGE PUBLICATIONS, New Delhi
Newbury Park, London

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H. W. Singer, Neelambar Hatti and Rameshwar Tondon (Editors)

TECHNOLOGY TRANSFER BY MULTINATIONALS (in Two Parts)

Ashish Publishing House, New Delhi (1988)
pp. XIX+924, price Rs. 600.00

Review Summary by I. C. Arya

For the Third World countries which now strive for economic development, the transfer of technology has become a vital issue. Its importance lies in the two-fold objectives of developing countries, *viz* : (i) to attain higher rates of growth and (ii) to find markets for their surplus products, as may be possible due to factor endowments.

The book under review has incorporated several papers by various economists who have dealt with the subject in its various dimensions. The transfer of technology is not a straight forward matter. It has various attachments such as price or the cost of technology, conditions of transfer, problems of foreign exchange, its impacts on domestic employment, growth of indigeneous technology and technological self-reliance, its competition with local producers, inflow of foreign capital, control and capture of domestic market by the multi-national corporations (MNCs) and perpetual dependence.

MONOPOLY & STRENGTH OF THE ADVANCED

Dealing with the contents of papers, **H.W. Singer** highlights the monopoloy role of advanced industrial countries in possession of latest technology. The question of suitability and terms of transfer are inter-related. Possibly the technology possessed by smaller firms in industrialised countries is suitable for developing countries.

In the second paper, **F. Sewart** has explained that the technology developed in the North can be treated as exogenous for the South. The price paid for the technology is both direct and indirect. In case of indirect price, restrictions are imposed on the importers of technology *i.e.* the technology cannot be re-exported, and it cannot be re-adapted to local conditions. There are certain problems *viz* the fixation of the fair price for the technology imported, the development of local technological capability so that one's own techology can be developed. This is also required so that re-adaption is possible, and goods can be exported which can face international competition. This is possible only when technology is imported direct, and not through the multi-national corporations.

The third paper by **Raphel Kaplinsky** deals with the transfer of technology from the developed to a developing country. He states that conflicts arise between the supplier and the country which imports such technology. Such conflicts are resolved by the country having a better bargaining capacity and the terms are settled in favour of the stronger.

F. Clairmonte explains that the conglomerates enjoy oligopolistic power and they gain a lot of advantage due to this power. The TNC group has disturbed the division of sectors into primary, secondary and tertiary.

Reginald Green has discussed the scenarios when Third World MNC's try and establish relationships among developing countries. They differ from the MNCs developed by advanced countries in several respects e.g. their advantage lies in price rather than in quality, They are smaller and their bargining power is also small in most developing countries.

CAPTIVE MARKET & STABILITY

In his paper, **Vaitsos** has stressed the fact that MNCs have not created net income in developing countries. They did not even create any market, rather they have utilised the market in these countries. They also did not contribute significantly to exports.

A G. Frank, in his paper, agrees with Marx that innovations and investments take place in response to increased profitability. Some innovations are the result of trade cycles, since demand and competitons are the guiding forces of such innovations. In the absence of demand, the policies of Keynes and Monetarists fail entirely. The economic stability has certain implications for political stability i.e. for framing policies of the 'right' or "left" wing.

EXPORTS AND R. & D. IN INDIA

G. Helleiner states that TNCs and host countries get benefits with the investment by TNCs in the manufacturing sector. The distribution of gains between the two would depend upon their relative bargaining capacities. The bargaining capacity of host countries would improve in future.

Sanjay Lall has discussed in his paper that exports from India to other developing countries have taken place in the form of industrial project experts, licensing and direct investments (or joint ventures). Then he evaluates Indian tecnological policy, and self-reliance in the context of stepping up of exports to developing countries.

S. Shiv Ramu has discussed various methods of technology transfer. The note of indigenous R & D and risk involved in research has been discussed. Then the diffusion rate of innovation has been explained as a major factor in technology transfer.

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—What it means ?

K. Subramanian and Pillai are both concerned about the technological gap between the North and the South. The transfer through traditional channels has widened the gap and increased the technological dependence of developing countries. Moreover, this transfer has very high costs and it did not spread the learning effects. Its assimlation and adapation have also been very low.

M.R. Bhagwan has discussed the role of capital goods sector –of machine tools, electrical equipment and chemical equipment etc. in transfer of technology and technological self reliance. He has analysed the growth rates of these sectors during the planning period. Structural changes in Indian industry have also been highlighted.

Ashok V. Desai examines India's standing in the group of advanced industrial powers and middle European countries. The Indian industrial structure is different from others, owing to differences in income levels, climate and resources. The MNCs generally concentrate their activities in industrialised countries. The small size of the market using outdated technology seldom provides any incentive for them. The firms which are smaller try to scale up their activities so as to use better technology, while the bigger firms reduce their scales of operations so as to follow the market. Indian manufacturers have, on the whole, been unable to attract foreign technology suppliers.

TECHNOLOGY INVESTMENT & INDUSTRIAL DEVELOPMENT

Luc Soete has analysed that technical change, either indigenous or imported, has been one of the main determinants of industrial development. He has discussed international diffusion of technology, as an inducement for industrial development The implications of such diffusion has also been highlighted.

Raphael Kaplinsky, in his second paper, has discussed the role of foreign investment by MNCs in export processing activities. He states that MNCs have strong bargaining power, because of their international character, as against those of developing countries. He has cited the case of pineapple processing plant and its operation in a smaller country.

C. Staelin has studied technological changes in a dual economy. A computer simultation model had been developed, which produced various alternative results. The time paths of various variables are significant, which may answer many questions relating to technolony.

C. Vaitsos has also studied international patent system, and suggested its revision in the light of the inadequacies of market for technology. Though there is a concept of 'industrial property legislation', but in recent years, the activities of UNCTAD have become more significant.

SUBSIDIARIES, TRADE MARKS & ADVERTISING

D. Chudnovsky has discussed how foreign subsidiaries of MNCs produce goods bearing 'trade marks' owned by their parent companies. Thus the consumers are assured of the quality and source. But the major disadvantage of this strategy is that these subsidiaries capture a major share of the market. The domestic enterprises have to produce a small proportion of the total demand. In order to get greater share, they will have to execute certain 'trade-mark licensing' agreements.

D. Greer has concentrated on social benefits of trade marks. He explains that purchasing 'errors' of consumers are reduced when the goods bear particular trade marks. Thus the consumers are assured of the quality and the source of a particular set of commodities which they have purchased. But then, advertising for some goods may affect the consumers' psychology. Goods for which there is no advertising may escape consumers' attention.

PARIS CONVENTION : INTERESTS OF THIRD WORLD

R. Gerster suggests that LDCs should adopt the Revision Conference of the Paris Convention. If the Revision Conference of the Paris Convention does not consider the interest of the Third World countries, then these countries should collectively boycott the Convention and constitute their own convention according to their needs, priorities and interests.

S Tiewul has thrown light on the code of conduct to be observed by TNCs for governments of the developing countries. Initially, some principles were to be observed by governments of these countries in the treatment of TNCs. These were objected to by these governments; but later on, some common consensus was sought.

D. Thompson has explained 'industrial property rights'. If any technology is developed, it may be patented for a limit period of 20 years. The developing countries have raised certain objections regarding the terms on which technology is transferred to them. There must be a certain code whereby the interest of both, i e. those who supply and those who receive the technology, may be protected.

S. Paul talks about policy intervention in the activities relating to international business. Thus the risks, either for TNCs or for host countries, have become less and less. The UN Code as regards enactment of certain laws for consumer protection should be effected.

B. Pettman has discussed labour as one dimension of socio-economic growth. Ia fact, labour aspect should be discussed in the context of technology transfer and liberal trade policy, as so as to effect overall improvement in the system.

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THE PLIGHT OF INDIAN WOMEN

H. K. L. Gandotra : GRIM REALITIES

Writers' Workshop, Calcutta, 1989, pp. 48

Reviewed by Asha S. Kanwar

Grim Realities is a slim elegant volume of short stories published by the Writers' Workshop, Calcutta

VARIATIONS ON THE THEME

There are 15 stories, all dealing with some aspect of women's experience in Indian society. The stories are more in the nature of anecdotes lighting up some grim area of women's experience. The oppression of single working women having to deal with rapacious colleagues, married women having to contend with crassly commercial marriages and unscrupulous in-laws, the forcing of women into delinquency and prostitution —all fall within the range of Gandotra's concern.

But all stories do not deal with the sordid and the unpleasant. In '*The Black Nightmare*', the silver lining comes in the form of Varun's intervention in averting Anil's unwelcome advances on Monica. Gandotra symbolically terms his decency and concern as 'blinding whiteness.' '*Chenchlo*' is different from the other stories, because it deals instead with the relationship between two totally differently socially-placed women. '*Prophetic Utterance*' is the nostalgic reconstruction of a lost life and relationship.

'*Rupa*', the first story in the anthology begins on a promising note, but ends up as a hastily sketched chronicle of events of the ill-fated marriage of an innocent girl who, we are told abruptly, 'perished'. Whether she perished literally or metaphorically is not clear. But what is clear is that Gandotra has let slip the chance to explore the physical and mental extent of the girl's suffering. He has also lost out on the symbolic dimension. While his concern with women's suffering is commendable, he engages with it only superficially. For example, '*Anuradha*' ends on a jarring note : "Anuradha couldn't change the fact she had been raped, but she had to live with it. Of course, with the satisfaction that she had got the man off the roads", failing to analyse it in its material context.

A TRADITIONAL ATTITUDE

Gandotra's attitude to women is traditional. A woman with a broken marriage just 'perished'. There is no attempt to face the situation and change it. Similarly, '*Shivani*' cannot cope with her daughter's estranged marriage and is hospitalised, but breathes her last with 'a caressing farewell from her husband'. It is clear then that a happy marriage, with husband and home, is and indeed should be the destiny of the Indian woman, in Gandotra's scheme of things.

The style is simple, straightforward and journalistic. Scenes and situations are evoked with dexterity. The stories are related in a chronological sequence, and their sharp brevity gives them the quality of so many vignettes on the spectrum of the lives of Indian women.

Dr. Asha S. Kanwar is Reader in English at IGNOU, New Delhi.

TRANSFER OF TECHNOLOGY—(*Continued from previous page*)

NEED FOR STRUCTURAL CHANGES

Maitra has thrown some light on the relationship between the structural change and technology transfer. He has analysed the effects of technology transfer on structural change and employment in the developing countries. Then he links this structural change with economic development The concept of technical change has also been analysed in the socialist framework.

Biermann defines technology as the way of transformation of raw materials into finished goods. The developing countries relatively do not possess this innovative ability. In order to increase this potential, these countries should gather, accumulate and apply 'knowledge'. It requires an innovative spirit, some incentives and proper environment etc.

In his paper, **Peter Gray** has discussed three main issues. One, the advantages of MNCs as transferors of technology at international level; second, the interdependence between the goods to be produced and the technology imported; and third, the cultural constraints in the maintenance of efficiency of technology. There are some products which require an embodiment of high level of technology. The developing countries are not able to produce these products, unless the host countries import such technology.

In the last, **Edward Chen** explains various forms of technological exports, including plant exports and foreign direct investment (FDI). The FDI has been a source of diffusion of technology in various countries. The developing countries are fully correct if they import technology in view of the technological gap between the developed and developing countries. In fact, the technology of newly industrialised countries is more adaptable for developing countries, because it is cheaper and more simple in its application.

On the whole, the papers included in the book have unfolded many issues relating to technology transfer from the developed to the developing countries. It explores many areas for further research.

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MAHABHARATA RETOLD AS AN EPIC OF MODERN INDIA

Shashi Tharoor : THE GREAT INDIAN NOVEL
Penguin Books, 1989

Review by R. K. Kaul

This is not a modernized version of the great Indian epic *Mahabharata*. It is ostensibly the history of the freedom movement in which the characters of the *Mahabharata* stand for modern Indian public men. In fact, however, it is chiefly an account of Gandhi's role in the freedom movement. He is Bhishma, the pivot of the story and given the name of Ganga Datta. The roles of other national leaders like Dhritrashtra (Nehru), Pandu (Subhash Bose) and Karna (Jinnah) are defined in relation to Ganga Datta.

TAKING LIBERTIES WITH HISTORY

It is understandable that the sequence of events of the epic should be treated freely—for example, the game of dice is placed at the end of the story. The reader doesn't mind such distortions as Gandhari giving birth to one daughter (Priya Duryodhani *i.e.* Indira) instead of a hundred sons. From the post-modernist treatment of the narrative, it follows that the writer can take liberties with the historical facts. Chapter 3 begins with "Satyavati the fish odorous" and goes on to Maharajas and Nawabs, airline ads and cricket captains and ends up with twenty-gun salutes (*p. 21*). The author jumbles up chronology deliberately. Bhim is compared to the English cricketer Ian Botham.

Similarly, Gandhi's campaign against the Salt-tax is turned into a campaign against mango-tax. The writer feels free to treat history as fiction. The teacher of the Pandu brothers is called Jayaprakash Drona. Krishna appears towards the later part of the book as a Malayalee dancer—politician.

Some touches of originality are quite gratuitous. For example, Kunti inserts a Turkish cigarette into an ebony holder (*p.88*) to show her elegance

Ved Vyas (Mr. Tharoor) tells Ganapati (and indirectly the reader) that it is his story of the India he knew "with its biases, selections, omissions, distortions, all mine" (*p. 373*). Still the reader expects the writer to present a plausible version of events and persons he is familiar with. At least the distortions should not be tendentious. The author's aim is to glorify Gandhi at the expense o everybody else.

AN INDICTMENT & VILIFICATION

The author's indictment of the British rule is severe but unconvincing. He tells us that "the British killed the Indian artisan, they created the Indian "landless labourer," they exported our full employment and they invented our poverty" (*p. 95*). By way of proof that India was fabulously rich and prosperous before the British came, the author states that the British wouldn't have come to a land of poverty and misery. Surely the author knows that the treasures of the princes were not meant to be shared with the common man any more than their palaces, their peacock thrones or their jewel-studded crowns.

The writer goes out of his way to vilify the character and contribution of Nehru. The strategy of the Kaurava (Congress) Party, he says, was guided by "Gangaji's wisdom and Dhritrashtra's cunning" (*p. 113*). Gandhiji agrees to go to the Round Table Conference "at Dhritrashtra's glib urging" (*p. 115*), Mr. Tharoor does not even scruple to suggest Nehru's "relationship with Lady Drewpad (Mountbatten)" (*p. 229*) Indeed, he invents a product of their union whom he calls Draupadi Mokrasi.

BIAS & OBSCURANTISM

Indira also comes in for a share of defamation. She is said to poison the food meant for Bhim (*p.154*). The excuses of the Emergency are exaggerated beyond the bonds of probability. Slum clearance, population control, even the abolition of bonded labour are condemned out of hand (*p. 384*). To equate population control with compulsory vasectomy is unfair, to defend bonded labour in the name of "employment" is to under-rate the intelligence of the reader. Any stick apparently is good enough to beat Indira with !

Apart from the author's conscious bias in represesenting the recent past, there is a softness or sentimentality in the writer's view of the Indian reality. The practice of Hindu women's fasting for brothers and husbands is ascribed to "altruistic self-denial" (*p.113*). His obscurantism is worthy of an Indian settled in Geneva or Singapore

It is worthwhile to say all this, because the present reviewer feels that this book deserves to be read carefully. As a work of literature, it is valuable. The originality of the opening paragraph is quotable, "India is not an under-developed country but a highly developed one in an advanced state of decay" (*p.17*). His inventiveness in twisting incidents of the *Mahabharata* shows his imaginative power. For example, when Yudhishter (Morarji) tells the lie about Ashwathama's death, the elephant of the original story is transformed into a cockroach (*p, 410*) who is crushed under the prime ministerial despatch box !

Tharoor's descriptive power is as good as that of V.S. Naipaul, with an important difference; he finds not only squalor but beauty and pathos in the metropolitan cities of India A poet in Calcutta prays for

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Third World & The Poverty Scene

Jayantanuja Bandyopadhaya :
THE POVERTY OF NATIONS : **A Global Perspective of Mass Poverty in the Third World,** *Allied Publishers Private Ltd New Delhi (1988) P. 320.*

A short comment by G. Krishnan-Kutty

This book represents the first attempt by a Third World scholar to study the poverty of nations from a global perspective. Poverty studies have emerged out in India since long, and there are several studies in this particular discipline. But an Indian scholar has not yet attempted the study of poverty on a global scale. The author of the present work can be given the credit for this endeavour.

Dr. Bandyopadhyaya (b. 1933) is an established writer on Indian social problems. He has also published plays and poetry in Bengali He is attached to the Jadvapur University since 1960, after he resigned from the IFS. His specialisation in international relations has enabled him to undertake such a study on a global scale.

The present work is a continuation of his several earlier works. One of the earlier works (1983) was on Climate and World Order, which is an inquiry into the natural causes of under development As the author himself claims, "this book is the end-product of a long enquiry into the political economy of international relations with special reference to mass poverty in what is generally called the Third World".

The author has been a loner in intellectual and academic efforts, and more so in recent years, as he states in the Preface. Thus the book is not loaded with acknowledgements and ceremonial parades of mentors and helpers. The book is divided into four parts, and has seven chapters in all. There is also an Appendix at the end.

TOWARDS A THEORY OF POVERTY

The seventh and last chapter is entitled "Towards a Theory of Poverty". Bandyopadhyaya rightly points out that no explanation of poverty, nor any concern for its alleviation is found in the otherwise spectacular range and depth of ancient Indian thought. The author is critical of the explanation of poverty by Christian Churches (especially by the Roman Catholic Church) in terms of sin. The author rightly argues as follows: "From the point of view of social science, it is unnecessary to make any comments on this explanation of poverty in terms of divine punishment for sin except to say that its theological moorings are repugnant to the scientific method of inquiry..." *(p. 236)*. The author also strongly criticises the doctrine of the racial superiority of the 'White' Christian peoples and the racial inferiority of the 'coloured', colonial, 'heathen' and 'pagan' peoples.

CRITICAL OF MYRDAL & ROSTOW

Bandyopadhyaya is critical of the approaches of Gunnar Myrdal and W. W. Rostow. In criticising the theory of the vicious circle of poverty, he argues that it does not explain the historical origin and development of mass poverty in the South in modern period. He also attacks the stages of growth theory of Rostow. He remarks : "Rostow considers his theory to be universally applicable to all countries and societies, and believes it to be not only a theory of economic development, but also a general theory of history." (*p 243*) He is among the strong critics of if Myrdal's *Asian Drama*. He criticises the three volumes as "highly repetitive, fully of irrelevant material, and somewhat incoherent" *(pp 246-7)*.

In a positive way, Bandyopadhyaya ventures at the following suggestion for the Third World countries : "In the ultimate analysis, therefore, the key to the eradication of mass poverty in the South would seem to lie in the domestic politics of the Third World countries." (*p. 274*) But this chapter of the book does not contain any theoretical formulation on poverty.

The chapter on culture and poverty is very illuminating. The next chapter on climate and poverty introduces views not often examined by scholars. The author is able to interpret life-negating and fatalistic cultures around religions such as Hinduism, Buddhism, and Islam. His interpretations are very profiable in understanding realities in India in the light of the cultural background of the country from time immemorial

On the whole, this pioneering effort by an Indian scholar is of real worth to research scholars. The get-up of the book is excellent

Dr. G. Krishnan-Kutty is now a Fellow at the Indian Institute of Advanced Study, Shimla (H.P.).

An Epic of Modern India *(Continued from page 1)*

blindness so that he can be spared the sight of "the human molluscs clinging to the outsides of smoke-spewing buses . . . the resigned despair in the unblinded eyes of the woman, a small infant balanced on her hip" *(p. 323)*. The woman is not merely an object defacing the landscape. He can see why the Naxalites tortured in prison cells turn cynical.

By a clever narrative strategy, Tharoor is able to drag in Kipling, Forster, Paul Scott and other Anglo-Indian novelists either directly or through their characters like Heaslop. That is an indication of where Tharoor belongs—in the tradition of interpreters of India to the English reading public. Perhaps a corretive to India-baiting by Ronald Segal, Nirad Chaudhari and V.S. Naipaul was required.

A word about Naipaul is called for. *An Area of Darkness* was certainly disappointing, but his second book *India a Wounded Civilization* would have helped to rid Mr. Tharoor of some of his woolliness. If Gandhi named Nehru as his successor, he knew what he was doing. Even as he knew that Ram Rajya is not an alternative to a modern constitution. Neither Gandhi nor Jayaprakash Narayan, his spiritual heir, had the capacity for laying the foundations of a nation state. Nehru-baiting as a philosophy is worthy of such limited minds as those of Ram Manohar Lohia and Charan Singh. Mr. Tharoor should know better.

Dr. R. K. Kaul is a Visiting Professor at the Delhi University.

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FAITH & FURY

R. L. Wadhwa : THAT MIGRATION

Printing Centre, Chandigarh, (1990), Pp. 479, Rs. 100.00

Review by Darshan Singh Maini

Partition of the Punjab was one of those great tragedies whose magnitude, ambit and savagery compelled one to search for the larger meaning of events, and to come to terms with the lethal energies that set off such vast conflagrations, And since it entailed perhaps the biggest exodus, and some of the ghastliest scenes of carnage, pillage and rape in human history, any effort to enact this political "theatre of cruelty" in fiction involves, in addition to "the imagination of disaster", a high order of narrational skill. For, without a holistic vision and aesthetic, and without a metaphysical peep into the phenomenon of atavistic evil, it is not possible to deal with such human convulsions in adequate terms. Indeed, to hoist such a picture, an appropriate idiom is needed.

AN ABSORBING LITTLE STORY

To chronicle this uprooting of settled communities and their swift passage into a state of homelessness, pauperdom, alienation and trauma is thus to fashion a rhetoric of rendering. For the several levels of experience which such a tragedy throws up—small islands of love and pity in a sea of misery and inhumanity, or the elements of grace in the midst of so much terror, —nearly all the resources of the language have to be tapped. And the novelist has to summon what Bakhtin calls "the dialogical imagination" to be able to put all the disparate experiences in perspective. And if I recall all these critical ideas when dealing with yet another novel on the horrendous events of 1947, it is to affirm the need for a dialectical sense of history.

Considered thus, *That Migration* (with its grim and bleak title) by R.L. Wadhwa is too simple, perhaps too "innocent" a book to claim great or extended attention. And yet somewhere in this swollen narative, written intermittently over a period of 10 years, there is, I trust, an absorbing little story struggling to come out of the frame. For the human aspect is sufficiently rich in episodes and events to yield an imbedded tale of interest. But, that's to say, its realism would have to be rescued from the commonplaces of statement and style. A certain amount of poetry, in other words, would be needed to give it both colour and resonance. There is, I concede, some virtue in the old-fashioned straight narrative, but our complex times and complex consciousness do not, as a rule, take kindly to such discourses in fiction. And our tired palates have, alas, acquired a taste for absinthe and snake soup !

ORPHANS OF HISTORY & THEIR SURVIVAL

Which brings me to the broad theme of the story told in the third person. In the words of the author, his aim was to "explore the dimensions of violence and sorrow" in the context of communal and religious fanaticism. In sum, he sought to understand the dynamics of faith, and the fury of the faith in action.

This, then, is the story of a prosperous timber merchant, Sant Ram, and of his clan who, like millions of their compatriots, have to give up their ancestral hearths and homes when the forces of history overwhelm Punjab and blow them about in a manner that makes no sense to them. Living in the small town of Okara, their vision of life is confined to creature needs and vanities. The business tricks and wiles, the commerce with petty officialdom, and their familial celebrations and ceremonies, squabbles and wrongdoings etc. make up all the sum of their existence. And when this seemingly secure world is suddenly and rudely blown up before their bewildered eyes, they show, to begin with, all the tenacity and resilience of small organisms pushed to the wall, clinging to their petty illusions and possessions, and to their pitiful world-view. But such is the force of events, and such their sufferings that all their certitudes crumble, leaving them as orphans of history.

But, finally, life, dear life, has its own imperatives, and its own stern logic; and we soon see Sant Ram and his progeny back in business. If it is not timber, it is *desi ghee*, and as refugees in Solan, new accommodations are sought aad secured. Thus the ironies of history are domesticated and that is how the Sant Rams of our tortured and terrifying times manage to survive as a species.

BETWEEN FICTION & AUTOBIGRAPHY

Mr. Wadhwa's narrative, as I have hinted earlier, is, on the whole, content with the linear aspects of reality, and such larger formulations remain muted. It appears to me that the volume under review is an uneasy cross between fiction and autobiography. Quite clearly, this is a story of his own uprooted family, and the author, now a high police official, has had to undertake "a journey into the deepest recesses" of his "soul". However, there are no traces or signs of sentimentalism, and the "distancing" is effected in a quiet, unobtrusive manner. As I see it, Mr. Wadhwa must have been a young lad of 10 or 11 at the time of these shattering events which he has now exhumed from his memory to serve his fictive imagination. Had he, for instance, sought to present the story through the agonised eyes of a sensitive boy, and used his consciousness as "a commanding Centre", one can imagine the degree of intensity such a tale would have acquired. But, then, the celebrated Jamesian technique is, even otherwise, for the masters and mavericks of fiction, and it is not for selling, in any case.

Dr. Darshan Singh Maini, former Professor of English, Punjabi University is now settled in Chandigarh. He divides his time between writing for magazines and national newspapers and assignments as a visiting Professor in various Universities in India and abroad.

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Raja Rao : ON THE GANGA GHAT

Vision Books, New Delhi. P. 131, Rs. 95/-

Reviewed by Gopal Das

Souls in Search

VIGNETTES FROM

"Home is Ganga Ghat for he who's even once
the Ganga hath seen.
Never a home be a home
where Mother Ganga floweth by not."
——Dadu

"The Ganga is my father, the Ganga is my mother."

A FASCINATION & ATTACHMENT

Raja Rao has always had great fascination for and attachment to Ganga. In this he is in the company of another very eminent Indian of modern times, Jawaharlal Nehru. But there is a difference. For Nehru, it is romantic, with a sweep of history. For Raja Rao, it is philosophical, even reverential. *Patit Pavani Ganga.* It could not but be so with the deep influence exercised on his mind and spirit by Shri Shankara. The great saint had called her : "*Nija bodha rupa*, she, the form of Consciousness pure."

Let me illustrate. In his Will and Testament, Nehru wrote :

"The Ganga is the river of India, beloved of her people, round which are intertwined her racial memories, her hopes and fears, her songs of triumph, her victories and defeats .. . Smiling and dancing in the morning sun—shadows fall; a narrow, slow and graceful stream in winter and a vast roaring thing during the monsoon, broadbosomed almost as the sea .. the Ganga has been to me a symbol and a memory of the past of India, running into the present, and flowing on to the great ocean of future."

In *On the Ganga Ghat*, Raja Rao's prayer to the Lord is :

"O, let water flow, Lord, that the earth turn not away from its fulcrum, whirl, earth, that the Ganga flow, round and around herself, from earth to sky and from the heavens back to the Himalaya. The circle is the end of all beginning as the Ganga is of water. For, where the flowing ends—*ap*, the is-isness of water. So, now Ganga, flow.... When knowledge, as Ganga, as *jnanaganga*, flows, death is dissolved into truth."

LOOKING BACK AT THE HOLY CITY

Raja Rao left India when he was not yet twenty. He has lived abroad ever since, for over three score years; yet his heart has always been where the Ganga flows. There have been references to the Ganga in his earlier books; there is a *gangamaya-ta* (losing himself in the Ganga) about him, which is so rare to find in modern Indian writing. One wonders if Raja Rao's deep roots, and pride in the philosophy, traditions and culture of this country, and the expression thereof hold a lesson for the proliferating ranks of aspiring WOGs in our society.

The title of the book seems to have been inspired by the lines of Dadu, already quoted. In his *On the Ganga Ghat*, as the cover says, "Raja Rao explores the play of life as it unfolds in Benares, the cherished ultimate destination of millions of Indians, the holy city to die in." *Laihon karvat Kashi* (May I take my last turn in Kashi) is the dream and aspiration of almost every devout Hindu.

The author (the opening chapter seems to be autobiographical) arrives at Mughal Sarai, to travel to Benares by road He is met by "haggling coolies, self-selling taxi-drivers.' He sees a couple of curs on the platform. His comments on them set the tone for the book. "Who can say, that these were not two ancient souls who were born for their ultimate salvation on the Ganga Ghat." For, has not Sri Shankara said, "Even a cur is blessed in Benares ".

The 'palanquin' of an old 1939 model Ford takes him and his Canadian friend to the Guest House of Raj Ghat College. He chose taxi-driver Motiram because he had so many children and he was such a good drummer,—'his hungry children beat their stomachs for a drum.' The description of the journey from Mughal Sarai to the Guest House and his reception there abounds with humour.

In between the opening and the last chapter—which may be called Musings—the souls in search of salvation, who flock the *ghats* and *gullies* of Benares, come alive before us in flesh and blood. Raja Rao tells the Reader : "All persons and places are not true —real." And real they are. Not only humans, but birds and animals too.

He calls the book a collection of "stories so structured that the whole book should be read as one single novel." We may not agree with him. Each story is complete in itself. We can pick up any, as we browse through the book He is a master craftsman aud each piece is finely chiselled. He writes excellently. There is a felicity of expression, with a certain quaintness about it, which is so appropriate to the setting. In the stories, ancient legends are interwoven with great skill to heighten the effect.

The narrative opens with a bird, the venerable Bhim, the parrot, who nests with his wife Rupvati atop an old, wind-twisted *neem* tree, near Dashashwamedh Ghat. He is so privileged that even Krodha, the vulture, looks upon him with respect. One day Bhim disappears. He has burnt himself on the pyre of Swami Siddheshwarji. Bhim was fed by him every day. He has left behind a lonesome Rupvati 'In her austerties biding her time.'

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# of Salvation

HOLY VARANASI

There is Madhoba, who sells firewood for the cremation of the dead on Manika Ghat. He came to Benares as an orphan, because "there is always Mother Ganga for the orphan." Madhoba has a rendezvous with a blithe spirit, Mohini, "Loveliness was the wrong word for her—it was something like light reflected in a holy pond." He sees her only on moonlit nights. He loves wrestling and goes to the *akhara* for strength in limbs and virility in loins. But Madhoba is virtuous. He regards women as 'the bane of Benares'. Even rich widows are not without casting eyes on young men. "Virtue does not grow easily in Benares, and vice has no better place."

WHERE ALL DUST IS MUSK

Muthradas of Vrindavan, the rich trader, who after the death of his wife, Lakshmi (he had married her as a child of 11 years), has sold his camels and, 'with his Ramayana and small cash', has come to die in Benares.

"Bhedia is so lovable, is Bhedia, you would have to create him like Brahma himself if he did not be." His mixes up his *Ramayana* and *Mahabharat*. "Having come to Benares, how can you leave it ? Tell me", he querries, and comes forth with the answer : "In Benares, all dust is musk, all tears are nectar. There are no slaves, no animals."

And the animal, Jhaveri Bai, the cow, "looks up at the heavens, and contemplating the vast ocean which is Mother Ganga, the daughter of the mountains," and steps into the water : "Lord, I sink in your water. I sink into my origins ! . . . . The Ganga flows fierce and fresh on Jhaveri Bai's back. . . .Jhaveri Bai contemplates her own face in the moving waters."

O GANGA O

The Tamil Sastri's son, Shankar, speaks many languages, but he is so immersed in his 'cosmological equations' that even when his wife is big with child, it is a 'cosmological event, for him. Despite physics, he believes in the personality of precious stones. His brahminical beliefs and mathmatics get mixed up "Maths is like the Himalayas. The higher you go, the holier it becomes. And near Kailash, on the snowy heights, and from Gangotri does Mother Ganga emerge. "Zero is Ganga, Ganga is Zero" Shankar shouts. He considers himself a 3B—'barbarous Benares brahmin—compared to his wife Padma, 'a lotus-born, gentle, sweet-togued."

Bholanath from Rajgarh, a wheelwright's son, who was drafted and sent across 'darkling' waters to fight a war (First World War) for the British, became popular with the soldiers for his reading of Tulsidas. On return, he moved to Benares, where he met his Guru. When his child son died, he delivered the body unto Mother Ganga. Even in his grief, he says. "I tell you brother : There is no greater joy for man that his Guru and his Ganga be side by side."

SONGS OF COMPASSION & SUPREME PEVCE

Rani Rasomoni says her beads even as the palanquin-bearers shout, "Make way, make way Ye strangers/Rani Rasomoni is coming". Her husband was a friend of Edward VII. She came to Benares with his ashes and never returned to her principality, Bankipore in Bengal. She is imperious and distant. Yet when she meditates, "Lord Shiva, he was present with her, with the serpent garland, the tiger skin, the Ganges crown, his third eye filled with compassion."

Ranchoddoss Sunderdoss, jeweller of Bombay, had a daughter, Sudha. She remembered her past life. When her lord of previous birth comes as a young, handsome Sadhu, she recognises him, gets initiated to *Sanyas*, and departs with him to the Himalayas. When he shakes off his mortal coil, she comes to Benares, meditates, holds discourses on Yoga Vasishta, under a pipal tree on Dashashwamedh Ghat, to rapt audiences. Ranchoddoss also comes to Benares. He severs his business connection and gets initiated. As 'the evening begins to fall and, as the temple lamps begin to leap from tower after tower, and as the gongs begin to extone', Ranchoddoss claps his hands gently and sings with Sri Shankara.

"The cessation of all mental activities is the supreme peace—that is the holiest of all holy places of pilgrimage, the Manikarnik (in me), the ever-flowing stream of knowledge is the pure primeval Ganga (in me); (thus) I am the Kashika, of the form of pure Consciousness of Self."

NO END — NO BEGINNING

Raja Rao closes the book with eloquent philosophical musings on Man, the meaning of Death, Knowledge and the end, beginning and meaning of Ganga :

"The object is not in seeing but in perceivingness. There is no here, Lord, there is no space, no movement, therefore I am the Ganga that flowing flows not. For where ends the flow ? Nowhere ..Where there is no end, there is no beginning. The fact of the fact is simple. One cannot go to the Ganges. One cannot go to the 'I'. For, if you dare have a deep look on the Ganges evenings, and see the Ganga unflowing, then you know there is no Ganga. Water is just water. So, O, Mother Ganga, please be gracious, and—flow."

The book has received highly complimentary reviews. In Khushwant Singn's reckonning, it is "Raja Rao's best work ..deserves to be made compulsory reading." Others have called it 'mesmerising.'

Personally, I have enjoyed reading *On the Ganga Ghat* ...and re-reading it, and every moment of it.

Gopal Das is a veteran media-man, broadcaster and litterateur now residing in Jaipur.

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M. S. Pandit

OUTLINES OF ANCIENT HINDU JURISPRUDENCE

N.M. Tripathi Pvt. Ltd Bombay, 1989, P. 64, Price 30/-

Reviewed by Suresh H. Mathur

Jurisprudence has been a part of the curriculum for the study of law in the modern Indian Universities. Being the science of law, study of jurisprudence comprised mostly learning the general nature of law, its principles, functions and concepts as also the theories of punishment and dispensation of justice. However, at the graduate level, the students were taught the theories associated with Austin and Salmond, and they have remained almost ignorant of the views of our own sages, seers and scholars like Manu, Yagyavalkya, Narad, Brahaspati, Katyayan, Parashar and Nilkanth whose copious contributions led to the growth and development of the basic legal principles that governed the traditional systems of dispensation of justice in ancient India. Even for those who wanted to go in for studying the Hindu jurisprudence but did not know Sanskrit, the task was extremely difficult, because the few published works of Western Indologists on the subject were too scanty to tap the vast sources still extant.

Fortunately, the monumental works of eminent scholars like Dr. Ganganath Jha, Sir Gurudas Bannerji, Rajkumar Sarvadhikari and Mahamahopadhyaya Dr. P.V. Kane, brought out with tremendous thought, labour and dedication, were there to quench the thirst of the seekers of knowledge. The book under review—a publication in the line of its learned author's eminent fore-runners in the field—is intended to inculcate genuine interest in the students for familiarising themselves with this essential aspect of our ancient legal system.

PRINCIPLES OF TRUTH & *DHARMA* OR DUTY

The points of dispute *e.g.* marriage, adoption, succession, maintenance, property, contract, torts and crimes were similar to those which arise even today. But the principles enunciated by our sages (not by the rulers) for resolving them were prompted by the considerations of *Truth* and *Dharma*, not in the narrow sense of adherence to one scripture or messenger of God, but in the catholic and rational sense of duty *i.e.* '*Achar*' (आचार). '*Vyavahar*' (व्यवहार) and '*Prayaschita*' (expiation, प्रायश्चित). Greater stress was laid upon the citizen's obligations towards the State and Society, than upon their rights—real or imaginary. The duties were also positive (विधि) *e.g.* performance of a contract, and negative (निषेध) *i.e.* not to commit a crime or tort.

Although the publication is modestly claimed to be only an 'outline', even a recital of some of the provisions covering the social life in ancient India would make this review itself somewhat bulky; but not doing so would also not do justice to the job.

INDIAN LAW — AS SEEN &

ON MARRIGE FOR *GRAHASTHA*

In ancient India, marriage was a life-long union between the spouses, and the Vedic ideal of marriage was to enable a man to become a '*grahastha*' (गृहस्थ) to perform religious duties and procreate children. Extra-marital relations were looked upon as sinful. Though theoretically a wife was subordinate to her husband, she held a place of honour and dignity, exercising great influence on him. A son-less person had no chance of future bliss after death. Brahaspati called a widow as the surviving half of the husband, and she inherited the property, *albeit* not as a full owner. A person was bound to maintain his aged parents, chaste wife and minor children; and an heir who inherited property was equally bound to maintain persons whom the deceased owner was bound to maintain.

In ancient India, slavery did prevail, but the treatment of slaves was so humane that Megasthenes observed in the fourth century B.C. that there was no slavery in India.

JOINT FAMILY, SEPARATE PROPERTY & *STRIDHAN*

The joint family system originating during the Vedic times was a source of strength against opponents and a source of wealth in pursuit of agricultural operations; but the law made a clear distinction between joint family property and separate property. The management of the affairs of the family was in the hands of the senior-most member called '*Karta*', whose most important power was to transfer the joint family property, which he could do only for legal necessity.

The rights of a woman over her property known as '*Stridhan*' were recognised in ancient India. Manu mentions six different kinds of '*Stridhan*'. A woman could dispose off her property received before marriage (सौदायिक) at her pleasure, but for disposing of the property received after marriage (अ-सौदायिक), the consent of her husband was necessary.

OWNERSHIP ON PROPERTY OF TRANSFER

Contrary to the views of the western jurists that ownership over property originates in law, the Hindu jurists took the view that the source of ownership is not the rule of law, but the fact of life *e.g.* taking possession of a thing in a lonely island where no law prevails. The principles of possession were well-enunciated—with different *Acharyas* giving different periods for loss of ownership. Sale was defined as transfer of ownership of propetry (पण्य) for a price (मूल्य) and a pledgee was required to take as much care of the property as if it was his own (स्व-द्रव्यम). A gift made was as irrevocable as, to quote Manu, giving a girl in marriage. The word used for contract was 'समय' derived from सम (together) and ई (to go)

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meaning going together, along a path. Interestingly, in the Roman concept also, contract meant 'con' (together) and 'tract' (a path). The ancient law-givers made detailed provisions for ऋण (debt), प्रतिमाव्य (security-ship), संभूय समुत्थानम् (partnership) and breach of contract.

ON CRIME & CIVIL WRONG

While broadly distinguishing between civil and criminal branches of law, the ancient *Dharmacharyas* did not strictly adhere to the distinction between crimes and civil wrongs, so far as the procedure and remedy were concerned. According to Manu, whoever caused damage to the property of another, was to pay तुष्टि (compensation) to the owner and an equal amount of penalty to the king.

ORIGIN OF THE STATE

On the question of the origin of the State, while one theory assigned it to God, the other ascribed it to a Social Contract between the people who surrendered their precious freedom to the ruler who guaranteed protection and established *Dharma* by the instrumentality of दण्ड (punishment). Among the list of punishments, वाग्दण्ड (censure or rebuke) was the mildest and corporal punishments (which included imprisonment, banishment, branding, cutting the offensive limb and death) were the severest. Punishments were to be awarded with due regard to the magnitude of the offence, the character of the offender and motive for the offence.

CASTE DISCRIMINATIONS IN PUNISHMENTS

One blemish of the ancient Hindu Law was dis crimination in awarding punishment on the ground of caste. A Brahmin was exempted from punishment of death. At the same time, a salutary principle laid down by Katyayan was that the Brahmin, Kshtriya or a Vaishya was to be awarded twice the amount of punishment that would be awarded to a Shudra for the same offence.

The right of private defence extended to causing of death against an offender, 'आततई' *i e.* one attempting or causing arson, giving poison/or a person attacking with a deadly weapon, a robber or a person kidnapping another man's wife. Katyayan prescribed capital punishment for rape. For adultery both the partners were punishable, but the punishment that the woman got was half that for the man. Intercourse with a consenting maiden was no offence, but the male partner was bound to give her ornaments and marry her.

FOR PUBLIC JUSTICE & SOCIAL DUTY

Offences against public justice *e.g.* corrupting a judge, giving false evidence, forging a document, refusing to give evidence, a judge threatening the parties and the सभ्य (assessor) not discharging the duty honestly, were very severely punished. Individuals failing to discharge their duties towards society *e.g.* defence against dacoits, extinguishment of fire were fined. Doctors (*Vaidyas*) practising without proper training and treating patients carelessly were punished as thieves.

PROCEDURES & PROCESSES

There were copious provisions for constitution of courts, for trial and evidence, *ex parte* proceedings, plea of पूर्व निर्णय (*Res judicata*), judgement and appeal. Women were disqualified as witnesses, unless they were the only witnesses to an event. There was no cross-examination, but the judge was to ask questions and fully examine a witness, study his demeanour and arrive at the truth.

No court fees were paid in criminal cases. In civil cases, no court fees were to be paid at the commencement, but on conculsion 10 per cent of the admitted claim was to be paid to the king and 5 per cent to the plaintiff Fines were imposed for false claims and defences. Execution of decrees (जयपत्र) and order of the court was by attachment and sale of property of detention of the debtor.

The principle of "Justice delayed is Justice denied" was enshrined as धर्म व्यापति and the king (fountain of justice) was not to spend unnecessary time in deciding disputes. Trials were held in public, and services of experts were availed of when necessary. Law suits between father and son, teacher and pupil and husband and wife were discouraged.

SEVEN WINGS OF THE STATE

The State was conceived as having सप्तांग (Seven Elements), viz स्वामी (King), राष्ट्र (People), अमात्य (Ministers), कोष (Treasury), बल (Army), दुर्ग (Forts) and सुहृत् (Allies) Manu enjoined the people to rise in revolt against a ruler who could not give protection. Matters of state may not conform to normal moral standards, but there were rules for appointment, transfer and payment to civil servants.

Katyayan's maxim that "Real strength of State is born of the Army and the Treasury" is relevant even today.

The book, written in a lucid and scholarly style, makes a useful contribution, as it enables us to visualise what Mayne called the oldest pedigree amongst the known sytems of jurisprudence. Its value would have been enhanced much more if apt quotations from the legal treatises had been given in Sanskrit, the language used by the sages.

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AN INNER JOURNEY

Exploring Their Silent World

I. J. Parekh & K. P. Garg :
INDIAN WOMEN : An Inner Dialogue
Sage, New Delhi, 1989, Rs.175/- Hardback Rs.75/- Pbck

Review by Rehana Ghadially

To the best of my knowledge, I am not aware of any book that has attempted to explore and to come to grips with the inner and yet unarticulated voice of Indian women. This book goes beyond describing conventional modes of being into the realm of the emerging of a woman as a complete human being. It highlights felt need and courage to change, to search for a new identity and the cost and rewards of attaining this priceless sense of self.

Penetrating a psychological and an uncertain existential world is no easy task. The hues, varieties and colours that one may come up with, when dealing with a woman's inner sense of being, can overwhelm any researcher. An attempt to organize, systematize that which is personal, fuzzy and rich is a challenge that the writers have taken on themselves with courage. The book is organized by taking a "life-cycle stage" approach. Each stage is richly described and the roles and identities that emerge are discussed.

The book consists of eight chapters. The first chapter entitled "The Beginning" gives an overall bird's eye-view of the chapters that follow. Caught in a morass of social expectations, the Indian woman longs to articulate her true self, stripped of all its cultural bearings. This inner journey is a search for one's own voice, dignity and freedom. The search for the inner self also seems to be the prerogative of the educated, urban woman. The search also seems to begin only after one has enacted the socially pescribed roles for women. We can only extend, we cannot innovate.

The book relies heavily on the inner experiences of women. It would have helped the reader if the nature and size of the sample and the methodology adopted for the purpose was clarified.

THE MARRIAGE TRAP

5 STORIES ABOUT WOMAN'S STATUS

The book provides an interesting departure from searching for women's roles in myths and religion to examining folk-tales and folklore for the purposes. The second chapter recounts five interesting stories. Each story tells us of the particular role and identity that women have assumed in life. The stories drive home very clearly that the only role and identity available to a woman is within the context of marriage and vis-a-vis her relationship with her husband. These stories are used by the authors to evoke the inner experiences of their sample of women.

Since marriage is the only social institution that gives status and meaning to a woman's life, the whole problem of uprooting from one's own family and re-rooting in the in-laws' family becomes critical. There is pathos in women's lives, a pathos born from and patiently borne for being a transient person in one's own home and an outsider in one's in-laws' home. What is tragically brought out is that the only institution *viz* marriage that society offers to women for their well-being and fulfillment, is also the very one that jeopardizes her chances of discovering her true self.

ROLES IN HISTORY

Chapter 3 entitled "Women In Tapestry of History", does not deal with Indian history as written by experts, but more importantly with the perception of women with historical events as derived from the cinema and literature. Indian history and ethos is full of contradictory ideas and values, reflecting the often contradictory roles women are expected to play. The norms and values have been internalized and have shaped the lives of women. The gradual hold of Brahmanism, followed by Buddhism and Jainism, relegated women to a secondary status. From the 7th century onwards, their status systematically deteriorated until a serious challenge began with the coming of the British. The introduction of modern education did not necessarily redefine old roles, but gave legitmacy to new ones, and simultaneously, technological input created need for person-power and led to choices in women's lives.

IN CONTEMPORARY SOCIETY

Entitled "Echoes and Shadows," chapter 4 deals with the socialization of the female child, and the contradictory messages given at home and at school simultaneously which have bombarded her with the importance of playing the traditional role and at the same time, to find a niche in the world for herself. Conditions of a woman's worth are established early in life–good looks, good conduct and being useful around the house are highly priced. The push towards preparation of socially prescribed roles is so overwhelming that the search for her "self" is cast aside. While discussing the agents of socialization, however, the combined role of the mass media and peer groups is overlooked by the authors.

From the diversity and richness of the socialization experiences emerge a variety of identities, some being a product of the new cultural scenario as exemplified by an exposure to the West, emergence of nuclear families and co-educational centres of learning.

STEPPING OUT & GOING BEYOND

The last three chapters deal with women who have gone beyond the cultural lore and playing out of socially prescriptive roles, and who have created an existential

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'ALIENS' AT HOME IN INDIA

M. Vamadevan : SRI LANKAN REPATRIATES IN TAMIL NADU : **Rehabilitation and Integration**
Zen Publishers, Madras (1989), P. 196, Price Rs. 121/-

CERAK, ALIENATED EVERYWHERE
Ceylon Repatriates Organisation, Kodaikanal, (1989), Pp. 164, Price Rs. 75/-

Short Comments by V. Suryanarayan

Vamadevan's book is a revised version of the research project submitted by the author to the Norwegian Agency for International Development (NORAD) in 1987. It gives a vivid portayal af the socio-economic life of the Sri Lankan repatriates, who came to Tamilnadu, after they were conferred citizenship subsequent to the India–Sri Lanka Agreements of 1964 and 1974. The CERAK publication was originally published in Tamil; it is a collective work of few activities belonging to the Ceylon Repatriates Association and is based on extensive field work and direct experience. The English translation also incorporates the result of additional research carried out in repatriate settlements in 1988.

THEIR TRAUMA & SUFFERING

While the trauma suffered by the Sri Lankan Tamils continues to be a matter of serious concern to the international community, the agony and suffering undergone by the Sri Lankan repatriates have gone largely unnoticed. In this context, the two publications have done excellent service in focussing attention on the plight of these unfortunate people who are today languishing in different parts of Tamilnadu. The books are based on rigorous analysis of primary statistical data and are a storehouse of information for social scientists and policy-makers.

After tracing the historical background to repatriation, Vamadevan describes the demographic, educational and economic background of the repatriates. In subsequent chapters, he deals with various rehabilitation programmes carried out in Tamilnadu. The final chapters provide a critique of the rehabilitation schemes and highlights the policy implications. He has convincingly brought out that most of the rehabilitation schemes, especially of business loans, have not succeeded in the primary task of providing the repatriates with a decent living and sense of belonging in Tamilnadu.

INTO BONDED LABOUR

The CERAK publication focusses attention on three core areas : (1) The condition and status of the Hill Country Tamils in Ceylon; (2) The problems of the Hill Country Tamils who have been conferred Indian citizenship and repatriated to India and (3) The outcome of the implementation rehabilitation schemes. Like the first book, this publication also graphically brings out how the hopes which the Indian Tamils entertained when they came to India as Indian citizens were cruelly shattered by the apathy, indifference and callousness of the governmental machinery in Tamilnadu. Driven to a life of penury and privation, many of them ended up in Kodaikanal hills as bonded labourers. It may be recalled that their miserable and inhuman conditions hit the newspaper headlines in 1986.

The process of repatriation was suspended by New Delhi when Sri Lankan Tamil refugees began to come in large numbers following the communal holocaust in 1983. Repatriation is yet to begin, and the present juncture is an opportune time not only for the evaluation of existing schemes but also to chalk out new strategies for the future.

Prof. V. Suryanarayan is the Director of Centre for South and Southeast Asian Studies, University of Madras, Madras–600 005.

Exploring Their Silent World *(Contd. from page 8)*

and psychological identity for themselves. The chapters identify the process by which they did accomplish this new identity, the overwhelming emotions and barriers encountered in this journey. The first requirement is that, after they have sufficiently played out their roles, they have the courage to ask if this is all that life was/ is all about.

MID-LIFE CRISIS

The question only serves to whip up unpleasant emotions of anger, anxiety and guilt. Unable to cope with the strong negative emotions, many fall back into the old pattern. The question comes at middle-age, creating the well-established "mid-life" crisis. Each threshold is accompanied by a raging conflict between turning back and moving forward; and those who go beyond each threshold will find new modes of relatedness, participating in a wider cause, making choices based on merit rather than on a sense of duty and obligation, discovering the masculine aspects of their personality, feeling one with humankind etc. Those who opt for challenge at every threshold have a richer, free and more dignified life waiting for them; the rest are doomed to repetition.

The book is rich in details about women's lives, and it has the interesting quality of a story-telling approach. The book is descriptive and lyrical; but fails in one major way, by not narrating in the womens own words, with cocrete examples about the varieties of problems, obsiacles and efforts to overcome them in their attempt to disembed theselves from the mosaic of family relations, and give shape to their own lives. The book will no doubt be useful to students and scholars alike of sociology, psychology and women's studies. It has been reasonably priced.

Ms. Rehana Ghadially is Asstt. Professor in the Deptt , of Humanities and Social Sciences, Indian Institute of Technology, Powai, Bombay.

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SRI LANKAN IMMIGRANTS IN AUSTRALIA

Chitra Fernando : BETWEEN WORLDS
Writers' Workshop, Calcutta (1988) P. 118, Rs 100/-

Review by Madhu Singh

The cover of the book, hard-bound with cotton handloom *sari* cloth, says : A Novella and Three Stories ! However, the con ents have only two other stories : *Making Connections* and *The Bird of Paradise* ! No matter. For there is a common skein running through the three published works—the soul-searching, the seeking of identity, a repudiation of customs and tradition, and the unending search for freedom of the Sri Lankan immigrant in Australia. *[Editor's note : According to the publishers, Ms. Chitra Fernando works in the Macquarie University, N.S.W. Australia*].

THE ISLAND OF SERENITY

Once upon a time there was a jewel in the ocean, a paradise on earth, long before the colonization of Sri Lanka, before the Marxist revolution (1971) and much, much before the present insurgency and the L.T.T.E. phenomenon.

The serenity of the people and the island is gone; and yet nature remains the same. With masterly pen-strokes, Fernando paints vivid pictures of the sky, the sea, the countryside and the homes of people, both in Sri Lanka and Australia. There are the smart window displays of Martin Place, the beggars of Beruwala, the bougainvillea, the roses, the dry scrub and the lush green growth, all evoking sharp images. She uses her descriptive ability to juxtapose Australia and Sri Lanka and highlight the disparities of the two life-styles, and also to bring out the poignancy of the situation : "The memory of a hearth, fire-licking the sides of a clay-pot, smoke, turned this kitchen with its gleaming electric cooker, micro-wave oven ... into a cold clinical place."

A DISTANT ALIEN WORLD

"*Between Worlds*" starts as a jigsaw puzzle of names, a maze of memories and people, which unfolds through three generations, (and through reference, two more) and a time-span of over a century (prior to Independance in 1948, and on into the twenty-first century). The story, of three women, in three chapters, is essentially of coming to terms with reality in the socio-cultural-political mileu of the individual. Anula Piyasena is the link to the generations before her and into the next two. Leila, her sister, is the one who finds herself torn between the traditions of the family and the socio-political upheavals of post-independence Sri Lanka. Mali, Anula's grand-daughter returns to Sri Lanka to find in her place of origin her 'self'.

SCENES OF CONFLICTS & BONDS

In each chapter, a conflict situation is created. Conflicts, which are ever present in the human condition, and therein lies the inherent appeal of this novelette. Anula, on her first visit to Australia, finds herself not only in a strange country, but also alienated from her daughter. She finds solace in her deeply ingrained Buddhist upbringing. Leila, the one in between worlds, seeking total freedom from traditions, cannot cope with the dichotomy between her revolutionary beliefs and her love, takes recourse to suicide in a Meera-bai like sequence. It is left to Mali to find through religion, the support system of the family and her western education, the wherewithal to integrate herself.

The two strong forces in the book are the family and Buddhist precepts, in opposition to Western ideologies. How to find coherence and to adopt is the predicament we all find ourselves in !

Ms Fernando with great dexterity has woven a complex web of people, places and occurrences in a mere eighty-eight pages. Her skill in creating a distinctive personality with a few short dialogues is praise-worthy. An extensive use is made of Buddhist temples, philosophy and artefacts. There are over twenty characters, and yet each leaves his/her mark as an individual ! The use of dreams, symbols and metaphors, of historical, philosophical, religious and literary references is liberal. This is both the strength and a weakness of the book. For, on one hand, it becomes a serious literary work, but on the other, it camouflages the real essence of the book. The ghosts of Rohan and Leila flit through the pages governing Leila's actions and leading Mali through her Sri Lankan experience of the book. Hers is a cultivated style of writing. Despite the labyrinthine path she takes the readers on, the book is very readable and significant.

"*The Bird of Paradise*" has the same underlying nostalgia, the inability to completely break away from the familial bonds. Using, once again, dreams to link the two countries, and people, and the symbolism of the shining cuckoo : the new year bird, she projects the universal urge of the human spirit to attain freedom.

"*Making Connection*" is the only male-oriented story in the book. Ananda comes to term with his own limitations and settles for happiness through the small yet inherently meaningful things in nature. Through the medium of art, he will reach out to the family and his country of adoption. Here, to his Buddha-like 'awakening', the relevent symbols are the derelict, leading and his daughter's painting of the 'Tree of Life'.

These two stories, in themselves insightful, lose their impact after the earlier treatise on the same theme. However, as the book is entitled "*Between Worlds*" there is some justification in including them here.

Chitra Fernando's strong forte is her keen perception of the environment, society and its drawbacks, and

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Why Not Courses of Peace Studies ?

—A Plea by Anima Bose

At no time in human history has there been a greater need for understanding peace and considering the use of non-violent means towards achieving it than at present. At no time in human civilisation has the imperative of drawing together the races, the castes, the religions and the nations of the world been more compelling, so that their creative energies may be channelised towards cooperation for human progress, instead of being frittered away in conflict and violence. At no time in human history has it been more urgent to rethink and direct activities of the young generation into uplifting and life-affirmative channels.

So far, violent means have been considered inevitable for resolving disagreement. It is time that non-violent means were considered not only as "another" way, but the only viable way, for resolving conflict and disagreement in any civilised society.

Study of peace is not the study of pacification, or suppressing dissent, or maintaining the *status quo*, however unjust and immoral. The study of peace, in essence, is understanding peace not as just the absence of war and overt violence, but also removing subtle forms of violence perpetrated through the ages due to lack of creative thinking. The state of world as we see it to-day, calls for an "understanding" of peace and non-violence urgently. It is note enough to talk about peace.

PEACE EDUCATION—A MORAL CHALLENGE

What is peace education ? The word "peace" has been used historically by many nations and cultures. As, for example, "*shanti*" is a benediction in Sanskrit that enhances both the outer and the inner being; the semitic word, "*shalomi*'—stands for external internal, and physical and spiritual abundance; the Arabic,word, "*salam*" is an expression of peace on an inter–personal basis The Greeks expressed "peace" in the word, "*Eirene*"—a state of harmony where violence was absent. The Romans used "*Pax*" for peace which meant "a pact not to fight".

While peace courses in education will need to contain all the above historical understandings, peace study will need to understand that peace is a positive condition for human cooperation, emphasising social, economic and political justice for all, irrespective of sex, caste, colour and beliefs, and without any kind of overt or subtle violence. From this angle, peace education represents a moral challenge to human, and inter-national understanding. As Mahatma Gandhi had said years ago, "Non-violence is peace restored with justice and equity".

Peace education underscores the fact that non-violence, in the last analysis, is a sign of strength; resorting to violence is an indication of cowardice. There is no "winner" or "loser", where the basis of conflict resolution is non-violence. Its appeal is to the moral conscience and humanity of the opponents involved.

The aim of non-violence is the constant growth of justice and equity, not the glory of any particular person or a group. Non-violence demands that the means be as noble as the end, that the **welfare of all** be the focal concern instead of "the greatest good of the majority". Thus, the values of the students must undergo a radical change through peace studies and peace education.

GANDHIAN STUDIES

Gandhian study has become an integral part of peace study, whenever it has been incorporated at the university level in the U.S.A., in the U.K., in Holland, in (West) Germany, and in Sweden.

This is a phenomenon that was seen in the earlier part of the 1960's, especially in the US. During my own stint as a University Professor in the U.S. 1965–76 I had the privilege of initiating Gandhian Studies in seven universities—including a Study of Gandhian Concept and Principles of *Ahimsa*, *Satyagraha*, *Sarvodaya*; and of War and Peace. I also initiated a course on "Peace Movements in History".

Courses Suggested

The following courses are suggested under the Peaee Study group. (1) Conflict Resolution on the basis of Non-Violence; (2) Gandhian Concept of Non-Violence; (3) War and Peace; (4) Social Justice; (5) World Order; (6) A Historical Analysis of Peace Movements; (7) The Religious Dimensions of Peace; (8) Philosophy of Mahatma Gandhi; (9) Case Studies of Satyagrahas in Gandhi's Time in India; (10) Philosophy of Martin Luther King Jr ; (11) The Economics of Peace; (12) International Relations; (13) The Biology of Human

(*overleaf*)

(Contd. from page 10)

Sri Lankan Immigrants in Australia

strong points, inter-personal relationships and human emotions. Her characters are all sentient beings who can analyze and verbalize their feelings. They are able to co-relate their experiences in order to resolve the conflict in an adaptive manner, all except for Leila.

It is her usage of simple, everyday things that makes the reader identify these people. It is this that makes any book memorable and moving She has succeeded in writing a relevant and essentially humane book.

Dr. Madhu Singh has now agreed to be our Editorial Associate at Dehradun (U P.) Earlier, she was a research scholar and teacher in Psychology.

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(Contd. from page 11)

Why Not Courses of Peace Studies ?

Aggression; (14) Anthropology of Conflicts; (15) Conflict Management; (16) Autobiographical Studies of Peace-makers, e.g., Buddha, Jesus, Gandhi, Vinoba Bhave and other peace-makers from the contemporary world. Besides these 16 courses, there is room for some others if we think creatively.

The programme will have three components viz. (1) Course work; (2) Inter-disciplinary Seminars; (3) Field work—which could be called "PEACE UNDER-SHIPS", or projects called, "LIVING IT" projects, where the personal involvement of the student is of primary importance.

The student of Peace Studies becomes well aware of both the impossibility and possibilities of peace. It seems impossible because justice has rarely been achieved without resistance, so far. And yet it is possible, because human capacity to create is equal to human capacity to destroy; the power of love (*Ahimsa*) is greater than the power of violence as the trends of events in this decade are just beginning to show.

The programme of Peace Studies may lead to B.A., M.A., Ph.D. degrees.

There is room for "careers in peace making", as I found out by doing a quick research in the area while teaching abroad.

Some students have become peace studies teachers at the under-graduate and graduate levels; some work with the United Nations; some work for economic development as well as for labour mediation and government arbitration. Some work for the Church as its ministers. In all the above fields of work, they have brought their peace-study perspectives.

In my conversation with students in the US who came back from the Vietnam War, I found them sensitive about the whole question of peace-studies. They had seen and experienced the power of destruction at a very young age. Now they wanted to learn and experience the power of non-violence. They said peace-studies would help make the world a better place than they had experienced it.

The UN sponsored the University for Peace in December, 1980, to be located in San Hose, Costa Rica. It is encouraging to see that peace education is being encouraged by the United Nations. Therefore, it is to be hoped that all the nations, including India, who are members of the United Nations, will make a serious effort to make peace education a part of the case curicula in the academia.

Dr. Anima Bose is Director, Centre for Peace Education, Delhi; Member, Governing Council, Peace Education Commission, International Peace Research Association (IPRA).

[Perhaps IGNOU and other Open Universities can offer such Courses in Peace Studies.—Eds.]

TECHNOLOGY COOPERATION OR TRAP ?

Sakthi Mukherjee and Indrani Mukherjee

INTERNATIONAL TRANSFER OF TECHNOLOGY
Mittal Publications, New Delhi, 1989, Pp. 98, Price 120/-

Reviewed by Ram K. Vepa

Transfer of Technology is now recognised as an important elcment of economic growth and, hence, is the theme of many papers and publications. The present study is therefore topical and will be of interest to planners and economists.

However, the treatment of the subject is somewhat disappointing. One chapter extending to 30 pages (almost a third of the book) merely reproduces data contained in an RBI Survey of 1985 of about 300 foreign collaborations approved between 1977 and 1981. While the data is interesting, no attempt has been made to analyse it critically and draw any substantive conclusions.

The same is the case with chapter 3 (running to about 45 pages) where information on regulatory measures adopted by a number of Developing Countries (Argentina, Brazil, Mexico, Nigeria, India, Yugoslavia, Zambia etc.), a few Developed Countries (FRG, USA) as well as Regional Groupings (the Andean Group, EEC) have been compiled under different headings. However, there is no review of these measures, except bland statements such as "South American countries impose more rigorous control over foreign investment" and "the Andean Group countries impose stricter control over Technology contracts". How does one reconcile these statements with the enormous debt many of these countries have run up ? —Either these countrols are ineffective or they are merely a reaction to the debt-trap they find themselves in.

Chapter 4 summarises a Draft Code drawn up by a UN Conference on International Code of Conduct on Transfer of Technology.

The last chapter makes a few suggestions for greater technological cooperation amongst the developing countries, including joint acquisition of technology, collective R & D and regional technology centres.

Although the book is sub-titled as the "Need for an Appropriate National Policy", there is no discussion on it, nor any suggestion made as to the basic elements of such a policy. The Technology Policy Statement af 1984 is not mentioned at all, nor is there any discussion as to how far institutional arrangements such as the NRDC or the RCTT (now APTC) at Bangalore are working.

The book gives one the feeling that a substantial subject has been dealt with very sketchily. Perhaps, the useful Select Bibliography included at the end may enable the reader to obtain more useful information.

Dr. Ram K. Vepa was Development Commissioner, Small Industries, G.O.I., before retiring from the I.A.S.

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ECONOMIC DEVELOPMENT – THE RAJASTHAN EXPERIENCE

A. Sagar and K. Ahuja - RURAL TRANSFORMATION IN DEVELOPING ECONOMY *Kumar & Co., Jaipur, 1987.*

A. Bapna (Ed) - DEVELOPMENT OF RAJASTHAN: **Challenge and Response:** *Society for International Development (SID) Rajasthan Chapter, Jaipur, 1989.*

Reviewed by V. Nath

Amid the profusion of books dealing with various aspects of India's economic development, it was refreshing for this reviewer to come across these two studies on development of Rajasthan. He looked forward to reading them with eager anticipation, because he had spent three very rewarding years (1959-62) in Rajasthan and has always returned to it with fondness, mixed with nostalgia.

The two books are very different in scope, content, organisation and quality of analysis and presentation.

A BROAD SURVEY & AN ANALYSIS OF GROWTH

The second mentioned book is a collection of papers presented at the first meeting of the Standing Group on Development of Rajasthan held in Jaipur in September 1987, to which the Editor has added a useful Introduction. The book attempts a broad-ranging survey of economic trends, development problems and experience with planning in the State during the 35 years, from 1950 to 1985, together with a preview of the State's Eighth Five-Year Plan. The contributors are administrators and academics. The readiness and, indeed the enthusiasm, with which the two groups cooperate in analysing the problems of the State and devising strategies and policies for tackling them, is a feature of the develolpment process of the State, which this reviewer had noticed during his stay in the State, and which most happily continues.

The Sagar-Ahuja book, written by two members of the Economics Faculty of the University of Rajasthan has a more limited objective. It analyses trends in growth and poverty in the rural – agricultural sector of the State against the background of its physical resources endowment, agrarian structure, increases in cropped and irrigated areas and crop output, changes in size of agricultural holdings, population and labour force and in incomes, wages and consumption. One chapter of the book is devoted to a description of the livestock economy of the State. The principal objective of the authors is to test, from the available data, the validity for Rajasthan of the conclusions relating to aggravation of rural, regional and economic disparities and of poverty, which have been reached by many analysts of agricultural growth in India, particularly since the Green Revolution. The conclusions are not found by them to be valid for Rajasthan. But they reach their conclusion only after a rigorous examination of the data.

The book is of high academic standard, and does not suffer from the deficiencies mentioned below in case of Bapna's compilation. Furthermore, the analysis of various facets of the rural – agricultural sector, and of policies and programmes for its development is so comprehensive and detailed, and is supported by such a wealth of statistical data, that it can serve as useful reference material for students of agricultural development in Rajasthan.

THE PARADOX OF STAGNATION & DEVELOPMENT

The principal flaw in this otherwise excellent study is in its heading which should, instead, have been "Structural Stagnation or Development and Under-Development in Rural Rajasthan." Either of these headings would have been more appropriate because they would corroborate the authors' conclusion of essential stagnation in the rural – agricultural sector despite significant increases in most of the economic variables mentioned above. The conclusion is aptly summarised by them in the heading of the final chapter, "Paradox of Low Income and Low Poverty."

Both the books deliver the same message: the development problems of the State are daunting and the progress in raising productivity and per capita incomes or reducing mass poverty, has been and remains slow and difficult.

Much has been attempted and achieved by way of growth in agriculture and other sectors of the economy, and in the expansion of physical and social infrastructures. The data on increases in cropped and irrigated areas; in outputs in agriculture and other sectors; in mileage of roads; numbers of schools, health clinics and other basic service facilities and in rural electrification and energy consumption per capita, are truly impressive. But despite these, the large majority of the predominantly rural population, 79 percent in 1981, remains poor and the State continues to be included, despite its respectable growth rate of 3.45% p.a. *(Bapna p.71)* in net domestic product, among the bottom quartile of the 16 major Indian States in the levels of economic development.

LIMITED NATURAL RESOURCES & EXPANDING POPULATION

The principal reasons for these are two: limited natural resource endowment of the State and rapid and accelerating growth of its population. The State recorded the highest rate of increase in population (24.4%) among the 16 major States during the 1971-81 decade. As a result of this rapid growth, most of the gains in agricultural output and GDP have gone towards the support of an increasing population.

More than half of the State is arid or semi-arid; and large fluctuations in rainfall from year to year, with similar fluctuations in agricultural output and GDP, in gainful employment and in revenues and expenditure of the State Government are the norm. Revenues decline sharply in and after a drought year, when large expenditures have to be incurred on drought relief works and for distribution of food and fodder, free or at highly subsidised prices, to the affected populations to relieve their distress.

Finally, the fluctuations generate a state of uncertainty and instability, in which economic decision-making becomes difficult. The Five-Year Plan of the State remains a gamble with the monsoon; all the projections of the Plan go awry, if there is a string of drought years during a plan period.

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THREE POSITIVE ELEMENTS OF DEVELOPMENT

Bapna's compilation has a number of shortcomings, some of which could have been easily removed with more thorough editing. These relate, for instance, to linguistic and spelling errors. Our more serious complaints however, are three. First, the contributions are of varying quality. Ponna Vignaraja's essay, "Rajasthan Does not Need to be Poor" *(pp. 3-18)* is a rambling discourse on traditional Indian wisdom, perhaps more suitable for an after-dinner meeting than for an inaugural address to a gathering of policy-makers and academics. One does not question the usefulness of going back to traditional wisdom for drawing lessons for formulating strategies and policies for economic development. But the point could have been made in a paragraph or two. Vignaraja refers to three positive elements for the development of Rajasthan. They are: (i) the resilience of the state administration, as shown by its ability to combat nine years of successive drought; (ii) the willingness of its intellectual and academic community to experiment and explore new ways, and (iii) a new flowering of people's creativity, some of which is spontaneous and some of which is catalysed through new kinds of interventions by new social actors and change agents *(p. 7-8)*. But he gives no suggestions and outlines no strategy or set of policies for raising output and incomes, or reducing poverty in the State.

This is not borne out by the data on agriculture and livestock output for the period 1979-88 which includes both drought years and others in which rainfall was normal (or above normal) in most parts of the state. But Vignaraja would not have looked at the data and would have based his remarks, on what some of his hosts may have told him.

USEFUL DATA WITH BORING DEPARTMENTAL BRIEFS

N.K. Bhatnagar's contribution on trends in State Domestic Product during 1950-51/1984-85, on the other hand, presents valuable data on the subject and is generally well written. Table III/*(p.74-78)* showing net State Domestic Product by sectors and sub-sectors for the years 1970-71 to 1985-86 is particularly useful, although it could have been improved by addition of percentages to the integral numbers given in it. But, the analysis of the data is inadequate: even the elementary conclusion, obvious from the data presented (unnumbered table on *p. 73)* that growth in the tertiary and secondary sectors, 96.3% and 64.1% respectively, has been faster than in the primary sector, 61%, which is a characteristic of the development process, has not been drawn. A detailed description of the growth trends at the sub-sector level would have greatly added to the value of the contribution. The rapid growth sectors and sub-sectors would have been identified, and this would, in turn, have assisted in formulation of policies and programmes for accelerating or sustaining economic growth in the State.

Second, some of the contributions by officials read like departmental briefs—recitals of familiar problems, policy and programme interventions by the State Government and achievements. They are good but boring. Even in the contributions by academics, one misses the freshness of approach and the readiness to depart from conventional wisdom and look for new approaches and solutions, which one would expect from them and to which Vignaraja refers.

MISSING LINKS : The Potential Of Tourism

Finally, there is some imbalance in the contents. There are as many as 5 contributions on the strategy for agricultural development and 2 contributions on the strategy for the industrial sector. On the other hand, there are no contributions on a sector like Tourism which has an enormous potential for growth, or on the Environment which poses serious problems, or on Human Resource development.

Tourism is an important sector in the State's economy; it contribues about 12% to the State Domestic Product. But considering the advantages of the State for development of both domestic and foreign tourism, it appears to this reviewer that only the surface has been scratched in exploiting its enormous growth potential.

Its growth rate could be much faster than the average of about 3% p.a. achieved during the period of analysis. Tourism could become a leading sector *(a la Rostow)* in economic growth of the State. *[W.W.Rostow: The Theory of Economic Growth,* Cambridge, 1956 (Ed):. *The Economic of Take-off into Sustained Growth, Macmillan, London, 1964.]*

Rajasthan is uniquely placed for development of tourism. Its attractions range from proximity to Bombay and Delhi (the two cities most visited by foreign tourists) through its variety of landscapes, flora and fauna, to the heritage and the reality of a rich and vibrant culture. The heritage is seen in the superb Rajput paintings and the sculptures and the architecture of its innumerable palaces, forts and temples. [Many of them, such as the magnificient Jain temple of Ranakpur in south-western Rajasthan, are not known to the average tourist, because they are not described in most brochures put out by the Department of Tourism. The historic Ranthambhore fort which recalls the legend of Rani Padmini, and the game sanctuary adjoining it, which is the principal abode of the Rajasthan tiger, is visited by few tourists, despite ease of access to them by rail and by road.] The vibrant reality is seen in handicrafts of indescribable beauty, the colourful dresses of the people, their melodious folk songs and vigorous folk dances, and the distinctive customs of various castes and tribes. The handicrafts have large and expanding markets in our metropolitan cities and abroad. The folk dances and songs have justifiably become the staple of *Doordarshan* and *Akashvani.*

One could also mention the numerous places of pilgrimage of Hindus, Muslims and Jains as a major contributor to growth of domestic tourism. Yet, there is no contribution on tourism in the book.

ENVIRONMENT

Absence of one or more contributions on the environment is equally inexplicable. Aridity and recurring droughts are the principal constraints on economic development over a large part of the State. Their frequency, severity and devastating economic and social effects have increased, moreover, with rapid environmental deteriora-

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ECONOMIC DEVELOPMENT THE RAJASTHAN EXPERIENCE

tion caused by inappropriate land-use practices, notably continuous cropping of semi-arid lands of low productivity, and overgrazing of pastures to feed increasing numbers of livestock.

The cropped area increased from 12.4 million hectares in 1956-57 to 15.4 million hectares in 1986-87 (Bapna *p.219*). The number of livestock almost doubled, from 25.5 m. to 49.5 m., between 1951 and 1982 (Sagar-Ahuja. Table 5.1 p.86). This reviewer saw during his stay in the districts how the pastures and other uncultivated lands were being steadily encroached upon for cultivation or for grazing of livestock. The safety-net against soil erosion, provided by the areas set apart by the *Jagirdars* as their *'shikargahs'* (and therefore, closed to cultivation) had been removed under the twin pressures of increasing population and political democracy.

HUMAN RESOURCES DEVELOPMENT & SOCIAL CHANGES

Then again, how does one explain the absence of one or more contributions on human resources development and social changes in a State in which tremendous progress has been made in these fields ? Reference has been made earlier to rapid expansion of facilities for education, health and social welfare. Programmes of social uplift of the scheduled castes and the scheduled tribes have also been implemented with enthusiasm and consistency.

The feudal system of *jagirdari* was abolished in the five years following the formation of Rajasthan in 1948, and the many disabilities suffered by the scheduled castes, in particular, were progressively removed during the 1950's. This reviewer saw during his stay in Sawai Madhopur district that in the panchayat election of 1960, former Rajput *jagirdars,* who were candidates for positions of *sarpanchas* and *panchas,* assidously wooed the leaders of the scheduled castes, whom they would not have allowed beyond the thresholds of their homes during princely rule, for votes. He also saw hundreds of scheduled caste boys attending schools and a large number of young-men who had taken jobs in the State government after matriculation.

Sanskritisation of the *Chamars,* by their giving up the traditional practices of lifting of dead cattle and flaying of hides, eating meat and drinking, and by adopting the religious practices and social customs of the high castes, was an important aspect of social change. Men of the high castes and the scheduled castes would not eat together in the villages, but had no hesitation in taking tea and snacks from the same eating places in the shopping centre that had sprung up near the Collector's office. Many Chamars had become masons or were employed as skilled workers in the local cement factory. In some Chamar hamlets, average household incomes and levels of living were higher than those in the neighbouring villages of cultivators.

CONCLUSION

Taken together, the two books give a comprehensive and useful account of the resources, economic structure, development policies and programmes of the State Government and of the development experience of the State during the period 1950-85. Bapna's book is useful for an overview of the development problems, needs and performance of the State under the Five-year Plans, while the Sagar-Ahuja study is of value for indepth analysis of particular methodological or policy related issues.

The record of progress of the State during this period is not spectacular, when measured by conventional or most commonly used measures of economic and social development, such as growth rate of GDP per capita, the literacy rate and life expectancy at birth. But when one goes behind these indicators and sees what has been accomplished in terms of expansion of physical, economic and social infrastructures, or in social change, one realises that much of the ground work needed for rapid economic and social development has been done and more rapid development can be expected in future.

Regional studies of economic development is an insufficiently explored area in India. We hope that the members and graduate students of the social science faculties of the several universities and research institutes in Rajasthan will take a prominent role in reducing the deficiency in this area. Regional studies will make a distinctive contribution to our understanding of the development process in India. They could, for instance, increase our understanding of why economic growth in India continues to be slower than in most countires of South East and East Asia.

P.S. In his forwarding letter to the Editor, Dr. V.Nath has observed: The Sagar-Ahuja book has impressed me with its high quality of analysis and its focus on testing the validity of some conclusions drawn by many analysts of agricultural growth in India, from the Rajasthan experience. But Bapna-edited book has not created too favourable an impression; neverthless it has its utility as a general overview of the changing socio-economic scene.

Dr. V. Nath, a former member of the Rajasthan Cadre of IAS, is at present a Visiting Professor at the Centre for Policy Research in New Delhi. He was in Rajasthan in 1959 as an IAS trainee in Jodhpur and during 1960-62 when he worked as Collector of Sawai Madhoupr and Pali districts. His principal interests are rural, regional and urban development, and development planning.

POETRY TIME is a quarterly journal which publishes poems and articles of literary interest.
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WHAT AILS OUR PRIMARY EDUCATION ?

R.S. Newman GRASSROOTS EDUCATION IN INDIA-A Challenge for Policy Makers *Sterling Publishers Pvt. Ltd., New Delhi Ed. 1989; p.: 178; Rs. 159*

Comments by I.N. Sopori

The importance of education and the realisation that illiteracy was the bane of Indian society as well as the primary factor responsible for the ills of the country was realised long before the attainment of independence. Seats of learning at Benares, Aligarh, Shantiniketan etc. are a testimony of the national endeavours to counter the trends.

Since independence, various commissions set by the Government of India have gone into the ills of Indian education. Their recommendations and cures suggested were good, but unfortunately the will to execute them has been missing. The half-hearted attempts could not make much headway because the priorities were never rightly fixed. This has resulted in an ever-widening gap between the needs of the primary education and the financial allotment provided to fulfil these needs.

A COMPARATIVE STUDY . . . .

The commissions looked at the Indian educational scene in a wide perspective. Mr. R.S. Newman has adopted an entirely different approach. He has selected only three institutions to determine the shortcomings and arrive at certain conclusions. The schools are—a government primary school, a religious schools *i.e.* a *maktab* both in small villages near the State capital and a private-run public school-type urban institution. It would be a folly to discard the study only on account of the limited sample. What has been lost in sweep has been amply compensated by the depth of the study—schools, teachers, working conditions, organisational set-ups, backgrounds of the beneficiaries, parents and even the villagers have been included. In this respect, the book scores over most of the larger attempts made so far.

There may be some objections to this assertion on the ground that the main study was conducted during December 1969—December 1970, a one-year period, insufficient for any indepth study. Another objection can be about the present relevance of the study. However, both these objections can be met. The author visited India and the schools at intervals. In the introduction he says, "While the bulk of material was collected in 1969-70, return visit proved that school conditions had not improved; indeed in some ways, they had deteriorated."

. . . . WITH FOUR GOALS

The author started with 4 goals: (i) to describe in details three types of primary schools in one region of India *i.e.* Uttar Pradesh, (ii) to examine the role of the schools in the grassroot developmental process of change,(iii) to show the relationship of the schools to their social and cultural environment, and (iv) to examine the organisational effectiveness of the schools from the point of view of parents and students from different socio-economic background and of the teachers as well as the government bureaucrats, planners and politicians.

CRITICAL OF NEP—1986

Before examining the goals and the effectiveness of their treatment, it would not be out of place to ascertain the author's views about the Education Policy—1986. This has a relevance because the policy was hailed as a basic document for ushering in a complete transformation, and rejuvenating the lackadaisical educational progress in the country. He says,"On 5th January, 1985, in a nationwide broadcast, the then Prime Minister, Rajiv Gandhi promised India a new education policy for the 21st century. ....What he did not do was to talk about the basic problems of Indian education at the grassroots level. Any wonder then, that many people found it hard to take this speech seriously" *(p.1)*

The author is equally critical of the people who are supposed to have helped in the planning and formulation of this policy. He writes, "Thus the blindness among urban administrators and planners towards educational realities in the majority of the country's schools is translated into unrealistic and unworkable policies like the National Policy on Education, 1986."*(p.3)*

One may question the propriety of a foreigner making such uncharitable comments about another country's planners, administrators and even the Prime Minister; but from his view point, such tall claims in the policy would appear astonishing, especially looking to the financial resources abailable for realising these claims i.e. Rs. 52/- as per capita expenditure on education in Uttar Pradesh per year.

What he says about the people is also worth bearing in mind. He is of the opinion that while India is one of the most vibrant societies in the world, it is education that has remained static because, for most Indians, it has made no contribution to the process of development and change. India has achieved the impressive gains of the last quarter century inspite of a disorganised, inefficient wasteful educational system. *(p.2)* Consequently, the author feels that bringing education for the Indian masses into the 20th century would be a more valid goal than preparing for the 21st.

NEGATIVE FINDINGS : DECLINE IN THE VALUE OF EDUCATION

For the description of the three types of school-systems *i.e.* the government-run village primary school, the community-managed village *Maktab* and the western style urban public school, the author does not follow a statistical data- based approach. He uses a lot of actual conversation with local people to fill in the gaps, and is thus able to provide greater authenticity to his descriptions. These discourses pulsate with life and vigour,and lend the book a novel-like raciness. He covers the entire gamut *i.e.* buildings; the courses; the examination system; the working conditions; the administrative machinery; caste and culture influences; people's participation and expectations; the problem of drop-outs; pupils' expectations; teachers' salary, qualifications, teaching technology and their social prestige ; quality of education provided ; school discipline

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WHAT AILS OUR PRIMARY EDUCATION ?

and the code of conduct both of the pupils and the teachers. Along with the description runs a constant stream of comparison between the three types, aiming to show their similarities and dissimilarities, their respective strengths and their good points as well as the bad ones.

In his examination of the role of the schools in the grass-roots developmental process of change, which was the second goal, he arrives at a negative inference. According to Mr. Newman, "The school did not bring about social change any more than it brought economic change. In the long run, education was not able to live up to its promise because of problems such as over-population, lack of jobs, its own low standards, the competition from urban students with a more favoured background and the subsequent lack of interest among villagers." *(p.158)* The only change that he found during his subsequent visits further strengthened his previous assertion. He states, "Between 1980 and 1982, nearly everyone came to understand the school's ineffectiveness. In brief, the value of the schools and education decreased over the years." *(p.159)*

SCHOOLS & SOCIETY : THE GAPS

The relationship of the schools to their social and cultural environment presents a diversified picture. The village primary school got absorbed into the village socialisation process, but children were not prepared for any practical village purpose, neither were they equipped to get urban employment. Similarly, the *maktab* pupils were not adequately prepared to enter the world outside the folds of the Islamic community. They did poorly in government schools and could not hope to get good jobs. The *maktab*, thus, had become a socially expensive symbol of adherence to tradition.

As opposed to the other two schools, the urban western style public school did its job efficiently. Its graduates were well- prepared to do what their parents and teachers expected them to do *i.e.* enter into the Indian elite.

The analysis of the fourth goal *i.e.* organisational effectiveness of the school, shows a great gap between planning and practice in the village schools. This makes the author wonder if Indian politicians have any long-term interest in mass education. The overall assessment, therefore, is not very flattering.

In spite of all the adverse comments about our schools, the book deserves to be read by all those who are associated with education in India or are interested in better and more effective education for our teeming millions.

The printing of the book is good, but the price is on a higher side. The Indian caste system always presents a problem to a foreigner. The author also falters at places . 'Ahirs' are not considered to be *'shudra'* nor the 'Nais' are untouchables; and 'Sommati' should have been *'Somwati Amavasya'*.

I. N. Sopori has been long associated with the set-up of the Primary and Secondary Education in Rajasthan. Reproduced from Naya Shikshak/ Teacher Today (Bikaner), (Jan-March,'90)

POETS' CORNER

AHEMADABAD

Roads lie low and narrow amid
tall and stately mansions which crinkle
noses and turn their eyes upward
from the surrounding filth, but the jingle
of money bring them to earth. The powered loom
weaves clothes and the labourers' doom,
time wearing out both to poor shreds.

In this grand Mecca of Textile fabric
the puzzle of nakedness poses a rubric
that none has dared or cared to solve
with success. Perhaps there's lack of resolve.
Gandhiji's Asram wears a sad look.
Wreathed in history, the *son et lumiere*
moulds moments, sounds and phrases
into an impressive module for audiences
grown thin. The benignly devised hook
of peaceful change hangs its victims
slowly in the torpor of life-times.

Here the poet had seen and written
about the hungry stones. Hunger then
or now lies in unending folds.
For its entrails' size, the city holds
a density of slums, and this exploding star
may find its limit in a final gravity war
to become a red, white or black pulsar.

The Britishers, they say, cut themselves away
in cantonements' rhapsodies, but the new, gay
music plays to the chosen sequestered in
a township untouched by the sounds of sin,
and named after one by irony unmeant
who loved and lived among them till he went.
Are these citadels of cement and mild steel
safe in the long run? Their security may lie
where men, the pivotal beings, quicky die
before they slowly figure out what they feel.

Dr. R. Rabindranath Menon

Bangalore-based retired civilian, he has published half-a-dozen books of poetry.

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INTERNATIONAL LITERACY YEAR

GETTING READY FOR THE NEXT DECADE

'The International Literacy Year 1990 : Getting Ready for the Next Decade,' was the theme of the sixteenth Rajasthan Adult Education Conference (July 21- 23, 1990 at Udaipur in the precincts of Vidya Bhawan Rural Institute). Besides adult education functionaries, a large number of educationists, social workers, writers, artistes and journalists representing practically the whole of Rajasthan participated. The conference reviewed the efforts made in the past to work out a new strategy so as to infuse fresh dynamism and speed up the literacy process in the next decade.

PARIVRAJAK PRAMPARA & LOKSHAKTI

Inaugurating the conference, the septugenerian Sarvodaya leader, Sidharaj Dhadha stressed the need for inclucation of moral values as a primary function of literacy and education. He exhorted the participants to follow the path of *'Parivrajak Parampara'*, which continues to be a perennial source of upholding human values and ideals. Criticising the government-run social welfare and rural upliftment programmes, he said that such programmes served an alibi function for the affluent few to corner a major share of the country's wealth. It was, therefore, necessary to reduce people's dependence on the government through *'Lokshakti'* (people's power) he urged.

The President of Rajasthan Adult Education Association, Ranjit Singh Kumat stressed the need to accelerate the pace of literacy programme to achieve cent per cent literacy in Rajasthan by the year 2000. The Director General of the National Literacy Mission, L.Mishra, in his keynote address, maintained that literacy was the only means to induce changes in the perceptions of the downtrodden.

Dr. Om Srivastava, Secretary of the Association, informed the audience that two publications of the State Resource Centre (SRC) *'Meri Gay'* and *'Yeh Theek Nahin Hua Hazari'* were awarded the national prize instituted by the National Book Trust. The National Award for the best produced and best directed educational film was won by the film *'Yun Sikhlayen Akhar'* produced by the SRC. Asian Cultural Centre for UNESCO gave an international award to a poster also produced by SRC.

REVIEW & FUTURE PLANS

Reports and presentations made by the participants in joint sessions revealed that : 1) Efforts were made to promote literacy programmes through innovative ideas and experiments; 2) and more attention was paid to building an awareness and environment for literacy; 3) Efforts were also made to link up literacy with other immediately relevant issues of the area like environment *(Paryavaran)* etc.

Shri Dhadha announced that a massive programme of *'Pad Yatras'* beginning from October 2, 1990 is being centrally organised by various Gandhian institutions to contact people in rural areas to make them aware of their power *(Lokshakti)* and need for self-reliance. 'Power to People' is the objective of the programme, he explained.

Mr. K. Narayanan, the Treasurer of the Bharatiya Jan-Vigyan Jatha explained the concept and objectives of the *Jathas*. A massive programme to reach out to the people of villages and towns all over the country is being launched (from October 2, - November 14). The message of the Jathas will be "Literacy and its role in developing a scientific outlook for socio-economic and cultural development." *Jathas* would seek the co-operation of the literate masses and motivate them to voluntarily participate in the gigantic task of eradication of illiteracy. "If it was possible in the district of Ernakulam, it could be made possible elsewhere too", he said.

Nandkishore Acharya expressed the view that adult education should rejuvenate the moral and social values of our society. Literacy should bring about a qualitative change in the life- styles of the masses. If literacy failed to do so, we would only become a part of the dreaded consumer society. He urged that if they were to succeed, the literacy programmes should be freed from government control and intervention.

After the joint sessions, the participants met in smaller groups. Among others, the salient point that emerged from their intensive discussions are :- that the environment created for literacy has not been fully exploited till now. Moreover, sporadic efforts for creating a favourable environment should give way to a well co-ordinated effort in this direction.

Involvement of 'disinterested' and 'indifferent' institutions and employees of the government and other bodies in promotion of literacy is counter-productive and needs to the reviewed. It was, however, felt that co-ordination among various agencies running the literacy programmes was essential in order to provide mutual reinforcement to their activities.

Considering the diverse nature and variety of local situations, voluntary agencies should be given free hand in implementation of the programmes. A measure of decentralisation in the make-up and structure of the voluntary agencies would lead to an effective and better management of programmes.

Incentives normally do not produce the desired results; instead they encourage 'deception' and 'unscrupulous practices.' Besides, 'vested interests' in continuing illiteracy manifest themselves consciously or unconsciously.

There is a large potential of voluntary workers who have not so far been reached by the agencies in charge of the programme. An effort is required to identify and draw the volunteers in the drive against illiteracy.

The use of mass media so far has been mainly confined to relay generalised messages for promoting literacy. What is required now are specific audience-oriented, properly-focussed and effective messages relayed and re-inforced through various channels of media.

In the concluding session of the conference, Shri Hari Kumar Audichya, the Minister for Education, lauded the efforts being made in Rajasthan to eradicate illiteracy.

Continued

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VANISHING TRIBES OF ANDAMAN & NICOBAR ISLANDS

Badal Kumar Basu : THE ONGE : Negrito Hunter Gatherers of Little Andaman *Rs.120.00*
S. N. H. Rizvi : SHOMPEN - A Vanishing Tribe of the Great Nicobar Island *Rs. 50.00*
Dilip Kumar Chakraborty : THE GREAT ANDAMANESE - Struggle for Survival *Rs. 120.00*

All Three volumes (part of the ASI Andaman and Nicobar Island Tribe Series) have been published by Seagull Books, Calcutta, on behalf of Anthropological Survey of India.

All three monographs are brilliantly perceptive and offer simple approaches to the allegedly insoluble problems of the rapidly declining tribal population of the Andaman and Nicobar Islands. Moreover, they are packed with detailed and reliable research on the lives of the Onge, Shompen, and Great Andamanese tribes: their family and kinship structure, life cycle rituals, political organization, social structure, economic structure, material life, myths and legends.

THE ONGES

Badal Kumar Basu's work examines questions of tribal welfare, tribal development, and rehabilitation and settlement of the Onge tribe (with a population of barely 100 at present) at South Bay. Drawing upon his five years of field experience, the author successfully reconstructs ways of life, including the daily or usual physical activities of the Onges who are traditionally hunter-gatherers.

What makes the work so fascinating is the way the author comes up against the inner problems of the Onge tribe and also the Andaman Adim Janjati Vikas Samiti (established in 1976) — an autonomous agency, sponsored by the Government of India, with the aim of tribal welfare as well as protecting the physical health of the Andaman tribals and, thus, in the long run, exercising a check on the extinction of all the negrito hunter-gathering tribes (Onge, Jarawa, the Great Andamanese and Sentinelese) inhabiting the island.

Basu finds cracks in the unquestioning assurance of government enthusiasm — a general lackadaisical attitude towards the actual beneficiaries of the welfare and development programmes, lack of effective functional policies and strategies that would actually involve the Onge (usually relegated to the role of primitive exotics) in the various schemes launched for them, and the Samiti and government's inability to countenance the specific historical, cultural, and social realities of the Onge tribe. Surely one cannot discuss the Onge's future honestly by denying their true history and culture.

Further, Basu observes that "improved" housing, drinking water wells, and educational facilities provided to the Onge remain largely unutilized, just as a host of other amenities are, mainly due to the government or Samiti's utter ignorance of the Onge tribe's particular preferences in these matters.

The author contends that the tribal people themselves know best and that if only the Samiti could manipulate resources to work with Onge aspirations, instead of against them, they could manage their own future. Moreover, in order to fulfil its role as the protector of the Andaman tribes and also serve the Onge's interests, the Samiti must dissociate itself, in all ways, from the Tribal Welfare Department of the Andaman Administration and function as an independent organization, free from the shackles of red-tapism and government hegemony.

THE SHOMPEN

In his ethnographic account of the Shompen of the Great Nicobar Island, S.N.H.Rizvi combines the political, economic, social, and ecological strands of this semi-nomadic forest tribe (having a population of 134) with original research and, thus, offers both a history of the tribe, and recommendations on what must and can be done to save this tribe from impending obliteration mainly due to diseases.

One of the most important aspects of Rizvi's work is that it fully integrates political, cultural, and economic questions and also the issue of influx of mainlanders into Shompen territory, into an ecological context, showing that this is a struggle for land and forest resources between those who make a sustainable living from the several forest produce (the Shompens), and those who profit from the forest's destruction (the Government Reserve Engineering Force and forest labourers).

Rizvi assesses the welfare activities undertaken by the Andaman and Nicobar Administration and the Andaman Adim Janjati Vikas Samiti – construction of the Shompen Hut Complex; distribution of cooking utensils, cloth and tools; setting up of a school for the Shompen children and a dispensary for providing medical care – and concludes that these measures have been mostly futile because of the basic weakness of the administrative infrastructure and also because of the lack of responsibility on the part of those entrusted with the task of promoting the well being of Shompens. Even minimum transport arrangements necessary to rush medical aid and other forms of assistance to Shompens from Campbell Bay is found lacking.

Surely, Rizvi knows that material assistance is not the most important aspect of the tribal welfare and development debate, and also that social justice is inseparable from ecological protection. The Shompen, like the other tribes of India, are people who have been left behind by history and prosperity, when society and the economy moved on, when patterns of work and demography changed.Despite the inherent risk involved in imposing a rigid framework like ethnographic classification and other associated difficulties in describing in terms of Western analytical units, Rizvi writes simply and sympathetically about the Shompen, with precisely the same recommendations for popular involvement that Basu makes for the Onge.

THE GREAT ANDAMANESE

As with the other two volumes, the readers of Dilip Kumar Chakraborty's extensive compendium can rely on a broad range of information on the Great Andamanese tribe (present population 23) – originally comprising 10 subtribes (the Cari, Kora, Jeru, Bo, Kede, Kol, Juwai, Bojigyab, Bea and Balawa) but on the verge of extinction

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AFTER REALLY READING THE MANDAL REPORT- Yash Pal

I have finally read the salient aspects of Mandal Commission Report.

TERMS OF REFERENCE

The terms of reference required the commission to "determine the criteria for defining the socially and educationally backward classes."

After a few pages of *Hindu Dharma Shanstras, the Mahabharata, the Ramayana* and quoting social studies proving that caste system is still alive, it is "established" that class – caste

Call it proof, call it an assumption, the answer to the first term of reference mentioned above is already more than half given.

ASSUMPTIONS AND FINDINGS

Let us jump a few pages of the report and address ourselves to the difficult task of finding out "what is the fraction of our people who belong to backward classes."

Think a little and the solution is obvious. We have already assumed that class = caste. We remember that the 1931 Census had collected caste information also, a practice which was discontinued later (but seeing the importance of such analysis, it may be revived in the current and the following census operations.)

Starting with the 1931 Census figures, taking out the obvious upper castes and SC and STs, the fraction of population in the backward category comes to 52 percent (after making provisions for some who are non-Hindu, and so had not declared their caste in 1931.)

Since the report had also started with another assumption, namely that the primary instrument for removing backwardness is reservations in government jobs, this is a good time to complete the Commission's description of its arduous labours for arriving at a figure of 27 per cent reservation for backward classes. The Supreme Court in one of its decisions has limited total reservations in jobs to 50 per cent, and since 22.5 per cent has already been reserved for SC and ST categories, 50 – 22.5, approximately 27 per cent is the recommendation of the Commission for OBCs. And, this is what the Government has accepted and announced.

So it would not be wrong to say that the broad recommendation of the Commission, including the 27 per cent figure for reservations comes from the:

-- Assumption that class is caste,

-- Assumption that reservations in government jobs is a significant measure for removing backwardness;

-- Supreme Court limit of 50 per cent minus 22.5 per cent, already reserved for SC and STs.

The 1931 Census is only needed to show that the backward castes constitute more than 27 per cent of the population (actually 52 per cent), and the relative distribution of the backward castes/classes.

SOCIO - EDUCATION SURVEY

But, of course, there is more. No, it is not true that this was the only significant work that the Commission did. It also conducted a major socio-education survey, the instrument for which was developed with the help of distinguished social scientists. The survey included two villages and one urban block in each district. The field work for the survey was executed simultaneously in all districts in less than a month, and the results analysed by computer. The independent variable was chosen *ab initio* Guess what? Caste, of course. So the survey was not to find out how to define backward classes, but to determine which castes were backward.

For the purpose of analysis, three sets of indicators were used for determining social, educational and economic backwardness.

INDICATORS OF BACKWARDNESS

To be *socially backward,* a caste had to be considered so by others (three marks); it should depend mainly on manual labour for its livelihood (three marks) (It is not clear whether a *lohar*, a carpenter, a weaver, a farmer, for example, is a manual labourer); more than average of its children should marry below the age of 17 (three marks) and more than average number of females in that caste should be working (three marks). Categories of female activities defined as work are not given in the report.

For a caste to be recognised as *educationally backward,* the number of children in the age group 15-25 who have never attended school should be 25 per cent above the State average (two marks); rate of student dropout in the same age group should be 25 per cent above the State average (two marks) and the proportion of matriculates should be 25 per cent below the State average (two marks).

For a caste to be *economically backward,* it had to ensure that the average value of family assets is at least 25 per cent below the State average (one mark); number of families living in kuccha house (is a bamboo house always a kuccha house?) as at least 25 per cent above the State averate (one mark); the source of drinking water should be beyond half a kilometre for more than 50 per cent of the households (one mark); and the number of households having taken a consumption loan is 25 per cent above the State average (one mark). Averages in all cases refer to State averages.

Score Card With Moderation

Thus, to be perfectly backward, a caste had to have a score of 12 + 6 + 4 = 22. The Commission decided that a caste needed a minimum of 11 marks to be classified as backward.

Notice that you would fail miserably if you were only destitute, because you would get only three marks, while the passing requirement is 11. You would also fail if none of your members ever went to school and they were all utterly destitute, because you would have scored only (3 x 2 + 3) = 9 marks while passing grade is 11.

After applying the above mentioned objective (albeit arbitrary) criteria and weighing system, the Commission did moderate its final listing when it found that some obviously backward castes, as determined through personal knowledge of the Commission members, had come out forward on the basis of their objective examination. (One is allowed to wonder then whether the examination was so designed as to validate the previous judgement of

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AFTER REALLY READING THE MANDAL REPORT

backwardness, and in cases where the examination result did not behave, grace marks were given by the examination.)

Commission On The Survey

It must, however, be said to the credit of the Commission that in paragraph 11.27 of its report, it has stated explicitly that "In the end, it may be emphasised that this survey has no pretensions to being a piece of academic research. It has been conducted by the administrative machinery of the Government and used as a rough and ready tool for evolving a set of simple criteria for identifying social and educational backwardness. Throughout this survey our approach has been conditioned by practical considerations, realities of field conditions, constraints of resources and trained manpower and paucity of time. All these factors obviously militate against the requirements of a technically sophisticated and academically satisfying operation.

SOME COMMENTS

Some uncharitable individuals may read in this an implication that you do not need a "technically sophisticated and academically satisfying operation" to validate the assumptions you started with. But that would be going too far and really uncharitable. One wishes, though, that one could see what, if any, sensitivity analysis has been done by varying different parameters, marking stratgy, etc.

One also wishes that instead of taking caste as an independent variable, some sort of multivariate analysis had been attempted. This might have given some hints for a different way of defining backwardness. (The survey data is supposed to be given in Chapter V of the Report, but the tables are missing in the published report and not available to an incidental academic for his understanding and comment.)

In sum, I feel sad that so much has been made of this part of the report. I blame myself and my community of academics for not studying it carefully, before it became such a difficult and emotive, even corrosive, issue.

In its recommendation, the Commission quite appropriately states that "reservations in Government employment and educational institutions as well as all financial assistance will remain mere palliatives unless the problem of backwardness is tackled at its root." The Commission has recommended special educational facilines, upgrading the skills of village artisans and special loans for small scale industries. The basic importance of structural changes and land reforms has also been emphasised. It is a pity that the fundamental interventions envisaged in these meaningful recommendations have been lost sight of while putting all the emphasis on the palliatives, which, some would argue, do not even palliate very well.

Indeed, the description of the significant disadvantages from which all disadvantaged persons in this country suffer is fairly well captured in the items included in the list of indices of backwardness suggested by the committee of experts and used by the Commission (disregarding the weighing parameters devised by the Commission.) Of these, education, to my mind is the most fundamental – relevance and quality of education at the beginning of life. Perhaps the much maligned Navodaya schools can be tuned for this purpose, and even expanded in a big way. Let them be totally reserved for the economically most deprived sections which should include, I hope, most of the backward castes identified by the Commission. Later reservations might then become unnecessary for those who pass through these schools.

Prof. Yash Pal

Chairman, University Grants Commission, New Delhi

(..... contd. from page 19)

today and, therefore, has very little possibility of retaining its ancient culture – as well as an in-debth analysis.

The Andamans Administration has been endeavouring (through the Andaman Adim Janjati Vikas Samiti) to protect the physical health of the Great Andamanese and their traditional way of life from disintegrating in a bid to prevent the extinction of this tribe but in vain. The population of this tribe continues to whittle down due to poor health and diseases.

According to Maro, a diseased and aging Great Andamanese, this state of poor health of the tribals may be attributed to their being denied their own traditional food, shelther and clothing. Measures imposed on them by the Andamans Administration in the guise of "development" and "welfare" have only resulted in maladjustments with loeal conditions, which has rendered these tribals vulnerable to various "civic" diseases-diseases which these tribals are not geared to combat with their own o7 3 folk medicine.

Surely, then, there ought to be much more to tribal development than just driving into tribal territory in a jeep with a couple of hours to spare to do "development". Further, the Administration and the Samiti would do better to see these micro-societies of the Great Andamanese and other primitive tribes as diverse and incompatible possibilities of human living arrangements instead of placing them on a single "progressive track " and applying the universal "development/underdevelopment" axiom or the misconstrued, "tribe/caste" dichotomy with regard to their upliftment.

This volume concludes with a documentary section: detailed life-sketches of nine extant members of the Great Andamanese tribe which only makes it possible for these tribals to narrate their own story; a glossary of Jeru words, exclusively comprising the vocabulary of the Great Andamanese – and, as in the other two volumes discussed here, a very detailed bibliography.

Written in elegant style, all three works manage to be both academic and pouplar, and their scope makes them essential reading for anyone with an interest in the Andaman and Nicobar Island. The content layout is uniformly clear and easy to use. With the publication of these volumes, Seagull Books have successfully established a unique formula in the field of academic publishing in India. Ashit Paul's cover designs are innovative and certainly add lustre to the volumes.

Reprinted form The Sunday Statesman Miscallany (24 June, 1990 Calcutta & New Delhi)

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STRENGTHENING THE ROOTS OF DEMOCRACY IN INDIA

Rajendra Shanker Bhatt
1989 LOK-SABHA NIRVACHAN (HINDI)
Panchasheel Prakashan, Jaipur 1989, viii + 192, Rs. 75/-

Comments by Ramesh K. Arora

The democratic process in India has attracted the attention of lay people as well as scholars throughout the world. A plethora of literature has been published on the process, organization, impact and implications of all the major elections in India held since independence. Most of these studies, however, have been descriptive and their analyses were based primarily on the stock-in-trade ideas, arguments, surmises and beliefs.

People's maturity and the strength of democracy in India have been generally eulogized, and occasionally, too much is read into the election results. Interestingly, almost every general election has been considered as unique; and little effort, if any, has been made by analysts and observers to formulate generalizations on the Indian electoral behaviour and on the evolving pattern of political culture in India. As a result, even when one has scrutinized all the major treatises on Indian elections, one keeps wondering whether all that was worth knowing about the process of 'political recruitment' in India has been known.

SPIRIT OF FREEDOM STRUGGLE IS MISSING

A reader might as well pick up R.S.Bhatt's new and attractive book on the 1990 Lok Sabha Elections with little expectation of encountering anything outstanding about India's recent elections and apprehending that only the obvious will be restated. Well in that case, one is in for a surprise. Bhatt's stylish treatment of the elections is inimitable. He deals with facts, cutting out unnecessary frills and barren details. His insight into the Indian political mileu adds a profound meaning to these facts. Refraining from citing numbers and figures, Bhatt presents facts as living symbols of Indian socio-political reality.

What lends distinctiveness to the book is that it is written by an historian who looks at the electoral exercises with a thorough understanding of the past, so very essential to understand the present and the future. The result is that Bhatt's analysis is not context or time netural.

The book under review is divided into seventy-six chapters, with fifty-one editorials from *Navjyoti*, a Hindi daily form Jaipur that Bhatt edits. What pleases the reader is the way the various sections of the book have been well integrated to provide a thematic unity. A large number of these essays were written before, during and after the ninth general elections to the Lok Sabha. The harmony and coherence of the pieces is preserved by Bhatt's skill as a writer, and by the adroitness with which the deals with the electoral exercises in India.

A cursory reading or a browsing of this work may, however, not yield much result. One has to read between the lines, for each page of the book is full of profound ideas and message. In fact, the study reflects the author's philosophy, his orientation, his hopes and his agony. A freedom fighter, R.S.Bhatt, finds the spirit of freedom movement missing in the contemporary Indian political process, and appears to be greatly anguished at the prevailing political conditions in India.

A DUTY TO VOTE & BUILD UP INSTITUTIONS

Bhatt is critical of the apathy of those highly-educated, neo-rich, 'sophisticated' members of Indian society who do not care to vote and still do not feel guilty about it. This lack of civic consciousness among the elite saps the vitality of our democratic system, he says.

Besides underscoring the need to strengthen a belief in the right and the duty to vote, Bhatt highlights the desirability of revitilizing the political institutions of the country. This include the offices of the President and the Prime Minister, the Cabinet and the Cabinet Committees, Parliamentary Committees, and even the Civil Services. Bhatt rightly asserts that democracy depends upon the effectiveness of the roles played by these and various other institutions.

PARLIAMENTARY BEHAVIOUR, INTERNAL DEMOCRACY & ELECTORAL REFORMS

What pains him most is the undignified behaviour of the people's representatives, inside and outside the legislative bodies. The decline in the decorum and decency in the behaviour of people's representatives is perhaps one of the most woeful symptoms of the malaise of our body-politic. Bhatt decries the hypocrisy of parliamentarians and legislators who take oaths in the name of the Constitution, and then mercilessly violate the constitutional norms in their conduct and behaviour.

To Bhatt, the roots of democracy will be strengthened in India through the installing of 'internal' democracy by regular conduct of elections within the political parties.

Further, pleading for electoral reforms, Bhatt rightly opines that for a poor country like India, the election process should not be expensive. Besides, there is need to place curbs on the exaggerated and politically motivated assurances made by the candidates during election campaigns. Such dishonest assurances, Bhatt observes, are signs of political immorality.

In fact, throughout the book, the stress is clearly on the adoption of 'pure' means during elections. As a Gandhian, the author abhors violence, and one can feel his heart bleeding at the communal riots in Jaipur following the parliamentary elections. Here, the author, himself being a journalist, places enormous responsibility on the media, particularly the newspapers, which are expected to act with restraint, discretion and objectivity.

Technically speaking, Bhatt's book is not a book on Political Science. Instead, it is a treatise on the science and art of politics-- politics that should draw its sustenance from moral principles. The study is also a critique of the culture of elections.

The lucidity of style and language capture the imagination as well as the heart of the reader. There is a rhythm in Bhatt's narrative. Few enlightened Hindi-reading citizens can afford to ignore this disquisition on contemporary Indian socio-political reality.

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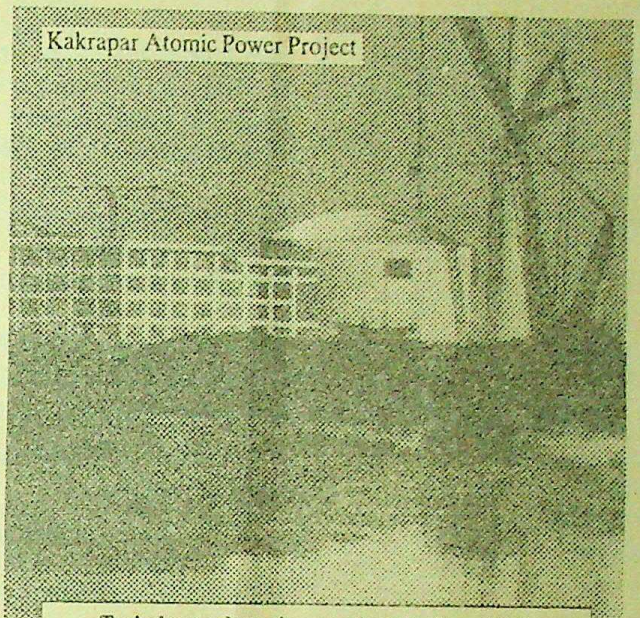
ENSURING PUBLIC SAFETY DURING SITING, CONSTRUCTION AND COMMISSIONING OF NUCLEAR POWER PLANTS.

The most important consideration in selecting a site for a nuclear power plant is to ensure that the site-plant combination does not pose radiological or any hazards to either the public, plant personnel or the environment, during normal operations or in the unlikely event of an accident. The Atomic Energy Regulatory Board (AERB) has stipulated a "Code of Practice" on safety in nuclear power plant siting and several safety guidelines for implementation. In evaluating the suitability of a site, it is essential to note a nuclear power plant needs plenty of *cooling water*, to cool the reactor components and the condenser. Which is why, a site is selected nearer to a river, reservoir or the sea. To economise on fresh water, cooling towers are used, as at Narora-1&2, Kakrapar-1&2 and Rawatbhata-3&4 and 5 to 8. Secondly, a reactor building needs *a strong foundation*. Elaborate tests are carried out to ascertain ground geology for type of rock, soil and water table. Thirdly, to *safeguard against earthquakes*, the proposed site, depending on the location, is classified into its respective seismic zone 1, 2, 3, 4, or 5, zone-5 being the most seismic and unsuitable for nuclear plants. About 300 km radius area around the proposed site is studied for its past history of tremors and earthquakes, to assess the severest earthquake that could occur, for which the foundation, building and equipment supports are designed accordingly. This ensures that the plant as built, will retain integrity of structure, piping and components, should an earthquake occur. Engineering designs also take into account external natural mishaps such as floods, including those by upstream dam failures and tropical cyclones.

The other criteria for siting include *areas to be comparatively less populated*, remote from wildlife sanctuaries, as well as from historical and archaeological monuments. A reactor plant should also not be within close proximity of airports, military ammunition depots, mining operations and chemical industries.

Site Selection procedure in India

To study prospective sites in a given region, the Department of Atomic Energy (DAE), Government of India, appoints a Site Selection Committee with experts from the Central Electricity Authority (CEA), Atomic Minerals Division (AMD), the Health and Safety Group and the Reactor Safety Review Group of the Bhabha Atomic Research Centre (BARC) and Nuclear Power Corporation (NPC). The Committee calls for prospective sites and the site data from respective State Governments. The sites are then visited, assessed and ranked. The Committee's recommendations on candidate sites are forwarded to the DAE and the Atomic Energy Commission (AEC). The final selection and announcement is made by the Central Government. The selected sites also receive Governmental "environment clearance" at both the State and Central levels, before the Cabinet gives financial sanction.



Kakrapar Atomic Power Project

Typical examples to show number of units and their total capacity at a given site

Country Location & Plant Name	No. of units × capacity (MWe)	Total Station Capacity (MWe)
1. CANADA – Bruce		
Bruce A 1-4 (O)*	4 × 904	7276
Bruce B 5-8 (O)	4 × 915	
2. U.S.A. – Wintersburg		
Palo Verde 1,2,3, (O)	3 × 1335	4005
3. FRANCE – Gravelines (Nord)		
Gravelines 1-6 (O)	6 × 951	5706
4. W. GERMANY – Gundremmingen KRB		
Gundremmingen B & C (O)	2 × 1310	2620
5. USSR – Leningrad		
Leningrad – 1,2,3,4, (O)	4 × 1000	4000
6. KOREA – Kori, Kyong-nam		
Kori 1-4 (O)	1 × 587 1 × 650 2 × 950	3137
7. JAPAN – Niigata		
Kashiwazaki – Kariwa 1 (O)	1 × 1110	
Kashiwazaki – Kariwa 2,3,4,5 (C)	4 × 1110	8262
Kashiwazaki – Kariwa 6,7 (P)	2 × 1356	
8. INDIA – Rajasthan		
Rawatbhata 1-2 (O)	2 × 220	
3-4 (C)	2 × 235	2910
5-8 (P)	4 × 500	

*O = Operating, C = under construction, P = Planned

The trend is to locate a number of units in a cluster, at a selected site. Although there is an advantage of economy of scale with increase in unit rating, there is a practical limitation that the maximum mega-watt rating of a unit should not exceed 15% of the size of the grid to which it is connected, to ensure grid stability. The highest rated units in India are presently of 500 MWe. The radiation dose at any site should not exceed 100 millirem per member of the public at 1.6 km boundary. All nuclear power plants in India are located in northern, western and southern regions, remote from coal mines.

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The *commissioning* process involves testing and making operational, individually as well as in an integrated manner, various systems such as electrical, service water, heavy water, reactor regulating and protection, steam turbine and generator. And, to verify that these are in accordance with the design intent. To meet the performance criteria, including safe radiation levels in the plant area and radioactive effluents during operation. AERB's stagewise clearance is mandatory, before filling heavy water, loading fuel, making the reactor critical, raising steam, synchronising and reaching levels of 25%, 50%, 75% and 100% of full power. The commissioning period lasts for about two years during which the operation and maintenance staff is trained, qualified and licensed as required.

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POETS' CORNER

TWO POEMS by R. P. Garg

I HEAR THE COSMOS BREATHING

Lead me from light to darkness.
From the here and now to the infinite,
From the mundane to the eternal,
Save me from light for it baffles me.
It puts me out of my mind.
It's all illusions and delusions,
A nightmare it evokes.
Extricate me from this labyrinth
Of endless forms.

Light reaches the surface
And illumines the shape, the contours.
Darkness goes deeper.
It reaches the core, the absolute oneness
Where hills, and eggs, and trees,
And men, and rocks, and oceans,
And north and south, and near and far,
And soft and hard, and hot and cold
Elude me not.

In darkness the Me and the Not-me
Meet, and melt and fuse, and lose their boundaries.
Here nothing begins and nothing ends.
Nor is here past or future, or red or white.

In that silence of brooding eternity
I hear the cosmos breathing
In my breaths.

AFTER THE NUCLEAR HOLOCAUST

They give out a shriek.
Strange grimace on their face.
They spit blood and collapse.

Dark purple clouds black barred
Rise mushroom shaped.
They too groan, spit blood, and collapse.
What silence!

The oceans boil
Waves surge and devour the sky,
The fish, and molluscs, and whales, and dolphins,
Shriek, vomit blood, and down they go
And softly alight on top of mountains
Of living beings now neither living nor beings.
Just bodies on the sea bed waiting for decomposition.

Birds drop form the trees
As fruits roasted on the boughs
The trees look askance at them
Then shed their leaves
Feel nauseatic
Give out a shriek, spit blood,and die.

Death rained from the heavens,
From the stars, from the space, from the seas,
From distant continents,
How accurate are the computer hands!

My lungs burn, my skin erupts.
The air is all acid
Oh ! that I could groan, spit blood, and die !

The earth is a clod baked in fire
A charred lifeless clod hurtling in the space
Life was only an accident indeed.

R.P. Garg is a lecturer in the Govt. College, Tonk, (Rajasthan)

IN A PRISON

(Remembering NELSON MANDELA, 1989)

The atmosphere is heavy, the air barren,
And the earth, languishing.
Don't ask me how long I have been here
Because any time in prison
Is a long time

Have you not seen the sun desert the sky ?
And sensed the evening breeze sigh in despair
Because the walls choke and assault the spirit ?
Yes, it has been poignant,
The time in prison.

The time that stands outraged.
How long has it been in this prison ?
A long, lonely, endless time —
For any time is long and endles
In a prison.

Anima Bose (1969)

(Dr. Anima Bose, Centre for Peace Education, Delhi, sent this poem as a special gesture on the eve of Dr. Nelson Mandela's visit to India. We join her and our compatriots to extend a warm welcome to this brave son of Africa, whom tyranny and tourture could not bend. Editors)

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POETS' CORNER

PUZZLE

I shall come, I shall go
Like Monsoon rains
Like sowing autumn
Like reaping spring

I shall come, I shall go
Like drying trees
Like falling leaves
Like fading flowers

I shall come, I shall go
Like rising sun
Like widening moon
Like twinkling star

I shall go, I shall go
Like a parting kiss
Like a broken heart
Like a last breath

I shall come, I shall come
Like raging flood
Like typhoon wind
Like an Atom-Bomb

FOUR POEMS

by

Pratapsinh Shewale
(*Asstt. Professor of German in the H. P. University, Simla.*)

★

THE BEYOND

I want to grow
But there is no soil,
I want to flow
But there is no river,
I want to blow
But there is no vacuum,
I want to fly
But there is no sky,
I want to swim
But there is no sea,
I want to be true
But there is diplomacy,
I want to love
But there is business,
I want to live
But there is no life,
I want to transcend
But there is on Beyond

THE LEGENDARY PECULIAR

This is a legend of a peculiar
Of a very peculiar peculiar
Satire was his appearance
Irony was his gait
Parody was his tongue
His thinking was caricature
He was nothing in the world irregular
Yes, of a typical peculiar
This is a legend of peculiar
Of a very peculiar peculiar ... (1)

He loved the love
He hated the hatred
He fought against the wars
He made peace with the peace
He was a cross-breed of saint and philosopher
Yes, of a queer peculiar
This is a legend of peculiar ... (2)

He kissed his worries
He smooched his dejections
He screwed his sorrows
But found that hope was also a whore
Yes, of a wierd peculiar
This is a legend of peculiar
Of a very peculiar peculiar ... (3)

He went with his horoscope to bureaucrats
Ran with his degrees to astrologers
Licked politicians to be an IAS
Begged for counsel to beggars
And then found a job with a smuggler
Yes, of the strange peculiar

This was the legend of the peculiar
of the very peculiar peculiar.

A FROG IN MUMBAI *(Dedicated to Dr. RSC)*

He came to Bombay.
And he found
That he was a man
Unlike any other—
He was Bombay.

Hanging into sultry unknown
Like a purposeless parasite;
Within him was the world
A concrete world abstract :

Sky-scrapers of greed and ambitions
Slums of thought and compassions
Underworld of contradictions
Traffic of noisy emotions
Traffic signals of flouncing feelings
Rail-routes of worn-out superstitions
Local trains of die-hard convictions
Fly-overs of mind
Fishy aroma of jealousy
Chor Bazar of love
Factories of exploiting imaginations
Smoke of burnt dreams
Pollution of disappointments
Smuggling of hopes
Falkland Road of honesty
Manish Market of values
Sirens of hollow concern
Gutters of reason;
And among all these
Flooding crowds of anxieties—
He then did not know
Where his stomach
Libido he owned
And his bottle of liquor were.

So he returned back
To his well
Shimla.

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LOCALES & SOURCES OF THE STORY

historical reminiscence of a family feud" (of 'a harem intrigue and its political consequences') and the second "a legend of a demon-slaying hero ..". As Macdonell had stated in 1900—(*A History of Sanskrit Literature*, London, 1900, A. A. Macdonell—) "The story of the *Rāmāyana* .. consists of two distinct parts ..a human and natural account of the intrigues of a queen .. The character of the second part is entirely different. Based on a foundation of myths, it is full of the marvellous and the fantastic."

However, there are some problems with the historicity of some of the main characters It is clear though, that at least the names of some principal characters were not "invented"—the names of Rāma, Dashrath, Sitā, Janaka, Vasishtha and Vishwamitra occur in the earlier Vedic literature, before the *Rāmāyana*. But the Rāma story of the inter-relationship of any of these names in the pattern of Rāmāyana does not appear anywhere in the Vedic lore or literature. Coming to the *Purānas* and on the point of the geneological list of the *Ikshvāku* clan/dynasty, of course, there is "a tradition of the lengthy Ikshvāku genealogy, according to which Rāma, the son of Dashrath and descendant of Raghu, ruled in Ayyudhya during the *Treta Yuga*." But perhaps there is no way one can ascertain these lists, when they were compiled and whether names were not added later.

WHERE WAS 'THE FOREST OF EXILE" & LANKA ?

It is also interesting to note that, while in the earlier parts of the story, the geography and description of the landscapes (for example, the region through which Vishwāmitra conducts the young princes) appear to be more reliable; and corresponding to what we know about these parts through other subsequent sources, there is no clarity about the forest regions of Rāma's adventures or about the location of Lanka. Beyond the Ganges and down through the peninsular India, the poet seems to enter "a dimly known realm "—inhabited by ogres, magicians and talking beasts", in other words, in an imaginary landscape.

South of the Vindhyas seems to lie a land of the poet's (no doubt very fertile) imagination in which setting (of *vānars* and *rākshas*), he weaves a "fairy tale"... "to delineate the victory of good over evil"—It is an admixture of "inner and outer realities", the historical Ayodhyā and a historical Rāma having been juxtaposed against the fanciful world of imagination right up the domain of distant Lanka and its *Rākshas* ruler, Ravana.

SOURCES OF THE STORY OF RAMA

Next comes the question of the "source" of the story of Rāma. Was there indeed a historical Vālmiki, contemporary of Rāma, as has been made out and commonly believed, just as the author/poet of *Mahābhārata*. Rishi Vyāsa is taken to be contemporary with the heroes of Mahābhārata and their ancestors? There are no ways in which such commonly held views/beliefs can be established or disproved. One must, therefore, accept the tradition and concede the historicity of the *Adi Kavi*, as well as the core of his long composition, especially Books two to six, dealing with the main events of Rāma's exile, and up to the recovery of Sitā, with the poet's flights of imagination and fancy about the various adventures of the exiles through the forests, or about the encounters between the army of monkeys led by Rāma and his allies on one hand, and the artful and wily Rākshas forces of Rāvana.

With regard to the source or the inspiration of the main story, we learn from the opening two chapters of the First Book that Vālmiki learned the story from the divine seer Nārada in a capsule form (1/1.1 & 1.2). How is it that in the latter part of the story, in the *Uttarkānda*, the poet has become a "participant" or witness of some events? There is every reason to believe that poet Vālmiki had access to some folk tales or ballads about the legend of Rāma, which he was able to turn into an epic with consummate skill of composition, his language and imagination.

Among the few possible historical and literary traditions there are at least two, the authenticity of which is not in doubt, namely *Dasrath Jātaka* in Pali, and the *Rāmopākhyāna* in the *Mahābhārata*. But whether these preceded and predated the great epic or vice-versa has not been clearly established. In the case of the *Dasrath-Jātaka*, however, the scholars seem to agree that it must have come in the wake of the *Rāmāyana* However, vis-a-vis the *Mahābhārata* and its *Rāmopākhyāna* part, there are literary and textual signs to suggest that, at least, in its present form, the *Rāmāyana* is somewhat older; as the *Rāmāyana* does not seem to relate to a number of events, issues or characters which dominate the *Mahābhārata* scene.

VARIED LANGUAGE VERSIONS OF THE EPIC

In the recently compiled critical edition, an attempt has been made to reconstruct the epic in an authentic and authoritarian form. The legend of Rāma had in it such elements as could inspire the minds of the masses of the successive generations both in India and abroad so that there were not only numerous versions and adaptations of the epic story in different languages and in different epochs, but also the theme became the source of public performance as street plays (*Rāmā-Lilās*) all over the land, especially in north India. Many poet-scholars like Kamban or Tulsi Das were also drawn to it to turn out their own respective masterpieces, beside Rāma legend in several other languages and dialects, with some variations too.

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OUR FIRST EPIC : THE HISTORICITY OF RAMAYANA

—*B. H.*

Rāma and his birth-place have become "epicentres" of a wild and wide-ranging storm, especially in north India. The live and hot controversy has torn asunder the very fabric of Indian society, its beliefs and institutions; and now the traditional and historical forces of unity and continuity are under threat. Ayodhya has become an inevitable but trgic battle-ground of of myths and beliefs, of ideas and ideologies. The aftermath of a Rath-Yatra and the spectre of Kar Sewa are haunting the land. Elesewhere, the atmosphere has been heating up; and tempers have become more and more frayed over recent years, what with the invocation and involvement of issues of identity, cultural and religious traditions and the political power-games. The rift between the majority and the leading minority communities has been growing and their respective attitudes and policy postures have become rigid.

A MYTHOLOGICAL DIVINE HERO

Rāma as a mythological, living and human symbol of God, an *Avtaar* or a Deity is at the centre of the engulfing storm, its very eye. Few persons feel the need or an urge to look into the historicity of their deified symbol of worship and homage, and how it came about that a human child became the "best among men"—Purshottam Rama, and later was raised to the status of god-hood. About 40 years ago, Kamil Bulke had made a valiant effort to unravel the mysteries of the origin and spread of the *Rāma Kathā*, the legends of Rama.

We have no time or space to go into all the details; but perhaps we should not sit back helplessly and wait for the storm to blow over. It is perhaps appropriate and opportune that we should draw the attention of the scholars and historians, sociologists and those concerned with the fields of Indian philosophy and culture to start making a fresh assessment of Rama and his age, and the years or ages which followed. Some partisan accounts and researches have come out during the last few years, alongwith some so-called "secular" and Marxian versions; but there is no meeting point between these several versions Thus the controversies continue to rage both among the scholars and on the strife-torn streets of Indian towns and villages.

AN INTERNATIONAL PROJECT FOR TRANSLATION

In this background, it is some-what refreshing and full of solace to look back on one rational and academic effort to explore the myth or history and tradition as well as the culture and literature of the Rama legend, within neutral or non-partisan parameters We refer to the O.U.P. 1984 publication *The Rāmāyan of Vālmiki*, especially its volume I—*Bālkānda*, introduced and translated by Robert P. Goldman. Surely, since Vālmiki is universally acknowledged as the first poet, the *Adi Kavi*, and since his *Rāmāyana*, in spite of all the subsequent interpolations and interpretations, continues to enjoy a position of authenticity and authority, we can safely make it as a key to the opening of many doors of enquiry and as a subject of deep study and research.

This is what a dedicated team of scholars and translators has undertaken to do through the international project for an English translation, in the wake of the completion of the critical edition of Rāmāyana by the Oriental Research Institute, Baroda in 1975. The proposed English version is likely to come out in seven volumes, a monumental effort indeed. But the pace and tempo have been set in the nearly 120 pages of Introduction to the first volume—*Bālakānda*.

It may be worth-while to state some of the most relevant conclusions or facts mentioned therein.

THE DATE OF THE EPIC

First, about the composition or compilation of Vâlmiki's *Rāmāyana*. After a fairly detailed survey and assessment of various components, such as the origins of the legend of Rama, its earliest references, the style and language, its descriptions of the contemporary geography and history, a conclusion is drawn that "...it is extremely unlikely that the archtype of the *Vālmiki Rāmāyana* can be much earlier than the beginning of the seventh century B. C.. although it is impossible to demostrate this with any sort of rigour." (It has been assumed that some tales of Rāma and the ancient house of Ayodhyā must have been current for some time before the Epic came to be composed.) In the words of the Editor, "We have thus narrowed down the probable date of the composition..... some time between 750 B C. and 500 B.C."

THE HISTORY IT REVEALS

Next, there has been no denying the "historicity" of the main theme, its basic locale and the main characters. The treatment of the central portions of the poem shows the "familiarity" of the poet/author(s) with the Koshal-Magadha kingdom of the time of the sixteen Janpadas ".. at least in the first two books of the epic, the poets are dealing with real places and kingdoms..." with Ayodhya as a "fortified township in the heavily forested plains of the Ganges-Saryu watershed." When one passes "from the *Ayyodhyā-kānd* to the remainder of the poem", we move from the "pseudo-historical to the totally fantasied" world, as for example in the *Āranyā-kānda*... "the enchanted realm of forests, poorly charted and peopled by mighty sages who wield magic powers, dreadful supernatural monsters, and flying monkeys who can change their shapes and sizes at will and who speak elegant Sanskrit".

Thus the story of the Epic appears to have been inter-woven by two different yarns, one... "a

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larger sample is drawn, which widens the area covered by the study. They too report poor utilization of services and suggest the great need for revamping of organizational infrastructure.

T. Rajratnam's contribution *(pp. 239-256)* provides a micro-view of the situation of detecting the emerging trends regarding the impact of these twin programmes on realization of the ultimate goal of "Health for All."

IMPACT OF DEVELOPMENT

P. R. Dutt's article on "Health Services in Tribal Areas" *(pp 257-70)* makes an incisive and penetrating assessment of the impact of overall socio-economic development on tribal population. Poverty and illiteracy are added disadvantages for low health status among tribals. Dutt appeals for special and urgent attention to their health problems. Das's paper *(pp. 271-286)* examines the same question *vis-a-vis* the labourers of Paradip Port in Orissa.

& SOCIO-CULTURAL PRACTICES

Rita Sapru bases her contribution on the premise of high IMP in the country and stresses the urgent need to identify the factors causing it and a strategy to combat it *(pp. 287-304)*. Main objectives of her study are to"...identify the determinants of infant mortality and their relative risk as certain socio-cultural practices before, during and after pregnancy, and examine the relationship between infant mortality and fertility" *(p. 288)*. Epidemiological approach was adopted for this study and such factors as social, cultural, economic, biological and environmental, affecting the mother and the baby during pregnancy, delivery and infancy were taken into consideration for the study. The findings are presented in eighteen tables and analysed. Sapru pleads for launching an educational campaign to check ignorance among mothers.

INSTITUTIONAL CARE—NEED FOR RETHINKING

L. Jagatdeb *(pp. 305-317)* argues that family welfare programme needs "rethinking", and makes a plea for developing a realistic perspective, which shall resist simplistic and reductionist explanations of social reality.

K. K. Ganguli *(pp. 319-328)* has undertaken an exercise into predicting the futuristic shape of Indian hospitals, especially in the context of "Health for All" goal. This article scrutinizes institutional health care, which pertains to hospital or similar organizational health-care system. In the process of this scrutiny, Ganguly explores the history and development of existing hospital situation, in order to come up with a long-overdue operational alternative in the country.

The final part of the book contains three contributions dealing with the issue of evolving strategies for providing better health facilities to care for children and mothers. P. B Jorapur *(pp. 337-351)* makes an attempt to focus his attention on problems of maternal and child health services, to try and find out the causes of under-utilization of health services and finally to make suggestions for future improvements. He too finds that under-utilisation is due to the ignorance, superstition and poverty of users; and in turn, he suggests the spread of proper education, adequate provision of staff and medicines. Jorapur pleads for the involvement of "honest and selfless organizations" to render such life-giving and sustaining services

IN TRIBAL LANDS

The last contribution by S. K. Basu *(pp. 353-361)* examines the factors affecting fertility and mortality behaviour among four tribal groups of Bastar district in M. P. Basu studies socio-economic corelates, "... preferential marriage alliance, mating-pattern, consanguinity, nutrition, health-seeking behaviour, fertility, mortality and morbidity trends, sanitation and hygiene, parasitic load, genetico-environmental disorders and finally to promulgate the preventive and promotive health care among these tribal groups of Baster district". Basu's findings present a dismal picture. A complex mix of problems exists in Bastar.

Jena and Pati have done a good job of compiling such a varied and vast number of contributions. The volume throws up rich empirical insights into the current and future state of health and family welfare services in India and highlights the problems as well as challenges ahead.

Ms Chhaya Patel is on the Faculty of Social Work, M S. University of Baroda. [*We regret the delay in publishing this review. Eds.*]

On New Year's Eve !

On January 1, 1991, IBC will enter its 16th year ! It is time when it must begin to put on more weight and reach out new homes and libraries beyond its present coverage !

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So, how about it folks ? —*Editors.*

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derous trend of growth. The paper (*pp 21-23*) by the editors undertakes to present critical assessment of the findings of a research excercise on the impact of mass education programme for family planning on rural population. The piece is a reportage of a larger study in synoptic form, covering such aspects as basic assumptions, definition of concepts used, method, area and population of study, findings, observations and recommendations On the whole, this is a neatly presented and rigorously argued contribution.

SOCIO-CULTURAL FACTORS & INFORMED PARENT-HOOD

Socio-cultural aspects of utilization of health services are discussed in five chapters of Part-III of the volume. Chapter-4 by Saksena (*pp. 37-52*) makes an attempt to understand the "emerging profiles of family-size intentions and marriage-time patterns in Indian society " (*p. 41*). Saksena also makes a plea for state intervention to encourage informed parenthood and increased population education for a better and hopeful future.

P. J Reddy's article on "Social and Cultural Determinants of Fertility in Urban Muslims" (*pp. 53-70*) makes a bold asessment and interesting reading of the cultural practices of urban muslims and socio-cultural factors, explaining differential fertility among them in Hyderabad city. She holds that the lack of adequate information about safe and unsafe period is a factor responsible for early and successive frequency of conceptions and child-births. She suggests that mass media channels should be used effectively and exhaustively to promote informed parenthood.

G. Gurumurthy (*pp. 71-84*) focuses on studying such socio-cultural factors as breast-feeding, post-partium amenorrhoea, birth interval, abortion, sexual abstinence and contraception, and their relationship with fertility behaviour among the tribals of Andhra Pradesh, called Yanadis. It is reported that all these factors significantly determine and regulate fertility behaviour among the Yanadis. Fertility behaviour among Yanadis needs to be regulated with an effective population education and ICDS programme

The other chapters in this section are quite repetitive of the concerns and arguments of the earlier ones (*pp. 85-103*).

SOCIAL BACKWARDNESS & LOW UTILISATION OF SERVICES

Part IV of the book deals with yet another immensely significant aspects of this theme. Provision of services is one issue, and their utilization is quite another. Developing countries are further pushed into a situation of disadvantage as vast number of people are socially backward, which, in turn, has a devastating bearing on adequate utilization of health and family welfare services. Four chapters contained in this part deal with this aspect.

SOCIAL SERVICES IN INDIA :

M. H. Shah's article (*pp. 102-135*) attempts to identify the factors responsible for low utilization of family welfare programme. Shah does this by reviewing a nation-wide study of 4 States, *viz.* Bihar, M.P., Rajasthan and U. P. whose performance was poor. Shah's review concludes that the success of family welfare programme depends on programme factors, non-programme factors demographic, social, economic, religio-cultural and psychological factors. The study indicates that it is possible" to bring changes in various aspects related to knowledge, attitude and practice of the family welfare programme through concentrated effort".

T. Lakshmamma's piece *(pp. 137-162)* on continuing these aspects, undertakes to know the extent causes, residential variation (urban/rural) and differential parental responsiveness of under-utilization of family welfare services. The locale of the study is in Andhra Pradesh. A neat and sufficiently representative sampling procedure is followed. Lakshmamma devotes a good deal of space for discussing results of this admirable empirical exercise. The study closes with normative suggestions for improved utilization of MCH and family planning services.

K. N. Maurya's study of U.P. is on similar lines, but much less intensive and rigorous. Indira Kapoor reports the situation in Maharashtra *(pp. 172-193) vis-a-vis* this theme. Kapoor discusses the findings of a joint study on fertility, mortality and related factors. Awareness about the availability of health services and their utilization are the core concerns of this study.

LACK OF AWARENESS AMONG LOWER CLASSES

Fifth part of the volume is the largest as it contains eight chapters conducting service delivery assessment by case-study method.

P. H. Reddy's article (*pp. 198-221*) on utilization of MCH and family welfare services in Andhra Pradesh, first reviews the relevant literature by way of building a perspective for studying the awareness of available services in government health institutions and utilization of MCH and family welfare services on the one hand, and exploring whether there is any correlation between awareness and utilization and socio-economic background on the other hand. This study confirms the generally held view that the lower class people under-utilized the services due to again well-known reasons, such as lack of awarness of availability of these services, long waiting periods, poor purchasing power and religio-cultural factors.

Talwar and Bhandari (*pp. 223-237*) report the case of M. P. more or less as Reddy has done for A. P. In case of M.P., however, a comparatively

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SOCIAL SERVICES IN INDIA : *Why Are They Under-Utilized ?*

Edited by Basantibala Jena and Rabindra Nath Pati
HEALTH & FAMILY WELFARE SERVICES IN INDIA

Ashish Publishing House, New Delhi, pp. xv + 379, Hardbound, Rs. 300/-

Comments by Chhaya Patel

A major challenge of development in the third world countries has been that of initiating, sustaining and expanding various crucial and life-insuring social welfare services. These countries are sadly caught in the labyrinth of priorities, and face the multi-dimensional and multiple challenges of economic as well as social development.

Most of their harnessed resources are invested in creating and developing basic infrastructures which are indispensable for quicker industrialization. For, both industrialization and urbanization are becoming synonyms, of economic prosperity and a better quality of life. Since independence, this goal is being continuously sought and striven for. As a result, the sector of social and welfare services has become the biggest and one of the most serious casualties, as there is always a paucity of funds in a welfare state. On the other hand, the needs and demands for social and welfare services are increasing by leaps and bounds, as an all-out concentration on industrialization has failed to deliver the goods, *i. e.* by way of improving the quality of life and ushering economic prosperity, by providing jobs to unemployed or under-employed.

WESTERN MODELS : WELFARE BASED ON SOCIAL SURPLUSES

Thus, it is clear that welfare services, in general, are on the receiving end, from both the ends. There is also one more aspect to the organization of social and welfare services in a developing (as well as highly underdeveloped) country like India. Most welfare services are initiated and organized, keeping in view the western models of social welfare services, especially in terms of the contents, format and even the underlying assumptions. This is fallacious and erroneous. Because western welfare services are organized and funded on the premise of social surpluses generated from the industrialization of decades, for a comparatively far less and smaller population. This is not the case with newly industrializing and overpopulous nations like India and many others. Social "surplus" is too meagre to meet the welfare needs and demands of many. As a result, this sector has suffered from inadequate attention and coverage.

From the First Five Year Plan onwards, however, efforts are afoot to attend to this sector. Nevertheless, S. Sunderarajan in his Foreword to this volume has raised an extremely pertinent question, *i. e.* " Why is it that we are still facing the problem of high child mortality in some States and lack of impact on population growth in most States ?" (*p. viii*). In the developing countries, thus, the paucity of resources often curtails or limits the growth of social services sector, while Health, Education and Nutrition (HEN) are the three major inputs of social development.

This book edited by Jena and Pati contains interesting contributions on various aspects of Health and Family Welfare Services in India, but its main emphasis is on their utilization, Originally, these contributions were presented and discussed as papers in a national seminar at Bhubaneswar. The volume contains evaluative write-ups by eminent demographers, health programme administrators and social scientists of the country. The central theme is the functioning of the existing service delivery infrastructure created by Government or NGO's in different States of the country.

A CORE ASSUMPTION : MAJORITY NOT COVERED

The book is based on a core assumption that : "Adequate health care is not reaching the vast majority of India's population, most of whom live in rural areas and imported health care delivery systems add more to problems than to its solution " (*p. xiii*). The book has placed emphasis on an effective "delivery of health care services" with the help of improved educational and training inputs for the community health personnel. The goal of "Health for All by 2000 A.D " is likely to face rough weather, if the problem of malnutrition remains unattacked. Self-sufficiency in food has hardly made any dent into the areas and problems of high levels of glaring malnutrition

In all, 23 contributions by 26 authors are grouped in six parts Part-I contains a chapter by Sahoo and Pati on 'The Role of Auxiliary Informations in Sample Surveys of Various Health Programmes' (*pp 3 9*) This is a some-what inadequate piece with which the book opens. The authors have discussed the role of auxiliary information at the stratification, sample selection and estimation stages, but have not extended their discussion to cover problems like its use at the design and estimation stages. There is a contradiction here which seems to have escaped the authors' attenti n. In one line, estimation stage is stated to have been covered, but in the second line, it is stated to be not covered. This piece may be a statistician's delight, but does not go much beyond.

ROLE OF EDUCATION INPUTS

Part- II contains two chapters and deals with the role of educational inputs in family welfare services.

J. Mohanti's contribution (*pp. 12-20*) is concerned with the continuous population explosion and powerfully argues for giving due priority to "population education" as premier strategy to limit the disas-

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A LIFE OF DEDICATION & SERVICE

they differed in attitude and approach. G. D. may express his dissent with Gandhi in his mediatory efforts while writing to people in Government, but for Bajaj, it was never to question why. Such was Jamnalal's implict faith in Gandhi's judgement, since Gandhi was not only a politician for him, but one who fulfilled his moral quest and spiritual yearnings. This also led him to Raman Maharshi and ultimately Ma Anandmai.

LAST DAYS

Jamnalal was arrested on 20th December 1940, as he was to offer individual satyagrah the next day. In Nagpur jail, he used to have wide-ranging discussions with Vinoba, specially on religious and spiritual matters. He was released on 2 June 1941, as he was in bad health. He was not to live long and passed away on 11th February, 1942.

He was busy with public affairs till the last day of his life. He died comparatively young and thus did not partake of the "halo" of the 1942 Struggle which enveloped many of his other colleagues. He was also not destined to take part in nation-making after Independence. One is not sure if he would have played a significant role in the changed circumstances, as Jamnalal had worked long and hard to shape himself "in Gandhi's mould". Though Nanda rightly opines that he might have inherited "the non-political legacy", as Gandhi had declared Nehru, almost of the same age, as his political heir.

A SUMMING UP

In the brief epilogue, the author has summed up Jamnalal's character and the basic nature of his inner life—a vague discontent and religious streak in search of a Guru whom he found in Gandhi A man who shunned the limelight, he naturally did not make headlines in the press in his own time, and thus was forgotton by the people, though he played a mediatory role in smoothing problems in party and politics. Besides, constructive work was his fate since it answered the inner call for service, sacrifice and the ethics of austerity.

Nanda has done a signal service in trying to identity Jamnalal's rightful place in the national movement and public life of his time. The felicity of language and elegance of style, without the use of sociological jargon, makes the book easy to read. Though immense research has gone into its writing, it does not suffer from the heaviness of doctoral dissertations.

The less known events and anecdotes which throw light on human nature and relationships, make the biography absorbing. This interpretative biography of Jamnalal in the context of his times bears testimony to B. R. Nanda's scholarship, wide comprehension of the nuances of the national movement in the country, meticulousness and industry It will rank with his biographies of Gandhi, the Nehrus and Gokhale. In a way, it supplements them, for those interested in the study of the national movement.

Singularly free of printing mistakes, it is a well-brought out volume, keeping with the best tradition of the publishers. It is a book which will find a place in libraries meant for scholars.

It is, however, important that Nanda's biography of Jamnalal Bajaj should be translated in various Indian languages and widely circulated, in paper cover or even in abridged form, so that we may realise and appreciate that personal values and personal ethics are not necessarily in dissonance with the compulsions of the public and political life even today.

Shri T. N. Chaturvedi, former Comptroller and Auditor-General of India, is President of the Authors' Guild of India, besides his other academic pursuits

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(*Contd from page 14*) MANY EMOTIONS & THRILLS OF LOVE

poets like P. Lal, Nissim Ezekiel, Shive K. Kumar and Kamala Das (possibly for their historical significance, continuity and contemporary appeal). *Contemporary Indian English Love Poetry* is a representative anthology and a valuable book, appearing at the beginning of 1990, to reveal not only the maturity of Indian English verse in the past two decades; like any new anthology, it also brings out as many new poets as possible. It highlights some of the poets of the 1980's (I H Rizvi, Laxmi Narayan Mahapatra, R. K. Singh, Syed Ameeruddin, P Raja, A.C. Sahay, D. H. Kabadi etc.) who have been deliberately ignored by critics like Bruce King, just as it reveals some of the most promising names today (Tabish Khair, Farhat Amin, Ranu Gurnani, etc). It is, however, regrettable that the editor could not include poets like Gopal Honnalgere, Rajanee Krishnan Kutty, Eugene D'Vaz, Christine Gomez, Biswakesh Tripathi and several others whose love poems have been quite effective.

Rizvi's anthology is significant in that it should help us assess the prevailing poetic scene as also to know some of the new talents for whom 'sexpression' is a new mode to expose the hypocritical attitudes, a new escape route to counter bitterness, loneliness, frustration, failure, defeat or spiritual conflicts, and to "protect us from a violence without", as Wallace Stevens would say, by relating our existence to poetry's existence as art.

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AND SERVICE

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salt satyagrah at Dharsana, devoted herself to organising the movement in Bombay, though she had little political experience.

With the collapse of the Gandhi-Irwin pact, Jamnalal was arrested in Bombay and was kept in Dhulia jail. His wife was in Nagpur jail, and the eldest son Kamal Nayan, then only twenty years of age, was arrested at Almora.

The treatment in jail that Bajaj received horrified Verrier Elwin. But their was compensation in the elevating company of Vinoba and his recitations from scriptures and talks on Gita which, when expanded and printed, became famous Vinoba had left his mark on Bajaj who was convinced that Vinoba had to contribute to public service in a much wider sphere.

It was in Dhulia that Jamnalal heard about Gandhi's impending fast against the Communal Award. As disquieting reports reached him, Gandhi moved the Bombay Government, which transferred him to Yervada jail. Gandhiji harnessed not only the ability of G. D. Birla but also of Bajaj for establishing the Harijan Sevak Sangh starting the journal *'Harijan'* and organizing anti-untouchability campaign. Here again, Bajaj devoted himself to the campaign with the utmost imaginative dedication.

Nanda has graphically described how Gandhi's project of All India Village Industries Association led him to shift ultimately to Wardha at Jamnalal's instance. He extended all help to the work of the Association, but refused to be an office-bearer and persuaded his friend Srikrishnadas Jajoo to be its President. From now, Wardha became the centre of Gandhiji's activities, and this brought Bajaj more close to Gandhi.

SELF-EFFACING MERCHANT PRINCE' A HELPFUL CONFIDANTE

Though self-effacing and retiring, Jamnalal, due to his business maturity and ethical standards, was well regarded in all circles. This was the case when he was a 'merchant prince', and it was when he was in the thick of politics, as well as of Gandhi's constructive work. "No national leader, with the exception of Mahatma, was closer to the Nehru family than Jamnalal", writes Nanda. Even Motilal occasionally consulted him on family and financial matters. Nehru left it to his firm "to manage his finances, to oversee the receipt of dividends from shares and to pay for Kamla's treatment in various Sanitoriums, and to Indira's school in India and Europe"

Some of the details as revealed in Jamnalal's diary are quite fascinating. In September 1935, he met Nehru before he left for Germany to join his ailing wife, He gives a gist of their discussion on many political issues which throws light on the crisis in the Congress Party, when seven members of Nehru's Working Committee resigned. Bajaj worked silently for compromise, and again played a significant role in what has come to be known as Nariman and Khare episodes in Congress history. Nanda has impartially and logically depicted the course of events which continue to baffle so many even now.

We also have interesting anecdotes about life in Gandhi's ashram, the organisation of the Basic Education Conference and as to how Dr. Zakir Hussain first opposed the concept of 'earning while learning'. Jamnalal's help and advice are acknowledged by Dr. Rajendra Prasad in his autobiography It is documented as to how, in different ways and for different purposes, Jamnalal extended financial assistance to C. Rajgopalachari, Kaka Kalelkar's son, Dr. Keskai, Lohia, M. N. Roy and others." But he always did so on the quiet as much as possible. He refused to kowtow even to Sardar Patel. He resigned from the membership of the Working Committee and as Treasurer of the Congress. despite the persuasion of Subhas Bose, when he felt it involved his principles and self-respect.

FAMILY PULLS & PRESSURES

Nanda's chapter "facing the family" bring out the dilemmas and strains of Jamnalal in managing his family, particularly the children, in the ambience of austerity and spirit of self-abnegation, which he had imbibed from Gandhi and wanted to be followed by the family. It documents with great sensitivity the differing pulls and pressures which are difficult for even a superman to contain. In a limited way, it is representative of many humble people who participated and sacrificed a lot in the fight of freedom. Jamnalal's sentimental attachment to his birth place never ceased. The author has given a very succinct narrative of what is known as Sikar Thikana Affair and Jaipur Praja Mandal agitation in which Jamnalal Bajaj got deeply involved

BUSINESS—ETHICS—POLITICS

The two most rewarding chapters in the book are entitled "Business and Ethics" and "Business and Politics", and there is no doubt that they will create a good deal of interest.

The ethics of business which Jamnalal exemplified in his life is indeed very rare. This is a theme for consideration as a case study in higher circles of business and industry. In the chapter dealing with business and politics, Nanda with great cogency and authenticity, demolishes the myth that Indian captalists like Birla or his friends were able to derive economic advantages because of their association with Gandhi. The matter, and Nanda's well-argued and well- documented exposition, is certainly of interest to scholars of the national movement, but also to those who manage the country's financial affairs now.

Nanda also draws a comparative picture of the relationship of Birla and Bajaj with Gandhi, and how

(*Continued overleaf*)

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orientation, and his growing awareness of the conscience of human life. He probably first met Gandhi in 1915, when the latter was not in active politics as advised by Gokhale. Having paid a few visits to Gandhi's Ashram, Jamnalal had "fallen under Gandhi's spell." He also played host to Gandhi in Calcutta at the 1917 Congress session. Bajaj viewed him more as a spiritual figure having seen the monastic discipline of the ashram and Gandhi's austere style of living. But he was a witness to Gandhi's emergence as a phenomenal political leader after the Rowlatt Act, Jalianwala Bagh tragedy and Khilafat issue. He renounced his title of Rai Bahadur and office of Honorary Magistrate.

His plunge into politics began really when he was called upon to be the Chairman of the Reception Committee of the Nagpur Congress, where Gandhi's supermacy in Indian politics was confirmed. There was no turning back now for Jamnalal Bajaj.

It is neither necessary nor possible to go into all aspects or details of Bajaj's political career. But from then, the responsibility for the finances of the Congress, earlier shared by the General Secretaries, was Jamnalal's as Treasurer, at Gandhi's instance. He had also a big role to play in the collections for Tilak Swaraj Fund. As the author points out, the non-cooperation movement caused 'a metamorphosis' in Jamnalal's life, when both his family and business were relegated to the background. He accompained Gandhiji on his travels, and participated in the events of the day; he made many notable friends and acquaintances.

Nanda, with great delicacy, brings out both the unfolding of his wife Jankidevi's personality and the emotional strain put on her. 'In truth', she wrote to Jamnalal, 'I need your company as much as you need Gandhi's company'.

The incidents at Chauri Chaura led to the stoppage of the non-cooperation movement by Gandhi and created turmoil in the Congress As a member of the Working Committee, it was less of 'a trauma' for Jamnalal than for others, for he had an unflinching faith in Gandhi's judgement. In the drama of the rise of the Swaraj Party, he was always with the 'no-changers'. The author also provides an interesting analysis of the politics of the then Central Provinces, with its complexities. It was at Nagpur Congress that Bajaj requested and became 'the fifth son' of Gandhi.

GANDHI'S NEW ASHRAM IN WARDHA : VINOBA AS AN ANCHOR

At times, the reader gets the impression that Gandhi obtrudes too much in the biography, but this is inevitable since Gandhi was almost a family member, and not just a political leader. In this period of political storm, even Jankidevi wrote to her husband giving the substance of her conversations about mental purity, God and Truth. We learn how Jamnalal persuaded Gandhi to spare Vinoba Bhave in order to set up a new ashram in Wardha, which provided him and his family "with a moral and spiritual anchorage at a time when they were making a radical transition from a luxurious to an austere style of life." One reads later a good deal about Vinoba Bhave and his interaction with and impact on Bajaj's children, with all its strains and stresses.

Throughout, in the maze of political flux, Nanda keeps the focus on Jamnalal, his wife and family. His desire to see if Jankidevi with the five children would adjust themselves with the austere Ashram schedule is of human interest. The simple wedding of his eldest daughter was arranged there despite protests from the well-to-do Marwari community. At times, one gets the flavour of the dual biography of Bajaj and his wife Jankidevi which is of great human significance.

The dexterous use of correspondence between husband wife that the author makes to highlight the role in personal events and much more in personal relationships, is commendable.

NAGPUR SATYAGRAH, KHADI BOARD & DANDI MARCH

Nanda has given a fascinating analysis of the origin and nature of the Nagpur Flag Satyagrah, which he shows was "a case of struggle at the wrong place, at the wrong time and on the local and limited issue". Jamnalal had staked his reputation on it, though it was conceived by Pandit Sunderlal. It may raise many an eyebrow, but Nanda has dealt with the subject with great objectivity. He shows how Sardar Patel with his sense of realism and statesmanship saved the situation for the Congress.

There is an interesting chapter on the activities of the Khadi Board and its branches, since khadi had an important place in the non-cooperation movement. Bajaj was its Presiden and his enthusiasm, dedication and business acumen are well reflected here. But it also brings out many not so well-known facts as well as incidents, and as to how difficult the constructive activities have been all along.

The behind-the-scenes role of Jamnalal and the confidence Gandhi had in him is revealed in the letters asking him to talk to Nehru who had misgivings about agreeing to preside over the Lahore Congress.

After the Dandi March, during the Salt Satyagrah, Bajaj was arrested in Bombay and sentenced to imprisonment In Nasik jail, he had company of persons like Mashruwala, K. M. Munshi and K. F. Nariman. Jankidevi who had witnessed the heroic

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A LIFE OF DEDICATION & SERVICE

B. R. Nanda : IN GANDHI'S FOOTSTEPS ;
The Life and Times of Jamnalal Bajaj

Oxford University Press, (1990) p : 398, Rs. 225/-

Reviewed by T. N. Chaturvedi

Jamnalal Bajaj is little known as one of the early and intimate associates of Gandhiji. Even to the more knowledgeable, he is just a name. Not much is known about his contribution to public life, or the role that he played in the national movement during the late twenties and thirties. Some are able to recall his association with Gandhian constructive activities of the period, but their significance, either as supportive of the political movement, or as an alternative, during periods of political lull, is not realised.

B. R. Nanda is the distinguished biographer of Gandhi, Nehrus and Gokhale. He has widely written on different facets of the national movement with Gandhi as the focus. As he says in the preface, "... this book came to be written as part of my effort in recent years to portray Gandhi in action." Though he may consider it a by-product of his continuing fascination with Gandhi, the book itself provides ample justification for its existence as an independent entity.

Nanda has done well in writing this full-length and comprehensive biography of Jamnalal Bajaj in the milieu of his times. It is the story of man's inner struggles, his strivings for self-fulfilment and their outer manifestations in varied and hectic activity. At times, it seems to be the story of a man's search for the higher and larger purpose in life. Naturally it is not devoid of interplay of human emotions and human relationships. Thus it transcends the narrow bounds of the biography of a politician, a businessman or a social worker. Nanda paints his personality in its fullness, amidst the unfolding perspective of the contemporary national scenario wherein Gandhi held the centre of the stage. One finds almost what is called the 'total surrender' in Indian spiritual literature, of Bajaj to Gandhi, from which is derived the title '*In Gandhi's Footsteps*'. It is not simply an aspiration or an effort but of living reality exemplified in daily life.

A CHILD OF ADOPTION

Nanda provides a brief account of the ancestry and particularly the movement of 'Marwaris' to different parts of the country with greater trade and business possibilities and the compulsions therefore. The 'Marwari' community is not only hard working but rooted in their mores and traditions, and their links, in some term or the other, with their native places always remained. Seth Bachraj, who had migrated to Wardha from Sikar, chose a bright young child from a small village in Rajasthan, born on November 4, 1889 of parents of humble origins, for adoption by his widowed daughter-in-law. The child was named Jamnalal. Except learning some arithmetic and Marathi and Hindi, he did not have any systematic or formal education, since his ageing grandfather wanted him to be intiated early into the family business As was common those days, while twelve years of age, he was married to six years old Jankidevi, who with the passage of time matured into a real support to her husband, and a good social worker.

While the grandfather was very fond of Jamnalal Bajaj, he would at time lose his temper; and once when Bachraj accused him of losing his head because of his sudden good fortune, the young self-respecting Jamnalal in writing renounced all the rights that had accrued to him on adoption. This sense of personal honour was a continuing trait in Jamnalal's characer.

IN BUSINESS AT SEVENTEEN

After assumption of the family business at seventeen, he impressed all those working with, or for him, with his intelligence and business acumen. But he made them uncomfortable with his refusal to condone the practice of wetting cotton bales, or retaining cotton received as samples. He made a good impression on the Tatas when he refused to purchase their shares at concessional rates to which he was not entitled; and they, later on, supported Bajaj's project of an Indian Insurance Company. His business provided him with the opportunity to travel, and he did not stint on the comforts and pursuits of a prosperous life. He not only consolidated, but also expanded his business, though he followed his own notions of business ethics

His friendship with the young lawyer, Srikrishnadas Jajoo, who had been influenced by social movements of Maharashtra, created an interest in social service, educational activity and philanthropic activities. This also brought him in contact with the official heirarchy of the province, and he was made a Rai Bahadur. But he had a streak of hero-worship, as Nanda says, which led him not only to study the biographies of famous people, but also to meet people like Naoroji, Tilak, Malviya, Tagore and Jagdish Bose, and extend support to them. It is surprising to know that, at his young age, he could earn the confidence and affection of such people.

UNDER GANDHI'S SPELL

The author analyses "the man in making" when he had a fateful encounter with the Mahatma. Nanda feelingly brings out Jamnalal's religious and spiritual

(*Continued overleaf*)

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MANY EMOTIONS & THRILLS OF LOVE

I. H. RIZVI : CONTEMPORARY INDIAN-ENGLISH LOVE POETRY

Prakash Book Depot, Bareilly (1990) 88 pp.
Rs. 70/- (Paperback) Rs. 100/- (Hardbound)

Review by R. K. Singh

Poets and artists have always shared their feelings and experiences of love in all its rich variety to emphasize, among other things, the essential significance of the opposite sex in their artistic sensibility, just as their erotic thought and imagery have highlighted the inter-relationship of man and nature. In trying to give and receive pleasure through union of man and woman, they seek union and harmony of cosmic forces. Consciously or unconsciously, they also carry our imagination back to questions and ideas about our origins. They make us reflect on a very complex aspect of our lives.

WANT IT FEELS LIKE TO BE IN LOVE

Love is vision in action, a perennial journey to freedom. Its effective presentation in poetry entails conveying what it feels like to be filled with desire, an intensely inner experience It illumines the human body with all its senses, emotions and intellect as the organ to know our worlds, and itself becomes a means of access to the psyche, the spiritual realm, where human and divine meet.

The artistic metaphors of love—be it the dynamism of meeting, indulgence, mating, fulfilment, consummation, fear, possessiveness, passion, surrender, misgiving, waiting, separation, wish, yearning, praise, thrill, joy, excitment or impatience—are not for the sake of casual neural itch or stimulation, but for something metaphysical, or serious, reflecting an appetite for life, its diversions and delights through new involvement.

As the anthology shows, the love emotions are an inalienable part of the new authentic Indian English Poetry, exhibiting varied aesthetic tastes, unconventional standards and notions, articulating different attitudes to sex and sex-related experiences. Love poetry indeed shows an awareness of the physical body with its variations on sexuality, nudity, sensuality, obsessions, imagined or real pleasure explicit or implicit eroticism etc.; but what matters is the present -ation in language form of what matches the actual body-mind action, its concentration and concreteness grounded in experience; not mere versification of romantic ideas and feelings, ornamentation or diffused self-expression but concrete, precise, economical concentrated expression, fusing thought and feeling into appropriate imagery. The criterion of value lies in the poet's expressive invention, extra depth and resonance of meaning with which the language and rhythm invest the imagery. The effect lies in the thrill or the physical emotion that comes with the poem's reading.

THIRTY-FIVE VOICES

The 35 poets in Rizvi's anthology offer, with a personal voice, a record of their success in envisioning the moments of phycho-sexual intensity, passionate sensations, blissful contentment and thrills of pleasure "on the wave of moment" (I. H. Rizvi), just as expression of the life force that "you perceive within/ with an ammaculate joy" (Indrajit Bhattacharya) is their deeper exploration. Their bold intention is : "let us scream what we hide"; they seek body as the form, object and route to inner reality. Their lyrics of the personal, unhibited love and sexual passion blend the rhythms of heartbeats from earth to sky. The narrators search eternity nestled into the beloved's body and sail in the sea of pure sinlessness reflecting on incidental and accidental of love experiences. They define love with rare sensitivity, revealing the quality of imagination poets now have.

We encounter reflections on a variety of love experiences such as desire to attain to the height of one's beloved (A. Chittaranjan Sahay); memory of the beloved's arrival like flood and of melting moments "amidst/an erotic sky/a pregnant earth" (Dwarkanath H. Kabadi); and glimmering fire in the brain (S. N. Tripathy). We come across lovers unable to make love when teenage daughters sleep under the same roof (M. A. Nare); and lovers who kiss each other to kiss eternity (H. S. Bhatia); passionately search each other closing the eyes (P. K. Padhy) or stifle the beloved with kisses (T. K. Jyanathan). We also meet lovers who express the soul-awareness of undying thirst for the beloved (J. K. Jagadev and K. S. Gill); and wish to meet her after death again (L.T. Gehani).

There are instances of ecstatie love yearning (I. H. Rizvi); divinising love (Rajat Kar) and agonising feeling of loneliness (Tabish Khair) as well.

SIX WOMEN POETS

Besides the male poets, there are six women poets, including Kamala Das, who seek love in their men and express the same private emotions : "you found me, an uncut stone/smothing out the rough edges/turned into a diamond" (Renu Gurnani); "The river had found its course/towards the ocean" (Sudha R. Iyer); "And now I am awake/..... Aware that between/youth and beauty/folly and wisdom/I must walk a tight rope/for your sake" (U. S. Nafisa); and "In the regions of my heart/search for it/you will get me there/waiting for you" (Vineeta Kishore). The women poets appear more sincere in articulation of their love feeling than their male counterparts, even if each one offers his/her own inner world and preception, his/her own sense experience and mental landscape to characterize the contemporary vision of culture.

OLD, YOUNG & NEW

Though the editor has included a few established

(Contd. on page 18)

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RURAL DEVELOPMENT & WOMEN'S PARTICIPATION

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P. Manikyamba :

WOMEN IN PANCHAYATI RAJ STRUCTURES

Gian Publishing House, New Delhi (1989) pp. 142

Rs. 140/-

Review by I. Ramabrahman

Dr. Manikyamba's book is an extended discussion of the theme of women's participatory role in development, dealt with earlier in her two papers *viz.*, The Participatory Predicament : Women in Indian Politics; Women in Panchayati Raj : Premises & Performance, published in *The Changing Division of Labour in South Asia* (ed. James Warner Bjorkman, Riverdale Co., New York) and in *Teaching Politics (Vol. XIV)* in 1986 and 1988 respectively.

OPPORTUNITIES & LIMITATIONS

Based on micro level investigations and macro level assessments, this study addresses itself to an assessment of opportunities afforded to women, and their efforts to avail them, taking into account the variables they have to contend with. The publication of the book is timely in that there has been a lively controversy as regards the revamping of Panchayati Raj, which is sou ht to be accomplished through a constitutional amendment that has, as expected, met with opposition based on the contention that it is subversive of the federal structure of the Indian polity. Moreover, the women's dimension has received only perfunctory attention in the enormous literature built by various commissions and committees besides social scientists.

Starting with an overview of the achievements and failings of Panchayati Raj structures in various States, the study focusses on the policies and programmes specifically formulated for securing women's participation in the developmental efforts as a measure of rural women's uplift deemed to be integral to that of the community as a whole. It examines, in the interest of the transformation of the women's role in the socio-economic development of rural India, "the Structural, Functional, Attitudinal and Environmental" factors accounting for the limitations on their role in the developmental process under various heads such as "Panchayati Raj & Rural Women" (*Chapter 2*): "Panchayati Raj Structures & Women's Representation" (*Chapter 3*); "The Participatory Position" (*Chapter 4*); "Focus on a Micro Setting" (*Chapter 5*); "Women Presiding Officers", (*Chapter 6*).

LOW LEVELS OF LITERACY & EMPLOYMENT

Though rural women have been the targets of awareness-creation programmes *(p. 8)*, in the absence of a massive drive for their promotion, little headway has been made with regard to the raising of the level of literacy among them or that of employment for which, as the author has pointed out, the involvement of women in domestic work or in the unorganized sector is mainly responsible.

ROLE IN DECISION-MAKING

The recognition accorded to the "political power" and access to "positions of decision-making authority" as "critical pre-requisites" for achievement of equality with men in the process of national building, as emphasised in the *"National Perspective Plan for Women–1988-2000 AD"*, brings into sharp focus the factors impeding it, which have been examined by the author through a well-drawn sample and well-conceived case studies, The study brings out the impact of the institutional factors, apart from socio-cultural factors, which have further contributed to the "marginalization' of the role of women in the functioning and decision-making of Panchayati Raj Institutions, while presenting the successful efforts of certain women presiding officers like Mrs. Balusu Raja Rajeswarmma, President of Kapileswarapuram Panchayati Samithi, Mrs Mallela Gowri, President of Bikkavole Panchayati Samithi, East Godavari District, Andhra Pradesh in meeting the challenges(*pages 71&72*)

A notable feature of the study is the wide ranging discussion of the functions of the women Sarpanches and such other women presiding officers considered in three phases : (A) the phase of achievement, (B) the phase of opposition and challenge, and (C) the surrender phase (*page 68*). The resultant pattern spells a spectrum of women's endeavours ranging from successful contention through headlong collision and finally to surrender to forces or factors shaping their role.

The present study would have been all the more illuminating if the sample chosen had been wide enough to take in its sweep the wide variety of participatory issues concerning the role of women thrown up by the functioning of the Panchayati Raj Institutions in different parts of the country, and if the nature of the obstructions manifested by such factors as factionalism and "sex apartheid" was sharply projected.

The study concludes with a set of recommendations for the removal of obstacles to women's entry and participation in politics and rural development based on a comprehensive and realistic appraisal of the situation obtaining at present, drawing on the measures suggested by such committees as the Ashoka Mehta Committee and the experience of other countries in this regard. These recommendations, if acted upon, should certainly help women to "compete and come up through reservations to actively participate in the socio-economic and political process" (*p. 87*), This study is a valuable contribution to the growing literature on the Panchayati Raj Institutions.

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NATIONAL SUB-NATIONAL RESPONSES

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In examining the mobilization of the Hindu community as an integral part of 'nationalist' resistance, the backdrop to the notion that India is a sum total of different communities or the current favourite that this sum total does not exhaust India -- Pandey makes the valuanble observation that nationalist discourse closely paralled, in fact shared, the assumptions and methodology of the colonialist consturction. Thus, as against the earlier territorially confined but fuzzy community, what was stressed was the more territorially diffused but sharply enumerated community. Little was it realised that the struggles to establish one set of bounds had repercussions on other boundaries between other sets of contestants. Thus the anti-tax *hartal* or the *dharnas* of Benares also led to a clearer articulation of Hindus and Muslims, leading in trun to the development of sub-nationalisms. Similarly the cow protection movement not only helped sanskritize and consolidate the *Gwalas* as *Ahirs,* but also Hinduised them as against cow-sacrificing Muslims. Is it then surprising that the struggles for a recognition and development of Hindi -- in this kind of a charged atmosphere -- contributed to the slogan of 'Hindi' Hindu, Hindustan -- a loss for the language, but a victory for Hindu consciousness?

SHIFT IN THE TWENTIES

With the masses entering politics in the 1920's we get a new shift wherein communitarian mobilization, seen so far as both useful and necessary, suddently emerges as a roadblock. It is this need of unsullied nationalism that gives rise to its obverse -- modern communalism -- and its nationalist understandig *(cf.* the 1931 Congress Kanpur Riots Enquiry). At that stage, everything could conveniently follow from, "They are all products of the British period and British policy." *(p. 251).* What, however, do we do today ?

In stressing the concrete, the ever-present struggle between different positions and constructs, Gyan Pandey generates not only a necessary but discomforting tentativeness, but also restores to us (the people) our inalienable right as agency. We may not make history as we please, but no one else too can claim to make our history for us. It is in helping us steer clear of ex-ante choices, so favoured by our leaders and activists, that this bold and balanced act of scholarship also becomes one of courage and of helping us to be courageous. No review, particularly a brief one, can be a proper appreciation of the many nuances that Pandey has made us aware of. But for assisting us in the process of self-discovery, we cannot but thank him.

Our Delhi – based Editorial associate, Harsh Sethi is deeply involved in the multi – prolonged study of the challenges and problems of developing societies, including India.

(Contd. from page....10)

farmer finds himself at the mercy of the petty officials. In this situation, the rule requiring the senior Revenue Officials to spend at least 10 nights per month outside their headquarters and to hold open village meets at which the veracity of the land records is verified, basides the solution of other problems, needs to be re-emphasised.

It may be pointed out here that the issue of Pass Books to the farmers, as has been done in Rajasthan showing their entitlement of land as recorded in the records-of-rights, should meet a long-felt need of the farmer

NEED FOR CONTINUOUS EDUCATION

Similarly, the publication of the *'Raavira'* as the quarterly organ of the Rajasthan Board of Revenue which has brought 8000 Patwaris spanning the State of Rajasthan into a communication network with the Tehsildars, Collectors, and other senior revenue officers, resulting in their continuous education and training through exchange of ideas, has proved an instrument of land reforms and may usefully be tried in other States too.

PLAN FUNDS FOR RECORDS OF RIGHTS

Necessarily, the Planning Commission shall have to take a second look into the needs of the "non-plan" departments, while allocating funds. If anything, it is the lack of resources available to non-plan departments which has been responsible for the non-maintenance of up-to-date records more than anything else.

DECENTRALISATION

In this context, the importance of administrative decentralization and introduction of Panchayati Raj at the District as well as the Village level cannot be over-emphasized, since the local administration is bound to keep records up-to-date in case land revenue from a village is totally entrusted to the Village Panchayat. .

While one misses an examination of land administration as laid down by Kautilya and Todarmal in Prof. Wadhwa's monograph, it is, no doubt, a praiseworthy attempt in focusing attention on this very critical issue, and it may be read with interest by students of land reforms and rural administration.

Sh. G.B.K. Hooja former V.C. Gurukala Kangri Vishwavidyalaya was earlier Chairman, Board of Revenue, Rajasthan. He started his professional career as a Revenue Officer in United Punjab in 1939.

BOOKS RECEIVED

POPULAR PRAKSHAN PVT. LTD.Tardeo, Bombay.

Gnahshyam Shah (Editor): CAPITALIST DEVELOPMENT – CRITICAL ESSAYS – Felicitation Volume in Honour of Prof. *A.R. Desai, pp. 411* *Price. Rs. 450/-*

COSMO PUBLICATIONS, 24-B, Ansari Road,New Delhi

Subhayn Das Gupta: THE HINDU ETHOS pp. 324 *Price Rs. 200/-*

Giri Raj Shah: STATE POLICING in INDIA pp 275 *Price Rs. 250/-*

Shivraj B. Nakade: EMERGENCY IN INDIAN CONSTITUTION pp 195 Price 250/-

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Gyanendra Pandey
THE CONSTRUCTION OF COMMUNALISM IN COLONIAL NORTH INDIA
O.U.P., Delhi, (1990) pp. 297, Rs. 250/-.

Reviewed by Harsh Sethi

Gyanendra Pandey has the makings of a master craftsman, with more than a touch of the wise. In turning his attention of the problem of communalism that deeply troubles all thinking Indians today, he has done us a great service. Debate, even academic debate, on the religious and sectarian violence that threatens to rip asunder the fragile fabric of our nation-state in the making (or is it state-nation?) has been marked not just with intemperate language, or fiction parading as fact, but equally with a quality of certitude that brooks little dissent. In the polarized political atmosphere of the times, even the best of our scholars tend to take to the battlements, producing their versions of the 'essence' of this country which have to be defended against the unbelievers.

Fortunately, Gyan Pandey reminds us that, "At this juncture, it is necessary to reiterate that no such thing as India, Indian civilization or Indian nationalism was given form the start, from the dawn of history as it were. All of these were constructed through the manifold exertions of millions of men and women, and constructed (reconstructed ?) to a large extent during the colonial period and in the struggle against colonialism." *(pp 260)*.

EARLY SEEDS OF THE HINDU-MUSLIM POLITICS

Communalism, he feels, is a loaded and obfuscating term, but still it has to be used as a convenient short hand for communication. Through a detailed examination of what went into the making and unmaking of these constructs in the concrete history of the Bhojpuri-speaking tract of eastern U.P, and western Bihar, (an Urdu Hindi speaking region of northern India) through the 19th and early 20th century, he helps us challenge the 'givenness' of these social categories. More importantly, while the choice of the region may have been governed by reasons of previous acquaintance, or because it was here that separate 'Hindu' and 'Muslim' politics first developed, it does serve an important purpose today. For, if in this region, the received categories of caste, community, nation or secular, communal, national can be unpackaged and shown to be what they are -- politically and historically constructed entities -- then a great blow has been struck against all peddlers of essentialism, political or scholastic. Even more, since it is **this** heartland which more than any other region claims to speak on behalf of the country, as also dictate its politics, struggle **here** is what will aid us in the remaking of our future in terms more humane and reasonable than what we have been used to.

By examining the Benares riot of 1809 and its different constructions in 1809, 1824, 1830, 1845, 1848 and 1907 -- Gyan Pandey traces the evolution of a 'master narrative' which becomes the given wisdom for all future recounting. It does not matter that over the century, the number of dead increased from 28 to several hundreds; the location shifted from the outskirts of the town to the site of the Gyanvapi mosque/Viswanath temple; the causes changed; as did the role of the police and military. In fact, the one event gave rise to the many 'imagined riots' -- the free play over geography, context and causes tied together by the common thread of the 'irrational Orient' and the 'civilizing state.'

The same was true of the dozen odd major outbreaks of the period, which in their construction only left behind the 'sameness' of rioting, bigotry and criminality -- the 'marks of an inferior people and a people without history'.

VILLAGE COMMUNITY, CASTE & COMMUNAL IDENTITY IN INTERPRETING HISTORY

Just as the colonial construction of the history of Benares/India took time to mature, so did the colonial construction of Indian society, reaching its developed form in the late 19th century. The earlier excitement with the 'village community' was, by the 1840's, taken over by 'caste'. With improvements in the quality of recording, primarily to facilitate administrative convenience, the mapping of the qualities of the subject population was carried out to the minutest detail. In investigating one such caste sterotype, the 'bigoted *Julaha'*, Gyan Pandey traces the process of the homogenisation of identities, resulting in the loss not just of distinctions of the large number of sub-groups, but of the processes – economic, political, ritualistic – which contributed to the construction of new solidarity units.

Be it the 240 different groups of weavers now strung together as the bigoted *Julaha* (mainly Muslim) or the currently much talked of *Gwala* (Ahir) – what is forgotten today is not just the concretencess of their making, but that it was 'statist categorisation' intermeshed with stirrings/or movements from the ground that have produced the muddled history, and our understanding of it. For colonialist sociology, caste became 'the defining unit' of Indian society, and communalism its defining culture *(p 108)*. One only wishes that the ardent pro and anti Mandalites of today who invoke their essentiality of caste, must pause and reflect over such histories before trying their hand at re-ordering society.

These different movements were never purely secular or religious -- but always intertwined -- with the preoccupations of the present, primarily of the state, dictating the terms within which the selective appropriation and rendering of the past would take place. And precisely to underscore that the officialised appropriations never went unchallenged, Pandey introduces us to Sheikh Hassan's 'labour of love' history of the *qasba* of Mubarakpur. As against colonialist historiography which only looked upon the subject population as divided into compartmentalised and opposing grids, we are introduced to any number of acts of togetherness. It is this feature of the resilience of a territorially defined community which zealously safeguards its autonomy from unwelcome encroachments from the outside that we, the worshippers of stratification as the cardinal grid of ordering society, need to be made aware of.

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UPDATING LAND RECORDS

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D.C.Wadhwa : GUARANTEEING TITLE TO LAND
N.M. Tripathi Private Ltd., Bombay; (1989) Rs. 25/-p.45

Review by G.B.K. Hooja

This is a study made by Dr. D.C.Wadhwa, Chairman of the One-man Committee set up by the Planning Commission to prepare a detailed status report with regard to the record's-of-rights in land in all the States in the counrty and to recommend measures for improvement. In addition to calling for the present status reports from the States, Dr. Wadhwa studied the system of maintenance of record-of-rights in other countries of the world.

IN AUSTRALIA: TORRENS SYSTEM

Particularly, he was impressed by the Torrens system as developed in Australia. The main features of the Torrens system are: (a) achievement of certainty of title of land; and (b) simplification of conveyancing relating to land. Certainty of title to land is achieved by certifying or guaranteeing by the state the validity of title to land. Once the title to land of a person is registered by the state, the title of the registered proprietor is paramount, subject to certain specified exceptions. The purchaser of the land registered under the system need not go behind the certificate.

Under this system, the state, in effect, guarantees title of land (with a few exceptions). It does away with the repeated imperfect and costly examination of past title, and removes the possibility of bonafide mistakes as to the past title or the existing burdens affecting the land. It removes the ever-present possibility of fraud by duplication or suppression of deeds, and gives state-guaranteed safety and that positive security against adverse claims which the system of conveyancing by deeds can never give.

In view of the technological reforms being undertaken in Australia, the total automation of the Torrens Register is being contemplated which would mean that ultimately, nearly all titles will be able to be remotely accessed by computer technology, though this is a long term aim. Facsimile transmission and automated land title system have already been introduced in New South Wales.

Impressed by the adoption of the Torrens system with local modification in various countries, the learned author recommends the adoption of the same in India too.

THE PRESENT INDIAN SYSTEM – How To Over – come Time-Lags

He duly notes, however, that under the present system of Survey and Settlement Operations of India, it is the duty of the Settlement Officer to determine the proprietory rights in land, subject to appeal from his decision to the higher authorities. At law, an entry in the records-of-rights in land, with regard to proprietorship of land, as determined by the Settlement Officer, is prima facie evidence of ownership of land; in practice, it confers a large measure of security so long as its validity is not challenged in the court of law. So, the question of ownership of land is more or less settled as far as the question of presumptive titles to land is converned.

However, since the process of settlement generally lags behind the actual changes on the ground, by way of inheritance, sales, gifts, mortgages, leases etc., in almost in all States, the village maps tend to become unserviceable. He, therefore, makes out a case for revisional surveys being undertaken all over the country on a priority basis as a 'plan scheme' with central assistance.

So far so good; but when he suggests that during these revisional surveys, system of registration of land may be introduced, as this would facilitate the conversion of the present titles of land into conclusive titles, he stands on debatable premises, insofar as he ignores the well-known capacity of the custodians of the records-of-rights to manipulate and make interpolations in the records under the pressure of various temptations and pulls – social, monetary, political etc.

SOME STEPS FOR SAFEGUARDING THE RIGHTS OF SMALL FARMERS

As it is, the present record-of-rights in land is fiscal in nature. The person shown in the record responsible for paying land revenue for a particular piece of land is presumed to be the proprietor of that piece of land, unless it is proved otherwise. It is for this reason that the farmers, particularly the small farmers, are known to have resisted the proposals of various State Governments to abolish land revenue, particularly on small holdings, for they fear that this would take away from them the proof of presumptive title over the land.

Considering the state of efficiency and credibility of the Revenue Officers, lack of supervision and increasing land hunger, there is no guarantee that the records shall be kept true to site and, therefore, the proposal that the entry in the land records should be considered as conclusive title to land is pregnant with mischief and would compound the wrong which it is intended to cure. It will lead to enhanced litigation in which the poor, marginal farmer shall find himself at the mercy of the lawyers; and the richer land-grabbers who are in a position to pull the wires by virtue of purse and their long staying-power will stand to gain. The proposed conferment of conclusive title to entries in land record may thus be welcomed by the Kulaks and the richer land-lords but is bound to act adverse to the interests of the smaller, marginal farmers who are prone to be caught in the clutches of the complicated legal system, as is exists at present.

INTENSIVE FIELD INSPECTIONS & PASS BOOKS

What is needed is a well-established operational system of more intensive and systematic inspections through *Girdawari* and quick disposal of pending cases of mutation and title, and decentralization of authority. (It would certainly be a useful study to make how far the arrival of the Jeep which has supplanted the use of the horse or the camel for *Girdawari* has diluted the inspection process). In the ultimate analysis it is paternal interest on the part of senior Revenue Officials in the over-all welfare of the peasantry, which may relieve the dark scenario, in which pervasive illiteracy dominates the village land-scape and the marginal

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POWER MATTERS. BUT SAFETY MATTERS MORE IN THE OPERATION OF NUCLEAR POWER PLANTS.

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After commissioning, a nuclear power plant is declared "commercial" or "in-service", thus becoming a full-fledged power station to supply electrical power to the grid, at an approved tariff. Throughout its entire service life of 25 to 40 years, its performance is measured in terms of capacity factors (CF), i.e., the actual power output compared to rated output, on monthly or yearly or cumulative (lifetime) bases. But, most important is the criterion of how safely the plant operates, with respect to the radiation exposure to occupational workers (individual and collective), members of public and the environment.

Ensuring continuous cooling of reactor fuel and maintaining integrity of five successive barriers between radioactivity in fuel and the public, are safety requirements of the highest concern constantly achieved by specially licensed plant operators, strictly adhering to "Technical Specifications" issued by the Regulatory Body which reviews their compliance regularly.

Global excellence in nuclear power plant operations.

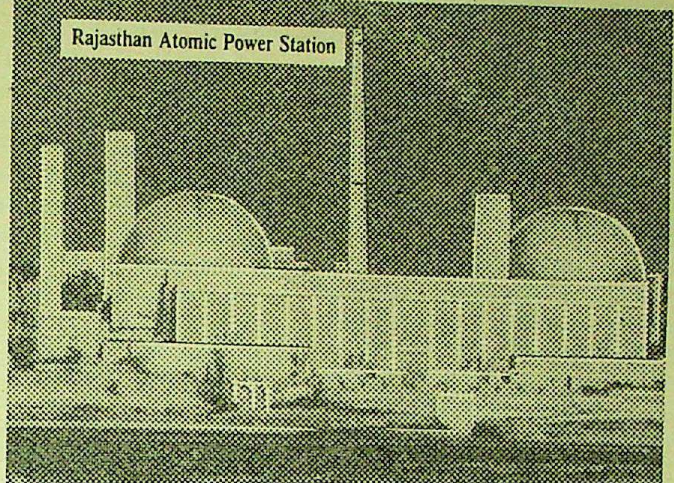
Generally, nuclear power plants maintain high capacity and operating factors. During 1989, the top-ten units in the world, achieved a cumulative capacity factor (CCF) of 91% to 86% with Canadian PHWRs ranking second to fifth: Point Lepreau (89.6%), Pickering-7 (88.2%), Pickering-8 (88%) and Bruce-8 (87.1%). On the whole, 37% of the plants recorded a CCF of over 75%; 44% showed a CCF of 50-75%; 13% touched a CCF of 25-50% and the balance 6% indicated a CCF of less than 25%.

As regards radiation exposure, the annual collective doses recorded per reactor are typically highest for Boiling Water Reactors (BWR), followed by Pressurised Heavy Water Reactors (PHWR) and Gas Cooled Reactors (GCR). Yet, throughout the 5000 or so reactor-years experience with civil nuclear power plants the world over, there has been no significant radiological impact either on occupational workers, members of public or the environment, except in the case of the Chernobyl accident, which will be reviewed later in this series.

Indian experience in nuclear power plant operations.

The Tarapur Atomic Power Station (TAPS), the first nuclear power plant in India, has been operating satisfactorily for twenty-one years. Recently, it has been re-rated from 210MWe to 160MWe, because of the unavailability of secondary steam generators. The Rajasthan Atomic Power Station (RAPS), the first PHWR in India has been in service for 17 years. Virtually a prototype, leaks in its south endshield in 1981, caused shutdowns lasting 4 to 5 years. But, since August 1987, its operations were resumed at 50% of full power. RAPS-2 which became "commercial" in April 1981 has been operating fairly well. The Madras Atomic Power Station (MAPS) is the first totally indigenous plant. Unit 1 since January 1984 and Unit 2 since March 1986 were performing very well. But in 1989, both units suffered several months outages, due to damage to moderator inlet diffusers. With temporary repairs carried out, at present, the units are operating at 75% of full power, pending further repairs to restore full power. Overall safety record at all power stations has been excellent.

The in-service lifetime annual average of outages, as of May 1990, for various units is: 9 for TAPS-1, 9 for TAPS-2, 14 for RAPS-1, 14 for RAPS-2, 18 for MAPS-1 and 21 for MAPS-2, bringing the annual average for outages in nuclear power plants to 14. In comparison, the all India thermal power plant figure of 8,000 outages in a year (1987-88) for 250 units works out to an average of 32 outages per year per unit, which is more than double the average of nuclear power plants.



OPERATING PERFORMANCE OF NUCLEAR POWER PLANTS

Nuclear Power Plant	Cumulative (lifetime) capacity factors (%) as of Dec. '89	Cumulative Electricity generation (Terra-Watt-hrs) as of Dec. '89	Annual Collective Dose per Reactor (Man-Rem)
GLOBAL			(1980-85 average)
PWR	65.4	8348.6	590 (USA)
BWR	61.9	3954.3	1000 (USA)
PHWR	71.0	906.0	131 (Canada)
Magnox (GCR)	60.2	851.3	90 (UK)
AGR	41.6	233.3	
INDIAN			(lifetime) average as of Dec. '89
TAPS-1 (BWR)	48.1	18.4	
TAPS-2 (BWR)	50.4	18.9	1615
RAPS-1 (PHWR)	24.1	7.5	
RAPS-2 (PHWR)	54.0	9.5	806
MAPS-1 (PHWR)	47.8	6.4	
MAPS-2 (PHWR)	39.3	3.5	592

Terra-Watt-hour = 1000 Million Kilo-Watt-hours

There is an obvious need to improve on capacity factors and reduce collective radiation doses and outages in Indian reactors. This is being actively pursued.

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CONTOUR-NPC-1614/9

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DEVELOPMENT - GLOBAL ISSUES

Poverty, urban and rural, in developed and developing countries, surely this is a major developmental issues for the decades to come, as it was of the past decade.

Similarly, the rise of ethnocentricity – regional, sectarian, communal, racist –and other similar demands being witnessed throughout Eastern Europe, South Asia and other Third Wrold regions also is surely a major resultant of the politics of development, as more and more people clamour for a share of the development pie amidst crises of rising expectations. Yet Seitz has not mentioned this at all. In fact, the relationship between politico-socio-cultural factors and development is totally missing from the book. As a personal preference, I would also have liked to see a chapter on the political economy of agrarian change in the Third World.

A 'WESTERN' VIEW

Still these shortcomings should not detract from the fact that the book could be beneficially made a compulsory text for many social science courses in India, though there is no denying the fact that the book has been written with western (and more specifically North American) readers in mind, and there is still scope for a good book to be written on the subject by one who possesses a non-western world-view. In fact, Seitz himself has admitted at the end of his chapter on Technology and Development that the chapter has focussed on the negative aspects of technology, as he felt that most of the readers would probably be citizens of developed countries who already have a strong belief in the advantages of technology. (Obviously he was not aware of the system of Indo-American Cooperative Publishing Reprints under which this Indian Reprint has been issued.

ALTERNATIVES

Seitz has wound up with a final chapter on Alternative Futures, where he has contrasted the various available scenarios in existence predicting doom, growth or a steady state. However, for me, Seitz' conclusion remains what he has stated in the last line of the fifth out of his seven chapters (the one on Environment and Development) that "the challenge remains for both poor and rich to achieve a balance between economic activity and a protection of the land, air and water upon which life depends" *(p.146)*.

In this regard, he holds out hope when he states: "The rich countries are slowly learning that it is cheaper and causes much less suffering to try to reduce the harmful effects of an economic activity at the beginning, when it is planned, than after the damage appears...An awareness of the need for such effort indicates a greater understanding and moral concern than did the previous widespread attitude which focused only on creating new products and services....Also in the developing countries, a slowly growing number of people realize that if the economic activity which gives jobs to people harms the environment at the same time, the benefits from that activity will be short-lived". *(p.145)*.

Rakesh Hooja, presently Area Development Commissioner, Indira Gandhi Canal Project, Bikaner, has had a number of assignments related to rural development. He has also written a number of articles and books on developmental issues.

(.....contd. from page 6)

TOWARDS REGIONAL COOPERATION

Madagascar has 98.8% of the area of the region and 93% of the population. The islands depend on France and cannot afford to neglect its geostrategic interests, while France needs their support to maintain "the French dimension of the Indian Ocean, and for being recognised as a littoral state." But, it is very doubtful whether French support or regional initiatives can help to restore Diego Garcia to Mauritius.

WEST ASIA

The only paper relating to West Asia is on "The Arab League and Israel" by Prof. K.R.Singh of the J.N.U. He has confined himself to dealing with Arab-Israeli relations, especially the demand for the establishment of an independent Palestine State with Jerusalem as its capital. He says very rightly that "Not only has the initiative on Arab-Israeli policy passed from the Arab League to individual Arab States, but also the mood in the Arab capitals is to seek a political settlement of the problem, by-passing the League".

SOUTH & SOUTH-EAST ASIA

The last 3 papers deal with South and Southeast Asia. Prof. Raman Pillai of the Kerala University has written on the South Asian Association for Regional Cooperation (SAARC). Miss Yoga Jyotsna has written about the Association of South-East Asian Nations(ASEAN). The last paper is a comparative study of SAARC and ASEAN by Prof. V. Suryanarayan, Director of the Centre for South and South-East Asian Studies in the University of Madras All the 3 papers are very useful and interesting.

Prof. Pillai has spelt out the present constraints on SAARC, and I agree with him that ultimately its success will depend on the willingness of its members to resolve their bilateral differences and thus create the requisite climate of goodwill and understanding for achieving the objects of the organisation.

Ms.Jyotsna has underlined the factors which inhibit genuinely cooperative endeavour by the members of ASEAN to achieve their declared goals. ASEAN can achieve only limited success so long as their domestic differences and their dependence on external powers continue.

In the last chapter, Prof. Suryanarayan has concluded very rightly that "Regional cooperation will have no meaning unless it leads to people-to-people cooperation."

Lack of internal cohesion, limited resources for social transformation and ecomomic development, bilateral disputes and the vested interests of external powers, which are all legacies of the period of colonial domination of the countries of Latin America, Africa and Asia, will continue to remain as serious impediments to genuine and effective regional cooperation. But, the goal is desirable and even limited successes are steps towards its attainment.

Prof. S.Gupta is a former Indian diplomat who has kept alive his academic interests.

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POLICY OPTIONS ON DEVELOPMENT : GLOBAL ISSUES

John L. Seitz : THE POLITICS OF DEVELOPMENT : AN INTRODUCTION TO GLOBAL ISSUES.
Popular Prakashan, Bombay, (First Indian Reprint 1990, originally published by Basic Blackwell, Oxford, England, 1989), pp xiii + 194, Rs. 45.00 (Paperback).

Reviewed by Rakesh Hooja

At last here is a basic book on a subject that I have felt for the last few years should invariably form part of all courses and syllabi on Political Science, Economics, Development Studies and Social Anthropology in our colleges and Universities. And to cap it all, it is written in a style elementary enough for the fresh undergraduates, and yet it contains enough nuances on the subject to stimulate the well-read post-graduate students or academic dons or persons with field experience of 'managing' development. This is perhaps because the writer himself had spent eleven years in Third World Development-related organizations before moving on to an academic job in America.

THREE VIEWS OF DEVELOPMENT

As mentioned in the preface by Seitz, "the book focusses on the role politics plays in solving certain key problems which have accompanied economic development in both the developed and less developed nations of the world" *(p.xi)*. Defining 'development' as "economic growth plus social changes caused by or accompanying that economic growth" *(p.xii)*, Seitz sets the stage for the rest of the book by describing the three approaches or views of economic development which he refers to as (i) orthodox or neo-classical approach, (ii) the radical or exploitation approach and (iii) the growth with equity approach. Indicating his personal preference for the last approach, which he claims has roots in both the earlier approaches, he lists its main thrusts as: expanding employment, correcting market distortions, shifting capital investments, meeting basic needs, development of agriculture and rural areas, and adopting a new international economic order.

FIVE MAIN CONCERNS

The bulk of the book consists of the five chapters which discuss the two-way relationships between development and population, food, energy, the environment and technology respectively, and set forth policy options for governmental action in each sphere.

The section on **Population** which ends by quoting Lester Brown" – [the] dimentions of the population problem...can be expected to get much worse before they get better." *(p.44)* - discusses actual trends of population growth, causes of the population explosion, problems related to age distribution of population in many a country, which out of population growth and poverty can be considered the cause and which the effect, the earth's carrying capacity *vis-a-vis* optimum size of the earth's population, and the policy options for government relating to promoting or controlling population growth being adopted by various governments.

Regarding **Food**, the production trends, causes of world hunger, the units of people and units of energy required to produce a unit of food in different historical eras and different food sectors, type of food and diet preferences, the green revolution, government food policies, and likely future food supplies based on considerations of climate, availability of arable land, energy costs, efficiency criteria, new foods and new food technologies have all been analyzed. Seitz indicates a major issue in this context by quoting John Tarrant:" the real problem that remains is the long-term inability of the World to feed its constinuously growing population *at a price that its population can afford to pay" (p.71)*.

The **energy crisis** has been examined in the context of the two oil shortages of 1973-74 and 1979-80, as well as in terms of fuelwood shortages and deforestation. Specific, government responses to the oil crisis in the U.S.A., Western Europe, Japan and China have been referred to, as also the negative effect of energy crisis on Third World development plans (a fact harshly being brought home to us Indians, following the present Iraq-Quwait Gulf crisis). The disparities among various countries in per capita energy use have been deplored and the drastic increase in energy use in modern times has been criticized, and accordingly, the need stressed for decoupling energy consumption and economic growth to the extent possible. Also discussed are the greenhouse effect, the "third energy transition" from one main source – oil, to other renewable and non-renewable sources, and nuclear energy. Seitz ends up bemoaning the "lack of awarness by the public that new energy initiatives are needed for long-term health of the community". *(p.113)*

Starting with the popular awakening about **environmental issues** that began in the 1960s, Seitz goes into questions about air pollution, airborne lead, acid rain, ozone depletion, increased carbon dioxide in the atmosphere, water pollution, solid and toxic wastes, deforestation, pollution in the work place and in the home, cancer, pesticides, need for using more natural resources, recycling, substitution and reduction of needs, as well as growing extinction of species.

The chapter on **technology** is equally disturbing for, while the author does compare short-term and long-term benefits of technology, he has focussed more on unanticipated consequences of technology use, inappropriate technology use, limits to what can be achieved through the use of science and technology, and the threat of neclear war.

POVERTY - A Major Issue & Other Problems not Touched

Considering that in his fifth chapter, while discussing **deforestation**,Seitz states that "as poverty is the root cause of the hunger problem, which was discussed in chapter 3, and one of the root causes of the population explosion, discussed in chapter 2, so also it is the root cause of the deforestation problem" *(p.131)* and that references to poverty as cause or effect crop up at various places throughout the book, it is odd that he has not chosen to include a separate chapter on Poverty and Development. To my mind, poverty is one of the major concerns to deal with, when one goes into the political economy of development and should not be treated as one of the peripherals.

(Continued overleaf)

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TOWARDS REGIONAL COOPERATION

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Rama S. Melkote, (Ed) : REGIONAL ORGANISATIONS : A Third World Perspective; *Sterling Publishers Pvt. Ltd., New Delhi (1990) PP. 206, Rs. 175/-.*

Reviewed by S. Gupta.

The formation of regional organisations has been one of the prominent features of international relations in the post-Second World War period. But, while a great deal of literature is available about the regional organisations formed under the leadership of the Great Powers such as the NATO, SEATO, ANZUS and CENTO, the same cannot be said of the regional organisations formed by the Third World countries such as OAS, OAU, ASEAN and SAARC. It was, therefore, timely and useful for the African Studies Society of India (ASSI) to have planned a seminar on "Regional Organisations in the Third World : A Comparative Perspective". held on 3-5 February 1988 The papers contributed then, which have been published in the book under review, are indeed of a high standard, and will be useful for diplomats, scholars and administrators.

REGIONAL BODIES & INTER- REGIONAL INTERACTIONS

As stated on the flap, "The study attempts to investigate the progress achieved and the difficulties encountered in the integration of the various Third World regions.....The book also examines the kind of interaction there is between a developed regional organisation and an underdeveloped regional system, say EEC and Africa. It shows that coordination of developmental efforts collectively between the two regions – the developed and the underdeveloped–has hardly contributed anything to the economic development of the Third World countires."

LATIN AMERICA

The only paper on regional integration in Latin America has been contributed by Prof. R. Narayanan of the Jawaharlal Nehru University. Because of its accent on economic cooperation, he has made a critical assessment of the U.N.Economic Commission for Latin America (ECLA), the Central American Common Market (CACM), the Latin American Free Trade Association (LAFTA), the Caribbean Free Trade Association (CARIFTA),the Andean Common Market (ANCOM), and the Treaty for Amazonian Cooperation (TAC). He has rightly said that TAC is 'a superior cooperative venture' than the process of integration ushered in by ANCOM, but that its success will depend largely on Brazil and its foreign policy.

FOCUS ON AFRICA

As the seminar was planned by the African Studies Society of India, it is not surprising that Africa should be the main focus of attention. Half the papers covering half the total number of pages in the book relate to the problems; mechanics and prospects of regional integration in Africa. They deal with the policy of the European Economic Community (EEC) towards Africa, the role of regional organisations in promoting economic cooperation, the politics of food and self-reliance, political mediation and conflict resolution by the Organisation of African Unity (OAU), efforts to improve the food situation under the Lagos Plan of Action (LPA), the dilemmas facing the Economic Community of West African States (ECOWAS) and the efforts of the Southern African Development Coordination Conference (SADCC) to emancipate themselves from the economic tentacles of the racist South African regime through regional cooperation and self-reliance.

Shri Venkateshwar Rao has stated rightly that the main objective of the EEC was "to ensure the continued supply of African raw materials to Europe, and the African markets to European finished goods and capital." And I agree with Prof. Ramachandani that while "implementation of the self-reliant development strategy advocated by the Lagos Plan of Action is going to be a long-term exercise, a more equitable world economic order can be constructed by working within the larger framework of Economic and Technical Cooperation among the developing countries in the spirit of collective self-reliance."

Mrs. Sadiq Ali, the President of the ASSI, has dealt very comprehensively with the cases of political mediation and conflict resolution dealt with by the OAU and rightly expressed the opinion that, "It is time the OAU was reformed to make it more effective than it is today as an essentially loose and voluntary organisation lacking the teeth to impose its decisions."

Neera Chandhoke has not minced matters in dealing with the problem of food self-sufficiency. She has drawn attention pointedly to the policy of the Western Powers to maintain their position as major food suppliers, quoted President Nyerere's description of the LPA as "a trade union of the leadership" and urged emphatically the adoption of a "concept of development" through "social transformation."

Vanita Ray, the Secretary of the ASSI, has stated that the ECOWAS has failed in its mission of achieving collective self- reliance through cooperation and integration. This is due mainly to the continuance of the colonial and post-colonial institutions, and the role of the transnational corporations (TNC's). The remedy lies in cultural and social integration of the people and a unifying political will on the part of their governments.

Prof. Vijay Gupta has examined the South African pressures on the SADCC states and how these have influenced their economy, polity and social life. The prospects of the end of apartheid in South Africa and the independence of Namibia, however, portend a radical change in the situation. The SADCC countries now have to plan their aims and strategies on the basis of these changes

INDIAN OCEAN COMMISSION

The remaining 5 papers deal with the Indian Ocean Commission, the Arab League, SAARC and ASEAN.

The paper on the "Indian Ocean Commission : Challenges and Perspectives" has been contributed by the Editor of the book, Prof. Rama S.Melkote of the Political Science Department of the Osmania University. The IOC was established in 1984 and includes 5 island States of the south-western - 110 002 region of the Indian Ocean i.e. Mauritius, Madagascar, Seychelles, Comoros and Reunion.

(Contd. on page..... 8 col.2)

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A WRITER ROOTED IN THE SOIL

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Atma Ram (Ed.) MULK RAJ ANAND : A HOME APPRAISAL.
Charvak, Hoshiarpur (1988) p. xvii + 255. Rs. 100/-

Review by Vijay Mohan Sethi

As a literary genre, Indian-English literature has, over the years, gained worldwide currency. We have the "big three," Anand, Raja Rao and R.K. Narayan, and also, a host of writers of the younger generation. Add to this, the vast repository of literary criticism, and the picture is impressive and revealing.

One, however, feels that the doyen of Indian-English literature, Mulk Raj Anand, to a large extent, has eluded adequate critical perceptions. Though about a dozen critiques on him have appeared to date, the evaluation suffers maingly on three accounts. One, no discerning critic from North India has done consistent work on his writings despite their being deeply rooted in the soil of the region. Two, the Anand Critic has been making too much of his ideological stance, thereby overlooking the ever emergent connection between his life and fictional writings. In Anand's own words : "Most of the critics, who have written about my novels, have not noticed that my fiction arose from the compulsions of life, which have been re-enacted by me, again and again. They treat my fictional works according to the dates of publications, in chronological order, in the dominant English manner, where *text is all*." Three, with some spotlight turned on his novels, his short stories, with the exception of 'The Lost Child', have suffered total neglect in literary circles. No book-length study of his shorter fiction has been done so far.

ANAND'S LONG JOURNEY OF SELF-DISCOVERY

It is precisely to make up this deficiency of earlier critiques, especially from India, that Atma Ram has brought out *Mulk Raj Anand : A Home Appraisal* (1988). In his "introduction", which in itself is an exclusive homage from home, the editor puts the Anand criticism in the proper perspective. He seeks to examine the writer through an internalist interpretation, rather than from external standards, of principles of cirticism built on the alien, long traditions of the novel. To him, Anand's each novel indicates a distinct stage in the journey of the author, as a level opening new consciousness. As he ovserves: "In his fiction one may find the underlying pattern of self-discovery : his miseries, his struggles, and his insights. This requires a perceptive analysis of individual novels in the light of a biographical account."

All the ten essays included in the book seek to find the underlying pattern of self-discovery in the author. Whereas for Tara Chand, *Untouchable* embodies Anand's vision of man's moral uplift, his amity and goodwill, *Gauri,* for Usha Bande, incorporates the writer's faith in woman to self actualisation. Madhusudan Prasad in 'The Conflict in *The Village,* focuses on the central conflict between self and society, with self asserting, at long last, to corroborate to Anand's humanist philosophy of life. *Two Leaves and a Bud* has religious connotations for H.S. Boparai. Urmila Verma finds in *Morning Face* a viable synthesis between novelist's art and the didactic strain, artistic integrity and social zeal. For H.R.Dhatwalia, *The Bubble* holds the key-idea for evaluation of the author's criticism from various perspectives--- -the psychological, the mythical, the historical and the biographical.

LITERATURE & THE CONTEMPORARY SOCIAL SET–UP

Atma Ram's selection of essays highlights too Anand's views about the function of literature as a popular mass media *viz- a-viz* the contemporary social set-up. According to Anand, the values of the ancient times, though important for reinforcing insight, are not the only ones to live by. Nor do the old myths fit in mechanically into new consciousness. He, therefore, does not conceive his characters as sheer incarnations of the old epic-heroes, but "as human beings of a different historical age which is not the changeless *Samsara* of tradition. They struggle in this life, on earth, in the here and now, even if their struggles end in failures." In this context, the essays on Anand's use of Myth assume added significance.

In his paper on *Morning Face*, Rajesh K. Pallan alludes to Anand's successful adaptation of Krishna myth to our cash-nexus society. Rightly does Krishan Chander, an anti-hero, devalue myths in the changless Samsara and test everything on the anvil of reason. For Boparai, however, Anand does not stop with gibing mythic connotations to his work. Through physical geography too, as of the Tea Estate in *Two Leaves and a Bud,* he projects images of Hell and Heaven.

Biography & Bibliography

The concluding part of the anthology is even more biographical in intent. The inclusion of essay on Anand's shorter fiction is obviously to give representation to an hitherto totally neglected area of Anand's creative energy, namely, Short Story. As the writer draws heavily on the folk-tales of India, the essay reveals the deep impact of the folk on Anand's psyche. Likewise, in 'Mulk Raj Anand and the Bloomsbury Elite Group,' Shyam M. Asnani shows how a part of Anand's exuberance and fertile imagination have been captured in *Conversations in Bloomsbury.* For him, the book reflects, in good measure, Anand's encounter with the West, the transformation of his vision.

O.P.Mathur's "interview" with Anand in which he elicits the author's views on society and literature is an affirmation of all that has been attributed to him in the present volume.

The Home Appraisal is important from yet another point of view. Appended to the book is a fifty-two page chronology (published for the first time) spanning from the birth of the writer to the close of 1987. It incorporates all the major events in the author's life. No less significant is the 'Select Bibliography' which enlists publications till 1987 and is, therefore, most updated.

In being a judicious combination of Anand's illuminating criticism and authentic biography, the anthology adds significant dimensions to the field of literary criticism.

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ture of value system of spiritual values and ideas is necessary. Engels classed moral and social ideas as an ideal power which would induce man to act in a particular manner."

. . . EMERGENCE OF SOCIALIST MAN

Man's dignity and his rights in a society as an individual should get integrated with the moral value system, which becomes an integral part of the super-structure.

Social decadance in social values sets in an affluent society, if a proper value system is not adequately developed. In a capitalist welfare state, as a result of values of money society and culture of affluence, moral crisis had developed on a significant scale leading to unprecedented social crisis. This type of emotional and moral crisis cannot be escaped even by socialist state unless a proper moral system capable of resisting spiritual corruption by culture of affluence of capitalist societies is created and moral values become conscious part of man's life to help the emergence of a democratic socialist personality i.e., 'Socialist Man'.

In this context Nehru observed, "If the life of the mind is not encouraged, then inevitably civilisation deteriorates, the race deteriorates and ultimately both collapse in some big cataclysm or just fade away and become as other races have become."

The democratic socialist system of socialist democracy as conceived by Nehru modifies social mechanisms mixing in ingredients and influences of moral content. It ends all the possibilities of "rugged individualism", a personality that is essentially predatory in character. It helps the growth of a democratic personality. The integration of democratic and socialist values and ideals give birth to a new personality, i.e., a democratic socialist personality of socialist man, ready for cooperation and living with others in a dynamic world, representing a synthesis between self-assertive forces of liberal democratic-socialist society and altruism. To achieve this ideal, man must march beyond a democratic socialist society into a just and moral society.

"A democratic socialist society is not the final stage of development of man. It is only the beginning of his true moral history. Nor is a social change that brings about a democratic socialist society like an irreversible chemical reaction..." (Raghunatha Reddy:*Nehru on Democracy and Socialism)*

DEVELOPMENT & PEACE

Nehru was the prophet and philosopher of scientific socialism, to be achieved through triumphs of democracy, and for him development and peace are indivisible.

> "We shall (therefore) seek wisdom and knowledge and friendship and comradeship, wherever we can find them and co- operate with others in common tasks, but we are no suppliants for others' favours and patronage. Thus we shall remain true Indians and Asiatics and become at the same time internationalists and world citizens." (*Discovery of India).*

Shri K.V.Raghunath Reddy (Governor of Tripura) wrote this article for presentation at an international conference on Nehru organised at Tashkent on 7th November, 1989. It has also been published in a booklet VICHAR, New Wave Publication, New Delhi, 110024.

A POEM

A Struggling Star

While the world is changing
from hatred and war
to amity and peace,
and the prospects of life
and its improving quality
are felt everywhere,
the state of old India
and the neighbouring south Asia
projects ill-will and turmoil,
Terror and violence,
and rumours of war,
even nuclear holocaust !

Paucity of leaders
and enlightemed citizens,
dearth of ideas
for idealistic waves,
pursuit of greed
and worship of Mammon,
lack of order
and working systems,
tolerance of evil
and plight of the poor,
infest my country
and condemn its fate
to wretchedness and misery.

Will the god of Change
to peace and benevolence
visit my country
and the neighbouring South Asia
with new gifts of amity,
State of Serenity.
play of Creativity,
and pursuit of Charity ?
I see a little Star
hidden in the clouds
struggling to emerge
for new quality of life !

Prem Kirpal
(13.6.90)

Prof. Prem Kirpal' a well-known educationist associated with the Government of India and UNESCO for long, needs no introduction, except that in his ripe and mature years, he has found in poetry and painting new media of expression.

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Regarding this resolution, in his autobiography, Nehru said, "It took a step, a very short step, in a socialist direction by advocating nationalisation of key industries and services and various other measures to lessen the burden on the poor and increase it on the rich. This was not Socialism at all, and a Capitalist State could easily accept almost everything contained in that resolution."

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STATE CAPITALISM OR STATE SOCIALISM

Nehru considered the nature of state capitalism and state socialism and the importance of the character of the state, and stated in "*Glimpses of World History*" as follows:

"It was generally recognised that the old type of capitalism had its day. This acquisitive economy, this policy of individual grab with no planning, with its waste and conflicts and periodical crisis must go. In its place sort of planned socialistic economy or cooperative economy must be established. This does not necessarily mean victory of the working class, for a state may be organised on semi-socialist lines for the benefit of the owning classes. A state socialism and state capitalism are much the same thing; the real question is who is in command in the state and who profits by it, the whole community or a particular possessing class."

Interestingly, George Bernard Shaw in his memorable book *'The Intelligent Woman's Guide to Socialism, Capitalism, Sovietism and Fascism'* had stated, "John Bunyan, with his queer but deep insight pointed out long ago that there is a way to hell even from the gates of heaven; that the way to heaven is, therefore, also the way to hell; and that the name of the gentleman who goes to hell by that road is ignorance. The way to socialism ignorantly pursued may land us in state Capitalism."

SELF – RELIANCE

To Nehru, self-reliance is not autarchy nor is it synonymous with self-sufficiency. But it means regeneration and growth through one's own efforts i.e., in other words, independent economic development in contradistinction with dependent development,. Some of the elements of self-reliance are:

1. Full utilisation of domestic resources including labour and skills,
2. Reliance upon domestic saving to finance capital formation and accumulation, and
3. Establishment of comprehensive and integrated industrial system. This means a strategy of import substitution designed to provide comprehensive industrial base.

Import-dependent export-led growth leads a country to dependent developments. Exports based on import substitution would help the process of independent economic development. Developing countries which have adopted the strategy of export- led growth are facing the crisis due to dependent development, as by integrating into the system of developed capitalist countries, they have to produce what that system wants, at the prices the system would buy

NATIONAL SELF-RELIANCE AND COLLECTIVE SELF-RELIANCE

Collective self-reliance is indeed an extension of National self-reliance. The Third World countries have to create interdependent relationship for development with similar economies and collectively improve the terms of economic exchange with industrial countries, and prevent unequal exchange. However, collective self-reliance cannot be a substitute for national strategies of self-reliance.

The draft economic declaration of Seventh Conference of Heads of State or Governments of Non-Aligned Countries at New Delhi (1983) stated: "Interdependence is symmetrical as a result of the present economic system. The crisis has been deepening over the years because, as the international economic system has become more inter-dependent, this interdependence has still become more symmetrical. The failure of the international community due largely to the negative attitude of some developed countries who have neither allowed nor facilitated the adoption of an integrated approach to the solution of inter-related economic problems has further accentuated the impact of the crisis of developing countries."

Hence the policy of import-dependent export-led or oriented growth would lead any developing country into a tragic situation, where it would inevitably become hostage to the economic strategies and policies of developed capitalist countries. Collective self-reliance would considerably protect developing countries from the exploitation of developed capitalist countries by increasing their countervailing power. The developing countries adopting the national strategies of self- reliance and collective-self-reliance should indeed become conscious and alert about the warning given by the eminent social scientists in their Cocyock Declaration (1974). They stated:

> "Self-reliance at national levels may also imply detachment from the present economic system.It is impossible to develop self-reliance through full participation in a system that perpetuates economic dependence. There is an international power structure that will resist moves in this direction. Its methods are well known; the purposive maintenance of the built-in bias of the existing international market mechanism, other forms of economic manipulation, withdrawing credits, embargoes, economic sanctions, subversive use of intelligence agencies, repression including torture, counter-insurgency operations, even full-scale intervention."

The contemporary history of some of the Latin American countries poignantly illustrates the hardships suffered by them imposed by neo-colonial powers.

CLASSLESS SOCIETY . . .

Nehru aimed and planned for a classless society. In his *Autobiograhy* he stated, "Our final aim can only be a classless society with economic justice and opportunity for all, a society organised on a planned basis for the raising of mankind to higher material and cultural levels, to a cultivation of spiritual values, of co-operation, unselfishness, the spirit of service, the desire to do right, good-will and love and ultimately a world order."

Capialist society is a class dominated society with the class conflicts. In a socialist society, the antagonistic contradictions disappear. But the non-antagonistic contradictions can remain and persist. For non-antagonistic contradictions to disappear, social consciousness of classlessness must acquire dominance over the cosciousness of the individuals; and to achieve classlessness, a super struc-

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freedom without democracy, no democracy without socialism, no life without law, no right ends without right means."

WELFARE STATE OR SOCIALIST STATE

Capitalism was shaken by emergence of fascism and as well the birth of the first socialist state. The defenders of capitalism advocated the concept of "Welfare State" to save capitalism, inviting the intervention of the state in the economic affairs of society, exercising state control over several private enterprises in the interest of economic stability, within the framework of capitalist economic structure. Some leaders of Indian big business sought to interpret the concept of 'democratic socialism' as "Welfare State" within the capitalist economic structure and tried to create confusion among the Indian people. Pandit Nehru, however, had clearly distinguished welfare state within a capitalist economic structure and the socialist welfare state. He was of the view, that a socialist state contains the elements of a Welfare State and they are similar in one respect, namely the state provides welfare benefits to the people. However, "they are not synonymous expressions."

While he recognised that capitalist governments may perform certain social functions, he pointed out that capitalism "has far from solved its problems and there is a basic lack of something vital." If left to normal forces under capitalist system, there is no doubt that the poor will get poorer and a handful of rich richer. While it is true that the state will intervene, and by taxing the riches of the rich, it may provide the poor with education, health, housing and other amenities "such interference does not solve the basic difficulty of a system which widens the gap."

In spite of all the economic development achieved by the developed capitalist countries, the welfare state in these countries, in Europe specially, is facing unprecedented crisis. In spite of Keynesian Revolution and William Beveridge's theory of full employment based on the political theory i.e. intervention of the state in the economic affairs of a society for the purpose of demand management as well to achieve full employment with welfare benefits, the developed capitalist countries are facing unprecedented unemployment problem.

In recent times, most of the developed capitalist countries are becoming "Neo Corporatistic Welfare states" containing (a) state property (b) transnational enterprises (c) oligopolised structure of private corporate sector (d) mergers of corporations of (private monopoly capitalist sector) private sector with those of state capitalist sector.

This structure operates on the principles of market economy, supply side economics (*Reganomics*), gradual privatisation (*Thatcherism*) of important state financial and other corporate institutions. The state promotes a kind of corporate interests' representation. Even this kind of structure could not solve the crisis of capitalism, especially the problem of unemployment.

PLANNING – CAPITALIST OR SOCIALIST ?

Nehru advocated socialist planning which is an integrated process of increasing production and rational distribution based on socially recognised needs and principles of social justice. The National Planning Committee, of which Nehru was the chairman, had come to the conclusion that planning in India should necessarily result in the development of socialist society. As Nehru observed, "Planning is essentially a process whereby we stop these cumulative forces which make the poor poorer and start a new series of cumulative forces which make them get over the difficulty. We have to plan at both the ends. We have to stop the cumulative forces which make the rich richer and enable the poor to get over the barrier of poverty. "For Nehru, man is the central figure. He placed stress on all round development. To him, growth and development were inseparable.

INDUSTRIALISTS AND PLANNING

Nehru was not in favour of allowing industrialists to contorl planning. He states: "If planning is largely controlled by big industrialists, it will essentially be based on the profit motive or an acquisitive society. However well intentioned they might be, and some of them are certainly full of good intentions, it is difficult for them to think on new lines. Even when they talk of state control of industry, they think of the state more or less as it is today."

It is the wrong system that must necessarily go and not mere change of individuals. In his *Glimpses of World History,* he said: "Some people imagine that all this trouble and conflict and misery could be avoided, if a few sensible persons were in charge of various governments. This is a very misleading idea for the fault does not lie with individuals, but with a wrong system. So long as that system endures, these individuals must act in the way they do. Groups that occupy dominant or privileged positions, either foreign or national groups within a nation, convince themselves by an amazing self-deception and hypocrisy that their special privileges are just reward of merit."

MIXED ECONOMY

He conceived mixed economy as a transitory phase and not as static order. Mixed economy strengthens the defences of decaying capitalism to maintain and sustain status quo society. In his speech on Industrial Policy Resolution of 1948, Pandit Nehru very meaningfully stated, "This brings us to a transitional stage of economy, call it what you like, mixed economy or something else."

In May 1956, during the debate in Lok Sabha on the Second Five Year Plan, Nehru stated regarding the role of Private Sector, "It will play an important role, though gradually and ultimately it will fade away."

The Industrial Policy Resolution of 1956 drafted and approved by the Parliament under his guidance had stated: "The adoption of socialist pattern of society, as well as for rapid development requires that all industries of basic and strategic importance or in the nature of public utility services should be in the public sector. The state has, therefore, to assume responsibility for the future development of industries over a wider area."

PUBLIC SECTOR AND SOCIALISM

Nehru had stated very clearly that the existence of public sector alone is not socialism. Even a capitalistic economic structure would also have a public sector. According to the Karachi resolution of Congress (1931): "The state shall own or control key industries and services, mineral resources, railways, shipping and other means of public transport."

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THE LEGACY OF NEHRU - by K.V. Raghunath Reddy

THE HERITAGE WE ACCLAIM

SOCIAL & ECONOMIC INEQUALITY

All men are born equal. This is eloquently true at the time of their birth. They are not born either with caste or religion, but they are born into a society in which the caste system and the religious denominations exist. Jawaharlal Nehru, in his presidential address at Lahore session of Indian National Congress spoke about social and economic inequality in India. To quote Nehru.

"Great as was the success of India in evolving a stable society, she failed in a vital particular, and because she failed in this, she fell and remains fallen. No solution was found for the problem of inequality. India deliberately ignored this and built up her social structure on inequality and we have the tragic consequences of this policy in the millions of our people who till yesterday were suppressed and had little opportunity for growth."

Professor Laski in his famous essay 'Liberty in the Modern State' referred to this aspect of inequality and said : "The penumbra of freedom and its purpose and its life is the movement for equality. There cannot be a democratic government without equality."

Dr. Ambedkar at the time of adoption of the Constitution warned that, "We must begin by acknowledging first that there is complete absence of two things in Indian society. One of these is equality. On the social plane, we have in India, a society based on privilege of graded inequality, which means elevation for some and degradation of others. On the economic plane, we have a society in which there are some having immense wealth, as against those living in abject poverty. On the 26th of January, 1950, we are going to enter into a life of contradictions. In politics, we will have equality; and in social life and economic we will have inequality. We must remove this contradiction at the earliest possible moment, or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built-up."

Gunnar Myrdal, an eminent social scientist, said that inequality inhibits development, productivity and affects social justice. Swamy Vivekananda in his own inimitable language said :"Ignorance, inequality and desire are the three casues of human misery and each follows the other in inevitable union."

SOCIALISM – THE ONLY SOLUTION

Pandit Nehru was convinced that socialism is the only solution to India's problems and in fact to the world's problems. In his presidential address at the Lucknow session of the Congress, he unambiguously stated:

> "I am convinced that the only key to the solution of world's problems and India's problems lies in socialism, and when I use this word I do so not in a vague huminitarian way but in the scientific economic sense. Socialism is, however, something even more than an economic doctrine; it is a philosophy of life and as such also appeals to me. I see no way of ending the poverty, the vast unemployment, the degradation and subjection of Indian people except through socialism. This involves vast and revolutionary changes in our political and social structure, the ending of vested interests in land and industry as well as the feudal and autocratic Indian states system. That means ending of private property, except in a restricted sense, and the replacement of the present profit system by a higher ideal of cooperative service. It means ultimately a change in our instincts, habits and desires. In short, it means a new civilisation radically different from the present capitalist order."

The Bhubaneshwar resolution of Indian National Congress which advocated democratic socialism also places equal emphasis on democracy as a political system and socialism as an economic system. In the words of Acharya Vinoba Bhave, "Indian synthesis of democracy and socialism has heightened their respective dignity without prejudicing either of these ideologies." The basic constituents of democratic socialism are:

a) representative institutions reflecting will of the people;
b) the role of law with dynamic element;
c) social and economic structure based on principles of scientific socialism.

Parliamentary democracy in capitalist countries may provide for political equality; but in social and economic life, inequality and inseccurity persist. As Professor Laski observed : "Without economic security, liberty is not worth having." Nevertheless, "Economic security is not liberty, though it is a condition without which liberty is never effective."

Without economic and social equality, liberty is an empty shibboleth. Mere economic security without liberty denies the very basic right of political equality. Hence democratic socialism solves these riddles. The concept of democratic socialism with its distinct characteristics conceived by Nehru is totally different from the concept of democratic socialism of social democrats in Europe. It is a major contribution made by Pandit Nehru to the contemporary history of socialist thought and methodology of socialist transformation. Indira Gandhi clearly stated regarding this aspect that, "There can be no individual advancement without the right kind of institutions, no

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BHAGVAD GITA & NEW TESTAMENT

Dr. Ishanand Vempeny, S.J. : KRSNA AND CHRIST

• • •

Gujarat Sahitya Prakas, Anand (1988) Pp. xl+498; Rs.110

Comments by A. M. Ghose

Krsna and Christ is a remarkable work. The author is a fine scholar who cared to study the *Bhagavad Gita* (*BG*) and the *New Treatment* (*NT*) to find out the fundamental concepts and themes in the two books. He is not anxious to find out the influence of the one on the other, nor is he interested in examining issues which are 'controversial'. He follows what he calls the 'dialogal method'. The method is "based on the convictions that no religion possesses the truth totally and exhaustively, that every religion has enough wealth to enrich other religions and that every religion is worthy of love and respect."

The work consists of four parts; in all there are 24 chapters, besides an Epilogue and a Prologue. There are two Forewords, one by Swami Ranganathananda of the Ramakrishna Order and the other by Carlos G. Valles, S. J.; the two Forewords are in themselves valuable.

BASIC QUESTIONS

Part I consists, among others, of two chapters dealing with the basic questions raised in the *BG* and the *NT*; Part II deals with the nature of the Ultimate Reality, the 'world', the concepts of man and *'mukti'* in the two works. Part III deals mainly with the concept of *'avatara'*, while Part IV, in a sense the most interesting, is entitled 'Hindus and Christians in Dialogue'.

In what follows, I will raise a few questions; they will remain intertwined with a few comments The author, it appears, agrees with Dr. Radhakrishnan who holds that "religion represents the soul of a people, its peculiar spirit, thought and temperament ..it embodies the spritual experience of the race . .". I am afraid this generalization is inordinately sweeping. In almost all religions—and this is particularly true of Hinduism—there are great insights into the nature of Man, Nature and God, and those insights often remain utterly confused with superstitions of all kinds, popular myths and legends. This is one of the reasons why in the history of all religions, we come across repeated attempts at revaluation and reinterpretations. Interestingly those who sought to reinterpret often introduced a new set of myths and legends even when they jettisoned a few Secondly, if religions were as 'ethnocentric', as Radhakrishnan would have us believe, then they could not spread beyond the lands where they have had their origin. This is certainly true of Buddhism, Christianity and Islam.

INSIDER VS. OUTSIDER APPROACH TO RELIGION

The author appears to be sceptical about what he calls the "scientific approach to religions". Certainly it is one thing to have a 'religious approach', the alleged approach of an 'insider', and another thing to approach religions as an 'outsider'. The two approaches have their respective importance And yet a certain degree of detachment and objectivity in the insider's approach is as wholesome as a certain amount of 'empathy' in the 'scientific approach' of an outsider. Any great religious thinker must combine within himself the qualities of an apostle with those of a theologian. Let me add that a distinction between a religious thinker/philosopher and a religious leader/prophet is assumed here.

Is the *BG* a *smrti* or a *sruti*? In the Indian tradition the *BG* is treated as a *smrti*. The *BG* could be called a 'scripture' only in an extended sense.

SELF-SURRENDER, MOKSHA & PUNARJANMA

The notion of 'self-surrender', as all know, figures significantly in most religious practices. What, however, needs to be emphasised is that 'self-surrender' demanded of a believer, is not the 'resigned' attitude of a lazy and irresponsible person. This brings into focus a new dimention in the 'I-Thou' relationship.

Regarding the relationship between *'dharma'* and *'moksa'* I have a few questions (1) In what sense is *'dharma'* related to *'moksa'*? (2) Why does the author choose not to discuss the notion of rebirth (*punarjanma*) in the *BG*? It is a very important notion in the *BG*. Incidentally, 'punarjanma' is not found in the older *Upanisada*. (3) *'Svadharma'* and *'pradharma'* are not found in the older *Upanisada* What do those terms mean in the *BG*? In what way they are related to *'kuladharma'* and *'jatidharma'*? *'Kula'* and *'jati'* are important notions in the *BG*.

The notion of *'marga'*, path, is found neither in the older *Upanisada*, nor for that matter in the *BG*. When did the metaphor appear? Similarly, *'sadhana'*, a word widely used in the religious literatures of the later ages, is found neither in the older *Upanisada* nor in the *BG*.

A discussion on these questions is a part of the 'history of ideas'; an examination of the history of such ideas, I am sure, will throw light on the growth and development of our religious ideas and beliefs. We know why a scientist chooses to coin a new word. But why does a religious thinker or philosopher use a new word? The author draws our attention to the anachronistic fallacy and how it must be avoided in inter-religious dialogues (*p. 361*) and I thought these questions deserve to be discussed in that connection.

There are a few printing mistakes and the Subject Index is not exhaustive. The Glossary, though incomplete, is useful. *Krsna and Christ* is an extremely readable book, lucid and scholarly. Those who are interested in the 'dialogal method' will find the work very useful.

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IN THE YEAR OF THE GIRL CHILD

Manorma Mathai : LILIES THAT FESTER
Writers' Workshop, Calcutta, 1988

Review by Madhu Singh

"....women are tremendous hangers—on, and.... everyone has an enormous amount invested in the status quo : even when the status is one of misery or difficulties, there is an abdurate reluctance to consider remedies or alternatives". (Elizabeth Jone Howard, 4th July 1982).

TRADITIONS & SHACKLES PERPETUATED

To this quote, which epitomizes all the characters of Manorma Mathai's writing, I would like to add that women are the greatest perpetuators of the traditions and shackles that bind and enslave their own gender. More, they are capable of greater brutality and callousness on their own kind than any man is. Perhaps it is spite, the only revenge possible to the oppressed, that propels them to such unbelievable measures of vindictiveness.

Women weep when a girl is born, today as always, in India, as everywhere else (exceptions exist as they always have, but this is the majority and a generality). There is rejoicing at the birth of a son, for he will carry on the family name and business, light the pyre, whatever. But being a female is a "very second-rate thing indeed". Do they weep for themselves because of what the father and the in-laws are going to say and do to them ? Or is it for the child itself, for "what awaits them here but pain and trouble" ?

In ancient Greece, as in India, the girl child was left out in the night for the weather or the animals to take care of her. In India, even today, the child is suffocated, poisoned or denied the mother's milk at birth. It is the girl-child that suffers from malnutrition. It is she who must sacrifice, obey, suffer—"it is one's fate... a matter of destiny also". Of the 12 million born, 3 million do not reach the age of fifteen.

In this, the Year of the Girl Child, it is meaningful to read '*Lilies That Fester*", for these lilies are none other than the women who tenaciously live out their fate, in this collection of short stories and a novellete.

STORY OF A MISMATCHED UNHAPPY MARRIAGE

The author has an uncomplicated, unaffected, linear style of story-telling. The only exception is the short story '*Sara*'. She uses the same technique that Chitra Fernando used in '*Between Worlds*' (also a Writers Workshop Publication), to re-create the life of her grand-mother (again a look-alike !). Using pictures on the wall, albums and a few sparse comments from the family, she puts together the tale of the unhappy marriage of a Keralite woman who existed and dreamt beyond her times. "The women in our family are all mismatched", with this comment she regales us with the story of her mother's marriage to an agriculturist-poet and of her own to a dentist with no passion—drawing parallels and analogies, and utilizing the oft-used metapor of the caged bird, she concludes that though the world has progressed in the past fifty years, "some things never change. The tragedy of a woman caught between her duty to her society and family and her own deeper longings remain unchanged".

This story is the finest piece in the collection. In its almost poetic phrases, she generates a throbbing emotionality, an aura of desperation, which is totally lacking in the rest of her work. It is here that we get a glimpse of the potential of Ms. Mathai as a writer. In comparison, the other stories are arid and more in the style of reportage

LAKSHMI—A FARMER'S DAUGHTER

In the four and a half page chronicle of the life of '*Lakshmi*', she ably portrays the pathos of the lives of farmers who eke out their existence in the hills. The father, a jovial enough man with his friends, is unapproachable by his family; the mother adores her only son. For many Indians,the answer to the question: "How many children do you have ? is the number of sons they have !—the girls don't count ! But Lakshmi has her use; she is married to the highest bidder, an already married man of 45 years, with six children,two of them older than her, to tide over the misfortunes of a poor harvest. The vermilion in her hair in the morning reminds her of the gaping wound of Kalo's neck—the sacrificial goat. At the tender age of fourteen, her child-hood and her dreams are over.

MOTHERS & SONS

In '*Premjit*' and '*Amini*' too, the focus is on the mothers' obsessive love of their sons. Premjit is one of the many brides who travel alone to England to marry a stranger. This one is a different heroine from the rest in the book. She is spirited and pampered, but faced with the inflexibility of the expatriate mother-in-law, doggedly clinging to the cultural modes that she cannot forget, she finds a not-unique escape from the cloistered sweat-shop and the kitchen, which will produce retribution on her weak husband and his family. '*Amini*', on the other hand, realizes that it is her husband and not her sons whom she should have appreciated. Ms Mathai here introduces the idea of the worth of a daughter in a stronger format than in '*Lakshmi*'. This story is reminiscent of O'Henry's '*Gift of the Magi*', but with a differenee. It loses its impact by being explanatory.

AN ARRANGED AFFAIR

The novelette, '*Marriage of Aley*' offers no surprises. It is a predictable tale of a Keralite nurse who will not step out of line for her own happiness. The "blue tin box with red roses" is the symbol of her dreams of a marriage. She turns down two opportunities, in Ludhiana and Dubai, of a love marriage, for the safety of an arranged one. Not unexpectedly, it is not a happy one !

The central theme is the exploitation, neglect and abuse of women, and only to give a body to this statement does the story progress. It reads like the outline of an afternoon transmission soap-opera.

(Opp. page)

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Indian Political Novel In English

Asha Kaushik
POLITICS, AESTHETICS AND CULTURE
Manohar Publication, New Delhi (1988) Rs. 90/-

Reviewed by Jasbir Jain

Kaushik's *Politics, Aesthetics and Culture* is an impressive study of the Indo-Anglian political novel based upon a social scientist's approach. Literature has often been the source of social and psychological research, for art both reflects and creates reality with its different faces and perspectives. If the Darwinian research found a parallel expression in the realistic novel of the mid-nineteenth century and its analysis of power and survival structures, Freudian researches immortalized literary figures for all times to come. Literature carries forth the past as neither history nor politics can do. Increasingly, social scietists are beginning to cross the boundaries of other areas, and look for testimony of their theories to literary evidence. It is heartening to see the significance of inter-disciplinary researches being realised in academic research. Asha Kaushik's study of the Indian political novel in English and its analysis of the political situation is a very welcome study in this direction.

THE FRAMEWORK & THE BACKDROP

The framework adopted has both ideological and historical undercurrents and the writer has travelled into the past in order to reach the collective unconscious of the country. She has also travelled widely—in metaphorical terms—to include a large number of writers belonging to the pre-independence as well as the post-independence periods. Some of them are one-novel writers, others with strong political motivation and commitments. The parameters of reference are defined with a sharp clarity of purpose:—the influence of the West, the language policy of the Empire, the liberal thinkers of the late nineteenth century, the reformist stance and the coming of Gandhi. These constitute the backdrop against which the post-independence situation, the pluralistic nature of the Indian society *vis-a-vis* the creative perception of the Indian reality are studied.

THE RELATIONSHIP

What indeed is the relationship of politics to culture and to aesthetics ? And wherein lies the validity of viewing them as inter-related ? One could go as far back as history and begin with Plato's disapproval of the poet, and Aristotle's countermove with the theory of catharsis. The common ground between politics and literature is the human being, and the interaction of the two results in political culture, each component affecting the other In terms of ideologies, Kaushik moves through a wide range of theorists and thinkers such as Plato, Mao, Marx, Sartre, Lukacs, Williams, Adorno and a host of others social scientists, writers, critics and activists, with remarkable lucidity.

The epigraphs prefacing the individual chapters highlight this interconnection, and the most appropriate of the epigraphs is the one from Orwell, "The opinion that art should have nothing to do with politics is itself a political attitude".

Although the writer has chosen to have six chapters, it is possible to think of the book as divisible into two sections, the first three chapters, the introduction, the formulation of the theoretical framework, and an account of the historical legacy as the first half, with the next three chapters setting out to examine the political novel in terms of aspirations and challenges, limits of political democracy and final evaluative chapter on the value-structures projected and the goals reached, or not reached, in the post-independence political novel forming the second half.

A DEFINITION & THE QUESTION OF DEOLOGY

The range of reference, the sifting of formulations present in the book make it irrelevant to comment on

(*Overleaf*)

In The Year of The Girl Child *(Contd from page2)*

The women, except the brother's wives, are all abject, and acquiescent. Their feelings are submerged under the strict code of conduct that delineates the role of women in the family and society. '*Aley*' is pathetic in her belief that happiness and fulfillment can come only through an arranged marriage. Rahel's (her friend) life only endorses this view. Sasa, on other hand, who ultimately finds her way to Germany, is the only strong and forceful character.

The men are introduced only to reiterate their low opinion of women, and to enforce their male macho dominance over their wives. Aley's husband, like Premjit's, is a spoilt man child. The stereo-type indicates that the author has concentrated on the woes of women at the cost of neglecting to develop the male cast. Despite this, one cannot emphathize with her women, for though you feel pity for the older generation, there is a strong desire to shake Aley, until she opens her eyes and sheds the moribund traditionality that encompasses her.

A NORTH—SOUTH DIVIDE

As a sociological study, the book is insightful regarding the differences in the behavioural patterns of the North and South of India. The South is far more rigid and traditional, whereas the women in Punjab are more out-going and independent. The practice of dowry and the emphasis on male children, however, remains a common factor. Ms. Mathai also points out the prejudices and attitudes prevalent concerning these two halves of the country. There is even a comment about the reservation policy !

It is apparent that the author is a caring, aware person. She is attempting to awaken the social conscience of the people through her writing. However, her style lacks the necessary power to arouse and move the reader. The book does, however, highlight the ills that prevail in our socio-cultural milieu.

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Indian Political Novel . . . (Contd. from page 3)

what might have been included or left out; that would amount to mere pedantic criticism. At the level of practical value, the question what does the present volume contribute is much more appropriate and relevant. Kaushik attempts to define the political novel both at the outset and later in the book. A political novel may be one directly dealing with political events or ideas, or one which may help to explain "the broader phenomena of acceptability, currency or rejection of socio-politico-culture ideas, conventions and processes'. The insularity of art is refuted, and though not fully explored, the question of cultural hegemony is approached. Occasionally there are passing references to the overall literary sense in India, but at no point are these references seen as significant for the Indo-Anglian novelist. Amongst the important questions raised is the relationship of the intellectual to the body politic and their ideological standpoint—Mulk Raj Anand with his Marxist leanings, Bhattacharya with a strong liberal bias, and Sahgal with her humanistic concerns.

The Gandhian ideology and its impact has also been studied in depth, though Bhattacharya's *Shadow from Ladakh*, a major novel exploring the Gandhian phenomenon has been overlooked, and Nahal's *The Crown and the Lioncloth* with its psychological inroads into the conflict which preceded the making of Gandhian ideology, is only passingly referred to. Both these political novels are not descriptive but are evaluative—the one questions Gandhian ideas and the reasons for rejection of its thesis, it also suggests a partial accommodation of these at the political level, while the other defines the very basis of non-violence which was central to the freedom struggle.

The perceptive comments on Malgaonkar's and Raja Rao's works, the sensitive response to Sahgal's *Storm in Chandigarh* and *A Situation in New Delhi*, the grasp over the caste question as it emerges in Bhattacharya's *He Who Rides a Tiger* contribute to political and critical understanding. The discussion of Rushdie's *Midnight's Children* is a detailed one, as is Kaushik's commentary on the woman question with relation to Attia Hussain and Nayantara Sahgal.

The final chapter on the emerging politico-aesthetic vision is a candid assessment not only of the political novel but also of the possible perspectives on it.

NATIONALISM—DIFFERENT PHASES & ASPECTS

But despite this overwhelming support of theorists, and a very convincing and perceptive analysis of the nationalistic movement and its political offshoots, several generalisations have crept into the evaluative process. For instance, when the writer states that : "As mentioned earlier several significant political concepts and formulations in evidence during different phases of the nationalist movement have not been comprehensively explored as psycho-social bases of nationalism in India. For instance, pacifism, politics of renunciation and compassion, militant nationalism and deficiation of the nation could be cited in this regard". *(165)* it is difficult to agree. With a whole chapter in the present volume devoted to the nationalist movement, the foremost thrust in which was humanistic and non-violent, and which was pacifist in intent, it is difficult to support this view. Equally difficult is it to sustain the view that militant nationalism has not been explored, specially as all the novels related to Gandhi beginning with *Kanthapura* and *The Untouchable* in the late thirties to *A Bend in the Ganges*, *Waiting for the Mahatma*, and *The Crown and the Lioncloth* from the mid-fifties to the present, each one of them concerns itself with the alternative open to India through revolutionary politics or militant nationalism. In fact, if something is wrong with the Indian political novel, it is the dominance of these concerns.

The bibliography is representative and wide-ranging and is a testimony to the writer's scholarship and wide reading. The index, however, is not so adequate. Important factors influencing politics in India, and discussed both by Kaushik and the writers being discussed have not been listed. I looked in vain for any entries under 'caste', 'class' or 'religion'. 'Violence' is also not listed, fortunately 'non-violence' has several entries. 'Language' again is missing. Other categories like 'nationalism', 'militant nationalism' and 'Hinduism' are also missing, while these are discussed and dwelt upon in fair amount of detail in the book.

It is difficult also to accept the interpretation of *The Golden Honeycomb*. Markandaya's journey back into history is motivated more by a journey back into 'exotica',as it were, than by any political considerations of setting the record straight. Malgaonkar's *The Devil's Wind* is, as the writer states, more in the nature of an exploration of militant nationalism than a realistic record. Yet the inclusion of these two novels in the discussion adds a much needed dimension of understanding of political developments.

Kaushik has handled a difficult task well. She has succeed in maintaining a balance between the two disciplines—politics and literature—and has not ventured into any hasty literary judgements. Her concern is strictly with the political aspects, and the political perceptions—the exploration of "the dynamics of political order and chaos against a socio-cultural perspective". The Indo-Anglian novel, in her view, "seeks to interpret reality, through an Indian perspective, not necessarily cut off from the outside world". As such, one would like to say, the writers view the complex situation from different standpoints.

Well-written, emphatically stated, *Politics, Aesthetics and Culture* sets out to bring together politics and literature and provides an insight into the makings of culture which has scope for future researchers. The thoroughness and the boldness with which analysis has been made is worth admiration. The "intellectual curiosity" which triggered off this work has served a remarkably fruitful purpose. The dialectical interrelationship between art and reality, between the conceptual and the applied levels is well brought out. The writer like Terry Eagleton is concerned with the desire to "ascertain the political significance of literature".

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Poignant Vignettes — Stories of Man-Woman Relationship

Vera Sharma : NAINA AND OTHER STORIES
Writers Workshop, Calcutta (1989) Rs. 40/-

Joyshri Lobo : THE UNTOUCHABLE'S WIFE
Writers Workshop, Calcutta (1989) Rs. 60/-.

Comments by Pankaj K. Singh

In *Naina and Other Stories*, Vera Sharma collects a variety of feelings and sad moods from life around us. The majority of stories revolve around women characters and the narrator is also usually a woman.

AN OBESSION & AN AGONY

The title story gives a touching account of a young girl Naina who, encouraged by a fortune-teller's fake predictions, falls in love with a young man staying in America, on merely seeing his photograph. For nearly two years, she lives every moment of her life thinking of this young man. It is only after her marriage to another man that she realizes that she must get rid of this obsession. The sleek ending relieves the sadness of the story with Naina's father remarking to her mother that their parents did the right thing in not "showing us each other's photograph."

"Odd Woman Out" builds on a somewhat unusual subject. Divorce is not uncommon on the basis of incompatibility of husband and wife. But what about other members of the family ? How does it affect them ? "Odd Woman Out" records the agony of a mother-in-law who misses her vivacious daughter-in-law whom her son has divorced. While the son is happy with his new wife who has a dull and serious nature like him, the mother-in-law so pines for the first daughter-in-law and the grandson that she falls ill and finally dies of grief.

"The Crow's Nest" is another poignant story of an old woman's agony. She lives in turns in the houses of her four well-to-do children. The good-intentioned but thoughtless children cause so much pain to her that she finally loses her will to live.

NATURE'S BEAUTY *VS.* CITY GALMOUR

Vera Sharma has a keen eye for the beauty of nature. Fine descriptions of flowers and other beauties in the landscape find place in the stories, particularly as two stories are set in Kashmir : "The Iris Flower" and "Olga's Mother"; while two others, "Manali Idyll" and "Odd Woman Out" are set in picturesque Manali. Nature not merely figures as a fine setting, but often has a symbolic significance in human tragedy —the old mother's ominous identification with the tiny baby-crow which may fall out of the narrow nest any time and die ("The Crow's Nest"), and 'the Iris Flower' over the grave of the premature baby of the sad couple who can never have a child again.

"Sunanda Devi" is another moving story of a young peasant girl from Punjab who runs away to Bombay lured by the glamour of filmdom. She starts as an extra, falls a victim to the lust of a hero, gives birth to a child in agony, and ends up as an ayah in a nursing home. The story also reveals the love and care that she gets from the elderly Sabita who not only gives her shelter and fixes her up in the job of an ayah, but also secretly passes on her three-month-old son to a childless couple, Sunanda grows old each day thinking of her son. One day when he does come to the nursing home to get a minor wound dressed, she obviously cannot recognise him. And the irony is that she is too tired that day to even think of her son as usual, while she is going to sleep.

SUFFERING AND SADNESS OF HUMAN LIFE

The stories, particularly the tragic ones, grow naturally, inevitably. A couple of stories end happily also, e.g. "Manali Idyll" and "Ram Pyari"; but the endings look rather contrived, a bit unrealistic, betraying probably the desire for wish fulfilment common to all humanity.

In fact, more successful in the non-tragic lot are the more overtly comic stories—"Olga's Mother" and "Neighbours". The homour results from mannerisms of the central characters. Olga's mother is amusing for her brand of English and her too obviously materialistic outlook couched in her funny English. "Neighbours" builds on a more universal type of humour with gossip, jealousies, self-praise and condemnation of others, all too common among neighbours.

However, it is the stories which sensitively capture the suffering and sadness in human life that linger in the mind. The piognancy of life is effectively captured in fine touching stories. It is a book worth spending a quiet evening over !

VARIATIONS ON A THEME

By contrast. *The Untouchable's Wife* by Joyshri Lobo has ideas but lacks substance. The seventeen stories in the collection are on a variety of subjects. While most of them revolve around man-woman relationship, there are some totally different in nature.

"The First Christmas" and "Two Young Martyrs" are imaginative recountings of the birth of Christ and the martyrdom of Guru Gobind Singh's sons Zorawar Singh and Fateh Singh, respectively.

"Amber Beads" is a story about man's need for love, and the indispensable bond of love that the old Pathan builds with a dog. "A Partridge" would make an excellent piece for a column on birds, but its inclusion in a story collection is certainly odd.

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POIGNANT VIGNETTES—STORIES OF MAN-WOMAN RELATIONSHIP *(Continued)*

"A True Love Story" is an autobiographical account of author's own relationship with her second husband, but it reads like a report of events.

"The Steady Man" and "The Day God Slept" seem to be experiments in witty, unsentimental style focussing on some facets of man-woman relationship. While "The Steady Man" is too grotesque to fit in the comic framewoak, "The Day God Slept" builds on a naive concept of woman's idea of liberation. The story in fact is a man's caricature of Woman's Lib; but the irony is that it is a story from a woman, which insists that woman's staying back in her given role of serving man means God is awake and is keeping things in order.

IDEAS WHICH NEEDED MORE SPACE

Some of the stories, though, are built on fine ideas. "The Untouchable's Wife" is about a Brahmin girl marrying a Harijan boy and leading a happy and contended life. "City Lights" again has a good idea—about the rural youngster lured by the city or quest for education, who passes through the world of parties and sophistication and extra-marital relations, but eventually returns to the village and to his rural wife. "Intrusion" has an impressive idea—a married woman caught in the drudgery of domestic life, where she is always taken for granted by the husband. She discovers herself and feels a sense of freedom when a friend of her husband comes to stay with them and compliments her and pays attention to her as an individual.

However, despite having potential subjects, the emotional charge is missing from the stories. "The Untouchable's Wife" has a good idea, but so much has been included in a short story that nothing seems to evolve in a convincing manner; hence, it fails to engage. In fact, many of the stories are built on ideas which would need a lot more space to provide a texture for the ideas to grow than the present five or six pages, keeping them literally short stories. Most of them read just like some ideas narrated. For example, the brief three-page story "A Mother's Secret" which talks of son's love marriage, his subsequent suspicion and murder of his wife, his guilt and the mother's killing of the son to save him from suffering—reads like a bland journalistic reporting without the least touch of poignancy which would accompany the reminiscence of a tragedy of even a much less magnitude in real life.

Instead of just focussing on either an event or a character or a mood, the author brings in too many things which cannot evolve effectively in the limited scope provided by a short story.

WOMEN'S EXPERIENCES WITHOUT EMOTIONAL INTENSITY

"Intrusion" could have been a fine feminist story, but fails to impress beyond a possible idea. It fails to engage as it neither gives a glimpse of the agony of woman, nor of her later sense of freedom. It does not even give an account of any striking happening or encounter with the 'intruder' or of a serious discord with the husband that leads to her drastic decision of leaving the house (with not a thought of children troubling her). The conclusion suddenly comes out of the blue, and remains unconvincing. "The Platform Shoes" at least is more convincing—how easy it is for a man to be cruel to his wife in order to cover his own insufficiency.

There is no room for evocation or subtlety in the stories. Everything is *stated*; hence, the narrative remains devoid of any emotional intensity or textual richness and complexity. In fact, there are quite a few stories focussing on woman's experience, yet with the exception of "Love with a Difference", they fail to capture a woman's experience. They work on the surface and seem to have been done rather hastily.

UNCONVINCING SITUATIONS

Often one finds a carelessness on the part of the author which is quite irritating. Karan Singh (in "City Lights"), a poor peasant of Rajasthan who tends the cattle in caravans, knows only what he has learnt from the village munshi. But to fulfil his love of learning, he straight away moves to 'Jaipur University'. After frustrations in finding a job, he ends up as clerk in the office of a friend's father. He earns barely enough to support his wife and child, but soon we find him frequenting the posh parties of the elite of the city and having an affair with a convent—educated smart woman, Priti.

Isn't it fine enough that a Brahmin girl marries a Harijan boy? Why must he also be a peon's son, and she a director's daughter—making all too probable a situation rather unconvincing? Vani, the educated wife in "The Platform Shoes" does not take up a job as her husband does not like it, but why must the author make this twenty-three years old wife a Doctor of Philosophy to say that she sacrificed her education to please her husband, when any intellectual side of her character is neither allowed nor required to develop.

SOME EXCEPTIONS

However, in this collection of mediocrity, there are a couple of good stories. "Amber Beads" is engaging in its poignancy. Fortunately, unlike other stories, its touching end suggests all, without saying too much. "Love with a Difference" is another story which has come out well. The talent of the author sometimes springs to the surface in occasional passages of fine description (e.g. the opening passage of "The Untouchable's Wife") or humour (e.g. the conclusion of "A Bullet for Sale") but these are too few to carry the load of bland mediocrity which is the general character of Lobo's stories.

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CROSSING THE CULTURAL FRONTIERS

Young Yun Kim : COMMUNICATION AND CROSS-CULTURAL ADAPTATION

Multilingual Matters Ltd., Clevedon (UK), 1988.Pp. 223

Price £ 22.95 (Hardback) and £ 7.95 (Paperback)

Reviewed by R. K. Singh

People have been experiencing changes in almost every sphere of life, shaking all human conditions with new technology, new social structures, new values, new politics, new human relations, new functions. "The complexity, diversity and rapid pace of change makes us 'strangers' in our own society," to quote Young Yun Kim, (*p. 3*). Along-side such a swift and fundamental change we see movement of individuals, either for short or long period of time, from one society to another, "crossing the cultural boundaries that separate the life patterns of people" (*p. 4*) for education, job, freedom, security, peace, economic or social betterment etc, This cross-cultural movement frequently exposes immigrants, refugees, and sojourners to living with uncertainty, or feelings of inadequency, frustration, failure or despair in their efforts to pursue a vocation or attain social membership in the new life-setting of the host country. Most of them gradually learn to *internally* adjust with the changed cultural environment, maintaining basic survival necessities, just as some of them may fail and return to their home culture.

MANY DIMENSIONS OF CULTURAL ADAPTATION

This phenomenon leads Young Yun Kim to study *how* individuals born and brought up in one culture and settled into a new culture *adapt* themselves. Her book seeks to answer issues such as, what it means to be 'well-adapted' or 'poorly adapted'; what factors facilitate or impede adaptation; how the past experiences of cross-cultural migrants, i.e. exchange students, immigrants, refugees, and short-term visitors influence their adaptation to a new environment; how the characteristics of new environment affect their adaptation; and what patterns of adaptation individuals go through over time in a new cultural setting (*p.10*)

Based on a systems perspective and a communicative focus, Young Yun Kim utilises empirical research findings across divergent disciplines (anthropology, psychology, psychiatry, sociology, sociolinguistics, and commuuication etc.) in an attempt to describe and explain certain key issues related to cross-cultural adaptation processes. She also seeks to propose "a single theoretical framework", howsoever incomplete (*Preface*), "presenting an integrative, multi-dimensional theory that identifies patterns that are commonly and consistently present in the adaptation of individuals" (*p. 9*). Her view of cross-cultural adaptation as a multi-dimensional process in which the individual and the host society co-influence the adaptation process (*p. 29*) synthesises different conceptual angles and various categorisations. This makes the subject of study interesting, original and provocative, particularly because she is aware of the dangers of "increased specialisation, complexity, and often confusion resulting from the application of concepts, definitions, and methodologies peculiar to different disciplinary and ideological perspectives" (*p. 12*).

NEED FOR INTEGRATED UNDERSTANDING

To provide a background to the theory, she proposes in chapters 3–5 (Part II), Kim reviews and analyses (in the Introductory chapter 2) certain problem areas in the 'group-level approaches' of sociology and anthropology and 'individual-level approaches' of social psychology, psychiatry, sociolinguistics, cultural anthropology, and communication, besides drawing attention to the negative and anomalous perspectives (like culture shock, psychological adjustment phases and curves, and effectiveness) of cross-cultural experiences, 'melting pot' view on the nature and direction of cultural assimilation, inconsistent use of concepts, lack of coordination between group and individual-level approaches, confiicting perspectives and ideologically-based biases in cross-cultural adaptation studies of the past twenty-five years. She clarifies her approach : "Without an integrated understanding of the various academic endeavours, efforts to describe and explain cross-cultural adaptation process are likely to lack accuracy, clarity, coherence, and comprehensiveness. The existing information and various insights need to be synthesized, the areas of convergence and divergence among them need to be identifled, and their limitations and problems must be delineated .."(*p. 27*).

INTERCULTURAL ENCOUNTERS & ADAPTATION

Weaving the various threads of deductive reasoning and empirical proofs, she organises her general systems theory into a structure of *assumptions→axioms →theorems (p. 41)* with the two goals of providing a comprehensive *understanding* of the adaptation process and making specific *predictions* about the 'success' or 'failure' of the individual vis-a-vis environment. In chapter 3, Kim posits ten assumptions on the concepts and principles governing evolution of individuals through a cyclic and continual stress-adaptation-growth dynamic, enculturation process, communication competence and performance, etc.

She continues her discussion of the nature of the process and outcomes of cross-cultural adaptation in chapter 4 and points out that intercultural encounters make a 'stranger' conform to the "communication patterns of the host society" *(p. 52)*, after unlearning some of the old cultural patterns, in order to gain inner balance, stability, and intercultural identity or to cope with, what she terms as, stress-adaptation-change cycle (*p. 58*). With her focus on human-environmental interfaces and communication systems perspective, she arrives at ten *axioms* (*p. 71*) that clearly summarise the theoretical principles of cross-cultural adaptation.

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CROSSING THE CULTURAL FRONTIERS

(Continued)

In chapter 5, she repeats her metatheoretical assumptions (of ch. 3) and axioms in tandem (*pp.73-74*) as universal, trans-clutural and trans-societal, which help her to identify specific constructs of several theoretical dimensions that generate as many as twenty -eight predictive *theorems*. The diagram on page 78 clearly represents the overall structure of the communication model of cross-cultural adaptation that Kim advocates.

CULTURAL COMMUNICATIONS

The next four chapters, viz. 'Host Communication Competence', 'Social Communication', 'Host Environment and Predisposition', and 'Adaptation Outcomes' are simply the elaboration of her systems-based communication approach to cross-cultural adaptation. She examines in chapter 6 four empirical indicators of host communication competence, i.e. knowledge of the host communication system, cognitive complexity in responding to the host environment, effective co-orientation with the host culture, and behavioral capability to perform various interactions in the host environment. Chapter 7 examines in detail immigrants' participation in their host and ethnic social processes through interpersonal and mass communication activities that help them, among other things, reorganise "the internalised communication systems of their original culture and acquire new cultural parameters". *(p 108)*. But, at the same time, their personal and social communication is influenced by their personality traits and cultural and racial background,as also by the *receptivity* (the degree to which the host society shows openness and acceptance toward strangers) and *conformity pressure* (the degree to which the host society allows strangers to deviate from its normative cultural patterns) of the host environment. 'Strangers' adaptive communication processes and host environmental conditions have a 'grip' on each other in a 'push-and-pull' process of interaction between the host environment and the strangers themselves" (*p. 131, Ch.* 8). In chapter 9, Young Yun Kim considers adaptive changes of individual strangers in terms of their—(i) increased functional fitness, (ii) increased psychological health, and (iii) increased intercultural identity.

THEORY ASSESSED & EVALUATED

The last two chapters offer a brilliant analysis of the scope and possibilities of her theory with some practical considerations. Chapter 10 is an objective assessment of the theory she espouses, and, therefore, most significant from future research point-of-view. She winds up the discussion emphasising people's 'uncommitted potentiality for change' and the reality of intercultural evolution with changed perceptions and creative insights (*p. 174*).

Although Young Yun Kim describes and explains about cross-cultural adaptation of individuals in an alien milieu, she does not discuss adaptation of the host society, nor does she present empirical evidence in support of her integrative theory even if ideally sound and suitable. She also does not explain or describe the communication strategies or the discourse that the host society members practise in their attempt to show 'power' or superiority over the 'outsiders', or the way they structure authority, using language and gestures, over the aliens. Though it may be a complete subject of study in itself, it is not out of context, and Kim could have discussed how a stranger manages himself/herself vis-a-vis the positive self-presentation and negative 'other presentation' by members of the host society or the structure of elite discourse that constantly reproduce dominant relations of power vis-a-vis the object of cross-cultural adjustment. The elite racist discourse as experienced by strangers implies slow integration and adaptation.

However, Kim is successful in consolidating divergent and limited conceptualisations and unifying inconsistent use of key psychological/sociological/anthropological terms, besides presenting a broad conceptual framework to understand the dynamics of cross-cultural adaptation (which incorporates terms such as assimilation, acculturation, integration, adjustment) in terms of six *dimensions* and about thirty-five observable *indicators* (*pp 152-153*). She is aware of the characteristics of her theory—comprehensive, general and interactive—but it needs designing an "integrative research plan" to test the theory. The three alternative designs that she offers should themselves generate a good amount of meaningful research.

Communication and Cross-Cultural Adaptation is a seminal contribution to cross-cultural studies. Its significance derives from the comprehensiveness of her survey and consistency in presenting the theory. Young Yun Kim's well-researched and thought-out presentation effectively reconciles the stresses of ethntic, cultural and national identity of different people in different situations exploiting the 'positive' in a person vis-a-vis the environment, just as her theoretical description and explanation clarifies "the meaning of cross -cultural adaptation experiences and helps to predict the specific nature of the relationship between its dimensions and constructs".

Her book should provide useful insight to social, political and 'national integration' workers in India where intercultural evolution is most needed for the country's unity, peace and progress, particularly because religious fundamentalism and narrow ethnicity have become intrinsic parts of our socio-political reality.

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WE WISH OUR PATRONS
A HAPPY NEW YEAR

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On The Writing of History—Views From France

M. Aymard and H. Mukhia : (*Editors*)
A REVIEW OF FRENCH STUDIES IN HISTORY
Vol. I
Orient Longman Ltd., Delhi, (1981) Pp. 335: Rs. 125/-

Comments by P.B. Mehta

In 1946, there appeared a remarkable journal with the apellation *Annales—Economies, Societies, Civilisations.* This journal affected, in the words of the editors of the volume under review, "the transformation of history writing itself."

WHAT IS HISTORY ?

The idea that history is best seen as a catalogue of the deeds of individual political actors had been under attack at least since the French Enlightenment. But the historians of *Annales* have, in the last fifty years, made a radical attempt to displace political action from the centre of historical attention. The attempt is to move not merely beyond the Namierite contention that politics is no more than the sum of the action of individual politicians but, to use a phrase from **Ferdinande Braudel**, the movement's single most influential figure, "to a whole new way of coceiving social affairs". Braudel's account is distinguished by its insistence that individual agents and events are not central elements in social explanation. Any historical event is constituted by the force of many different structural and conjunctural circumstances. It follows, therefore, that the proper object of an historian's attention cannot be that of linear narrative of political contingencies. Since the circumstances of structure and conjuncture will, on any particular occasion, outweigh the deliberation, reasoning, choices and actions of particular individuals, these are the subject of historical inquiry.

THREE SPANS OF TIME

Braudel argues in his essay *'History and Social Sciences : the longue duree'* included in the anthology, that historical time may be divided into units of varying duration. There is, first of all, a short time-span constituted by events. This is the fast paced micro-history—the object of traditional historiography. Secondly, Braudel distinguishes what might be called an intermediate rate of change called *conjunctures*, which is the time taken by broader movements of economic indicators like wage rates, price movements, demographic distribution, patterns of technological development and the like. Here the pace of movement, barring superficial anamolies, is slower, An instance of such a conjuncture that Braudel gives is the fluctuation of prices in Europe which went up between 1791 and 1817 and down between 1817 and 1852. Of course, these chronological periods have no absolute values, and other dividing lines measured with other barometers may exist. What is quite clear, Braudel argues, is that the historian can make use of a new notion of time, a time raised to the level of explication and that "history can attempt to explain itself by dividing itself at new points of reference in response to these curves and to the very way they breathe".

Thirdly, there is the span of the longest duration, *historie de la longue duree*, where the time moves slowly and the historian needs the perspective of centuries to discern any change at all. This is the area primarily of man's biological, geophysical circumstances, though it may extend to culture. To such phenomenon, Braudel gives the name 'structure', which is "an organization, a coherent and fairly fixed series of relationships between realities and social masses". Though it is an artifice, for the historian, it becomes a reality which is used and abused over time.

THE SENSE OF LONG DURATION

This triple sense of time governs the architecture of Braudel's 1949 classic *'The Mediterranean and the Mediterranean World in the Age of Phillip II'*. The book begins with a *longue duree* of the lasting geo-physical influence of the Mediterrenean. It then turns to demographic, economic and commercial conjunctures and then finally to the realm of contingent political events. In its execution, this scheme is not merely articulating different senses of time, but also reversing priorities by acknowledging the saliency of *longue duree.*

This enthusiasm for the *longue duree* might be suspected to be a sympathetic prediliction for the determining effects of structure on those who inhabit them. Braudel himself denied espousing a strict determinism and insisted both that there is no 'unilateral history' and that there is a dialectical relationship between the three layers of time, though quite what this relationship is has remained a somewhat obscure part of his works. But unlike other critiques of the obsession with the contingent and the short-term (notably Marxism) there is, at the very least, an insistence that there is no permanent hierarchy of causal sequences. Indeed, there is a disarming claim where Braudel argues that this is merely one conception of the historians' profession and that history, properly speaking, is the "total of all possible histories—an assemblage of professions and points of view from yesterday, today and tomorrow. The only error would be to choose one of these histories to the exclusion of others".

THE PRESENT & LONG-TERM VIEW

Though these truths may seem banal, Braudel argues, his quarrel with the realm of the 'short span' is not intended to be a denial of the phenomenon, but to point out that, in the first instance, the contours and structures of the present cannot be discerned without taking a long-term view. Any researcher, he argues, engaged with the present can make out the firm lines of a structure only by himself engaging in a

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"reconstruction" of reality. And surprise, unfamiliarity and distancing are necessary elements of the attempts at such a reconstruction of all that surrounds us and which we cannot see because we are too close. As he puts it, "with regard to the present, the past is a way of distancing oneself." The sociologist, without the historian, is blind. Indeed, the present in itself cannot constitute a genuine problem for the human science. As Braudel puts it strikingly, "it is nice to see on a map the distribution of all domiciles belonging to employees in a large concern. But if we do not have an earlier map, if the lapse of time between the two maps is not sufficient enough to allow the tracing of a genuine movement, then precisely where is the problem without which any inquiry is simply a waste of effort ?"

II. REORIENTATION FOR A DISTANT "TOTAL" VIEW

What is significant about this movement is not so much the discovery of a new methodology, although the passionate and relentless pursuit of the quantifiable has been a hallmark of *Annales* in the conjunctural sphere, but a reorientation of the problems that constitute history and consequently a redrawing of disciplinary boundaries. **Mavc Bloch,** who has two essays in this volume, one of which calls for a comparative history of European societies much in the same spirit as Braudel argued for the value of distancing, published his classic study *Feudal Society* in 1939–40. This was an analysis of structural relationship between society, economy, politics, culture and even the psychology of the feudal world.

PSYCHOLOGY, EMOTIONS & BELIEFS

The psychological standpoint is the point of departure of **Lucien Febvre's** essay on 'Sensibility and History'. Through a critique of Huizinga's classic study of the emotional life of the Middle Ages, Febvre demonstrates not only how the emotional lives of people's past may be historiographically reconstituted, but also the necessity of linking up with *all* the conditions of existence of the people of any given period and with the meaning these people give to their own ideas and actions. 'Mentalities' is a phrase associated with this school and is symptomatic of their lively and often profound evocation of mentalities and collective psychology most notably by Febvre in his classic '*The Problem of Unbelief in the Sixteenth Century*' and Le Roy Ladurie in '*Mentaillou*'.

This emphasis, however, rests somewhat uneasily with Braudel's own attempts at a disjunction between what things mean to the agents and how the world appears to them on the one hand, and how it appears to the historian in its longer time-spans of structure and conjuncture on the other.

ON WEATHER & DIET, PRICES & FAMINES

Even in these spheres, however, the kinds of questions which have engaged their attention are not those that historians would traditionally tackle. There is a fine piece on the 'History of Rain and Fine Weather' by **Le Roy Ladurie;** an extract from Braudel's *Civilization and Capitalism* entitled 'Sustenance', which gives an account of the dietary habits of Europe over many centuries. As the editors of the volume point out, "a history of diet has proved to be a formidable instrument for breaking barriers generally taken for granted by historians and economists". Though this may not be history, in the traditional sense of term at any rate, Braudel is convinced that a history of diet would "illuminate all levels of history and provide the most effective access to the *longue duree*, the true and the most human *longue duree*".

This volume contains other brief but fine examples of the conjunctural sphere—an essay by **Labrousse** on 'Economic Fluctuations and the Individual', where he examines the differences in the relationship between prices and produce in agrarian and industrial economies and their social repurcussions. **Jean Meuvret** examines the relationship between food crises and demography during the *Ancien Regime,* while **Dupaquier** succinctly argues that contrary to the intuition of most historians, epidemics preceded famines rather than follow them in early modern Europe. These conjunctures, however, are meant not merely to produce isolated trends; but are lodged in an overall analysis of society. As Labrousse puts it succinctly, "Economic variations do not affect economic man alone, an abstraction purged from history, but man as a whole, indivisible man".

SEVERAL SOURCES OF HISTORICAL ENQUIRY

Part III of this volume ought to convince sceptics that the results of quantitative inquiry have a profound bearing on reconstruction of the past. Indeed, the editors argue, it would be misleading to oppose economic and quantitative history to trends of historical anthropology or the history of mentalities. The questions of the latter are, often, borne of the achievements of the former, and questions in historical anthropology often generate the need for new quantitative enquiries. The importance of introduction to this volume as a brief, though not superficial, guide to the sources and methods available to the historian cannot be overemphasised. Like the expansion of the territory of the historian by the Annales school, there has also been not only an expansion of the resources available to them, but the discovery that old resources like texts and travellogues can be used in new and unfamiliar ways. For instance, as Febvre brillianty shows, there is a homology between the attitude Calvin had to God and the subjects to their king. Theological attitudes can, with care, be made to reveal something of the power structure and *vice versa.*

TOWARDS A COMPLETE UNDERSTANDING OF SOCIETY

The *Annales* then, is best seen as a movement constantly questioning received categories, blurring lines between disciplines, attempting to transcend dichotomies and to extend spaces. Its attempts to

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appropriate for history the task Levi-Strauss tried to claim for anthropology"—the complete understanding of society",—may be forgiven on count of the manifold lines of enquiry which they have opened up. They have brought to the fore silent and neglected histories of gestures, habits, emotions which were considered too unworthy to be the objects of historians' attention. There have been attempts to come to grips with the systematic ambivalences of emotional life, explications of peasant mentalities, popular culture, of marriage and childhood, of salt, opium and pepper—humdrum things, but nevertheless, things on which the fates of empires and nation have rested and from which mankind derive existential meaning. As Febvre has argued : "Words, signs, landscapes, titles, the layouts of fields, eclipses of the moon, bridles, analysis of stones by geologists and of metal swords by chemists, in a word, anything which belonging to man depends on man, serves him, expresses him and signifies his presence, activity, tastes and forms of existance, are all part of the historian's vision".

BREAKING THE BARRIERS

So radical and varied have these attempts been at dismantling boundaries between biology and culture, economies and demography, sociology and literature that any attempts to discern influences may seem anachromistic The book's introduction gives some helpful hints in this respect. Certainly Bloch was influenced by Marxism, and there are traces in the *Annales* of Marx, Wallon Durkheim, perhaps even Saussure, and despite their ultimate divergence, even structuralism. Like all rich movements, this one is constantly transcending itself till the point where one can speak of breaks in the movement or, at the very least, a break with the Braudelian poles of structure and conjuncture.

The proposed second volume promises to be an exploration of such breaks in the form of **Bourdieu** and **Michel Foucault**. The last named especially challenged the pretensions of any grand theory in the Braudelian vein to be neutral and objective.

The editors suggest that the upheavals of 1968 might have much to do with this turn, though one suspects that it was the totalizing claims of Braudelian grand theory which led to the attempt to undermine all certainties in the shape of Foucault. Nevertheless, besides this break, there were internal divergences within the movement, with a turn towards semiology on the one hand and 'old fashioned' ideological discourse on the other.

INTERPRETING THE FRENCH REVOLUTION

Perhaps one glaring omission from this otherwise excellent and representative volume is **Francois Furet** who was editor of the journal from (1977–86) and whose 'Interpreting the French Revolution' is an outstanding work on the political function of discourse. It also represents the best of the Annales confrontation

MAPILLA REBELLION : ANOTHER STUDY

K. N. Panikkar

AGAINST THE LORD AND THE STATE

Religion and Peasant Uprisings in Malabar 1836–1921.

Oxford University Press, Delhi (1989) pages 232.

Comment by G. Krishnan-Kutty

Prof. K.N. Panikkar has published another important book on the Mappila Rebellion, which has long been a cotroversial subject. The rebellion took place in 1921.

There are many studies by Indian and foreign authors on Malabar Rebellion. Some are by scholars from Kerala, including those in Malayalam. Prof. Panikkar has published this work at a time when there is already a lot of good literature on this theme. His book is most welcome in view of the permanant relevance of the theme about which final statements cannot be made. It is also necessary to re-examine the earlier views expressed by several scholars. Again, "peasant studies" are also gathering momentum in India in recent years. (*Continued overleaf*)

(Contd. from Col. 1)

ON THE WRITING OF HISTORY . . .

with what is a major political event in traditional terms, the French Revolution. Furet has demonstrated how the vague and insubstantial quality of notions like the 'people' and 'nation', in the absence of any established consultative procedure, led to the violence of the Montagnards and the progressive radicalisation of the Revolution. Such a work would perhaps have highlighted both the possibilities inherent in and the limitations of some aspects of the Annales school when applied to contingent political events.

This anthology, well-translated and well-organized by the editors, Mukhlia and Aymard, and with a marvellous introduction, gives only a taste of the possibilities of the Annales school and should help in bringing historiographical courses, obssessed with a dogmatic Marxism or naive Namerism up to date. Though no substitute for the evocativeness of the original works, this book serves as an introduction to complex field. What might be useful in forthcoming volumes is a bibliography and some critical perspectives written by non-French historians who have been normously influenced by *Annales* in different ways—Wallersten, Peter Burke, Robert Darnton etc. The publication of subsequent volumes, which it is hoped will stand as a monument to the inventiveness, endurance and spirit of French social theory, is eagerly awaited.

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Rural Energy Project in Bihar

S. Narayan & Manohar Lal
INTEGRATED RURAL ENERGY PROGRAMME
Mittal Publications, New Delhi, 1989, Pp 80, Price 100/-

Comment by Ram K. Vepa

During the Sixth Plan Period, a pilot project was operated in eight States to compile data and information on various rural energy programmes for both conventional and non-conventional energy sources so as to develop an integrated approach to meet energy requirements in rural areas. In the Seventh Plan, funds were provided to each State to implement IREP Projects at the Block level, utilising existing schemes for energy supply : such as rural electrification, social forestry, non-conventional technologies etc.

About 150-200 Blocks were taken up all over the country with the two-fold objective of :
—providing an assessment of how changes in the pattern of energy consumption can be brought about through various inputs and policy measures;
—monitoring the performance of various energy technologies and options so as to provide guidelines for further R & D on these technologies and their adoption on a wider scale.

In Bihar, three Blocks were slected under the programme : Dhanrua (in Patna District), Namkum in Ranchi and Vijaypur in Gopalganj District. The A.N. Sinha Institute of Social Studies, Patna, was entrusted with the task of making a study of the varions aspects of the problem and the IREP projects including :
—Geographic and demographic characteristics of the Block;
—Economic activities and general living conditions of the households;
—Present pattern of energy consumption;
—Energy availability source-wise;
—Demand projections for the next 5 to 10 years;
—Assessment of the affordability of the households for various energy options;
—Specific targets in terms of various options;
—Identification of the role of financial institutions;
—Training and technical inputs;
—Coordination with other departments.

This is indeed a wide frame of reference, but the book provides raw data on only the first three of them. Hence, it can be considered only as the first part of the study whose more interesting dimensions are yet to be brought out.

One wishes that the authors had attempted a generalised model of energy consumption in rural areas, and how this can be made less dependent on conventional sources. There is much more to be said than what has been done in this slim (but highly priced) publication.

Dr. Ram K. Vepa, former Development Commissioner, Small Industries, is an experienced administrator and technical consultant.

(*Continued from page 11*)

MAPILLA REBELLION : ANOTHER STUDY

The author of this monograph has had some experience of this event during his childhood days in a village in Malabar, where the Mappilas formed a substantial section of the population. He recollects howhis mother and her sisters anticipated attack from the rebels every day, and spent several sleepless nights "keeping boiling oil ready for defence". But the Mappilas never attacked Hindu homes. The author meditated over this and related accounts, and he arrived at his main thesis. The book in the present from is the result of long and patient research. He made the first efforts in the presentation of a part of his researches in 1970. In this formal presentation, he has examined the rebellion as a revolt *Against the Lord and the State.*

The book has six chapters. Peasants, landlords and State form the first one. The last chapter is the conclusion of the author. In between, he examines the making of a tradition, quest for a solution, and forging the bonds. Each chapter is enriched by numerous foot-notes. Statements which the scholar has made are very well documented; and he does not leave any room for doubt. The historian in him has gone to the root of the materials in all the issues which he has dealt with. Prof. Panikkar's book is a model for historical research in our modern times,

He touches the core of the argument with the following remark : "Discussion on the character and caused of peasant uprisings in Malabar has generally been focused on whether they were communal or agrarian uprisings." (*p. 191*). He adds that modern observers and political aetivists also followed a pattern of observation laying emphasis upon either the religious or agrarian causes. The author has brought his arguments to a good conclusion.

While I do not endorse his views on some issues and interpretations, I am struck by his presentation of facts and his excellent interpretation of the rebellion after seventy years of the event. The get-up of the book is also very good according to modern standards. This research work which may well be followed up by concerned scholars.

Dr. G. Krishnan-Kutty, a well-known writer, is now a Fellow at the Indian Institute of Advance Study, Shimla.

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Restless Turns The Dragon

K. R. Sharma
CHINA : REVOLUTION TO REVOLUTION
Mittal Pnblications, New Delhi, 1989

Reviewed by Parshotam Mehra

Sadly for the high stakes we have in such an important and powerful neighbour as China, our expertise on that land and its people is woefully inadequate. Whether it be the academia and seats of higher learning, or trade and commerce, or the information media, the singular paucity of our resources to meet ever mounting demands should be a matter of some concern. In the event, the slender volume under review is doubly welcome, both in its own right as an important contribution as also an assurance that, poor and unequal though, the response to the challenge is not altogether non-existent.

THE TURBULENT DECADE

The study deals with an important facet of recent Chinese history : the crucial and turbulent decade of 1960–70 in Mao's leadership and all that it meant for his people. The author suggests that during these 'most crucial and decisive' years, Mao abandoned his pragmatic Marxism and opted for Marxist dogma. The more cautious and moderate policies of New Democracy with their emphasis on consensual politics were given the go by, their place being taken by 'war eommunism' and the high-sounding 'permanent revolution'.

What made Mao go the whole hog for such a radical departure ? A host of international and national compulsions. Sino–Soviet differences were getting aggravated and, as the great helmsman perceived it, the Soviets were becoming 'revisionist'—firmly set on the path of 'capitalist restoration'. Nor was the West yet prepared to mend its fences and draw closer. Nearer home, the signals were no less disquieting. For one, the Chinese Communist Party, now increasingly bureaucratised, had shown distinct bourgeois tendencies and was no longer an instrument of its leader's will. In the event, Mao harked back to his fomulation of a permanent revolution with its exclusive emphasis on class struggle. This, he was convinced, would restore revolutionary puritanism.

Those who opposed Mao, among them Liu Shaoqi and Deng Xiaoping, were no conspirators. Only a little less precipitate, if also perhaps a wee bit more cautious. They underscored the importance of economic rationality and objective laws of social development. Nor did they share Mao's 'excessive anxiety' about revisionism.

THE HEAVY TOLL OF CLASS STRUGGLE

Unhappily for them, and for China, Mao's 'radical impetuosity' was running riot. His new edicts about 'primacy of politics' and putting 'class struggle in command' led inexorably to its logical sequence of the Great Proletarian Cultural Revolution. And, in the bargain, exacted a heavy toll, and not in human life and limb alone. On a conservative estimate, it has been suggested that between 1959–61, at least thirty million peasants died of malnutrition and hunger alone ! This was on the eve of the revolution; the cost it claimed in the aftermath has yet to be fully computed.

While China—watchers mull over these thirty million 'missing' Chinese, Mao's successors let him easily off the hook. For, even though Deng and China's new leaders who inherited his mantle have held (1981) 'Comrade Mao' and the 'Gang of Four' squarely responsible for the enormity of the disaster that the revolution spelt for hina, there was one extenuating circumstance : 'For after all', the Communist Party of China ordained, it was 'the error of a great proletarian revolutionary'. For Deng himself and his 'Four Modernisations', the post–June 1989 Tiananmen square China continues to pose, and not in terms of ideology alone, a veritable question mark. This would imply that at the very least, the debate on Mao and his revolution in the corridors of power in Beijing, must remain openended.

STEP BY STEP INTO THE DEEP

The preceding paragraphs essay a broad sum-up of a detailed narrative that spans six chapters and goes into such minutiae as the 'First Ten Points' (May 1963) which were to mark the beginnings of the class struggle in the Chinese countryside. Their relative failure led to the 'Second Ten Points' (September 1963) which were designed to broad-base and intensify the movement. Followed the 'Small Four Clean-ups' (first half of 1964) aimed at rooting out corrupt and unclean basic–level party cadres and the 'Big Four Clean-ups' (later half of 1964–January 1965) which were to witness 'perhaps one of the severest cadre purges' in China since 1949. In the aftermath, Mao was to assume a commanding role and initiate a radical overhauling of the Chinese educational system so as to prevent any 'revisionist' backlash. And finally, the withering away of the Socialist Education Movement (1965–66) and Mao's sad conclusion that it had failed to expose the party's revisionist tendencies 'in all-round way and from below'.

PERSONALITY CULT & ITS ABSURD DIMENSIONS

In the event, there was a renewed emphasis on the Mao Study Campaign, his personality and thought, leading to its inevitable corollary of many a 'gem' of inane absurdity. Two such may be rated as broadly representative .

'In playing football, the main thing is to play politics. In the matches, you must give prominence to politics and apply Mao Tsedong's thinking to guide your play.'

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Punyapriya Dasgupta : CHEATED BY THE WORLD —THE PALESTINIAN EXPERIENCE

Orient Longman, New Delhi (1988), 367 pages. Price : Rs. 150/-

Comments by M.S. Agwani

Originating in his sojourn in West Asia as a foreign correspondent, Dasgupta's interest in the Palestine Question grew out of his conviction that history has few parallels to the injustice done to the Palestinian people. Also unparalled is the inflictions and pain endured by the Palestinians and their "determination to rise some day, phoenix-like, from the bombed and scorched refugee camps in West Asia."

LAND & THE PEOPLE

Nasser had once said that the crux of the Palestine problem is *land* and *people*. The Palestinian people who had lived in their homeland of biblical antiquity for centuries were expelled from their homes and hearths, following the creation of Israel in 1948 to make room for hundreds of thousands of Jews immigrating, initially from Central and Eastern Europe.

FOCUS ON PALESTINE

The reason why most of them had begun to emigrate to Palestine was partly the anti-semitic proclivities of the Europeans, but mostly the savage persecution of the Jews at the hands of the Nazis. The Palestinians could not be blamed for the misfortunes of the European Jewry; but they were made to pay for the sins of Europe. The British who happened to be the colonial rulers (then euphemistically called the '*mandatory*') and the Amercians, who closely supported them, aided and abetted the dispossession of the Palestinians.

RETURN TO 'THE KINGDOM OF ISRAEL'

The Jewish passion for 'return' to Palestine was fuelled as much by their persecution in Europe as by the Jewish people's ancient links with the 'Kingdom of Israel', which had flourished in Palestine about 2,500 years ago. In the late nineteenth century, it took the form of the World Zionist Organization—*Zion* being the name of the hill near Jerusalam on which was situated the seat of Jewish government and religion in that hoary past—which served as the principal instrument of the European Jewry's quest for refuge and statehood in Palestine. Over the next half century, the Zionists by turn enlisted the support of Britain and France, but since the 1960s came to rely mostly on America, which country, incidentally, has a much larger Jewish population than Israel itself.

THE RISE OF P.L.O. & INTIFADA

The Arab states surrounding Palestine gave material help to the Palestinians in distress; but were no match for the powerful American backing that Israel enjoyed. This enabled Israel to defeat the combined forces of Egypt, Syria and Jordan in the June 1967 Arab Israeli war. The Israelis overran the West Bank and Gaza sectors of Palestine, which had until then been under Jordanian and Egyptian dispensation. The 1967 war also marked the beginning of the ascendancy of the Palestine Libration Organization (PLO). The Palestinians resolved to take up the task of shaping their destiny in their own hands. The commandos of the PLO gave a magnificent account of themselves during the Israeli invasion of Lebanon in the summer of 1982, when they encountered the fierce onslaught of Israeli missiles and bombers with intrepid fortitude and courage. And since December 1987, unarmed Palestinian men, women, and children have been defying some 90,000 armed-to-teeth Israeli soldiers in the streets and lanes of the West Bank and Gaza. The ongoing Palestinian uprising (*Intifada* in Arabic) will go down in the annals of history as a saga of stout resistance to injustice and oppression.

Dasgupta has handled his task with boundless industry and commendable analytical skill to give us in less than four hundred pages—and at a relatively moderate-price—a brilliant and comprehensive study of the Palestinian experience.

Restless Turns The Dragon

(Contd. from page 13)

Or what was to emerge as the national anthem with its opening bar :

'The East is Red
Rises the Sun
China has brought forth a Mao Tzedong.' . . .

The Great Proletarian Cultural Revolution was on the launch pad.

All this would surely be of interest to the keen researcher who would like to burrow deep into the varied sources, both in the western languages and Chinese, which the author has made use of. Happily, his own credentials are unimpeachable : grounding in political theory, in terms both of study and teaching and brief spells at the Australian National University (Canberra), Universities Service Centre (Hong Kong) and a few weeks' visit to the main-land China.

Two major lacunae which stare the reader in the face are poor editing — resulting in a great deal of avoidable repetition — and heavy footnoting. Unavoidable concomitants of a doctoral dissertation being rushed headlong into print. One would much hope though that a future edition takes care of these, and appends a short note on the source material that would help the interested reader separate his grain from chaff in the present non-descript listing, and lumping, of items in a 'select bibliography'.

Dr. Parshotam Mehra is a former Professor and Chairman, Departments of History and Central Asian Studies in the Punjab University, Chandigarh.

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AND PAKISTAN

M. Dharamdasani. (Ed.) : BENAZIR'S PAKISTAN
Shalimar Publishing House, Varanasi (1989), xii+203 pages, Price : Rs. 250/-

The title of this book has more to do with the fact that it was published soon after Benazir's advent to power than with an assement of her performance in office which, though promising at first, turned out to be somewhat bleak by the time she was summarily dismissed by the President of Pakistan in August 1990.

THE SHORT-LIVED ERA

Among the papers included in this volume, the most perceptive are the ones written by Lawrence Ziring, an American academic, and the well-known Pakistani journalist, M.B. Naqvi. Both provide the setting against which the short-lived 'Benazir era' can be examined.

Ziring points out that East Pakistan's secession exploded "the myth of Muslim unity" and replaced it, in what remained of Pakistan, by self-asserting nationalities. It suited Jinnah's immediate object to obscure the fact that the Muslim League, despite having originated in East Bengal, was essentially a north-central Indian phenomenon with only marginal appeal to the Muslims of north-western region to which the post-Bangladesh Pakistan is confined.

THE PROBLEM WITHIN

It is,therefore,hardly surprising that ethnic identities overpowered religious commonality. During the 1980s,Zia-ul-Haq did try to invoke Islam to contain the clamour for democracy and reginal autonomy by the various ethnic components, but to no avail. Even his claim to *ilham*, a state of grace in which he believed a divine message entered his heart telling him to lead Pakistan along the Islamic path, did not cut much ice. Ziring also dwells upon aspects of Pakistan's foreign policy, especially its involvement in Afghanistan, but concludes that "the problem of Pakistan, for all its exernal dimensions, remains within itself."

THE FEUDAL STRUCTURE OF PAKISTAN & POLITICAL FORCES

Naqvi's concise paper titled "Pakistan: A Troubled Legacy' argues that among the forces that shaped Pakistan's polity, the dominant one has been its feudal structure. With the exception of the canal-irrigated areas, where most peasants owned plots of less than 50 acres, the old *barani* regions of Punjab, Sind, Baluchistan and the North-West Frontier were dominated by big landowners who parcelled out land to tenants under the highly inequitous *batai* system.

The social and political clout of this feudal class remained unchanged in Pakistan. Naqvi assigns a secondary place to the *ulema* or the religious scholars of Islam whose influence in social and political matters was "mostly negligible." The Leftist intellectuals, sprouting since the heady days of 1930s, but gaining support after 1944, when the Left began to support the idea of Pakistan, comprised a third force. The Muslim League with its patchwork quilt of an ideology was the last to appear on the scene in areas which now constitute Pakigtan.

THE PLUS & MINUS OF RECENT HISTORY

All this added up to a disjointed legacy to build upon. And yet, Pakistan has not done too badly. It has a small (a million strong) but flourishing industrial and commercial middle class, a distinct intelligentsia and an increasingly articulate political elite. On the minus side, economic inequalities have become ever more glaring; education and public health remain badly neglected; and barring one or two notable exceptions, there is little to show on the side of science and technology. Dr. Abdul Salam, the only Pakistani to win a Nobel Prize in science, was declared to be a non-Muslim on grouds of being a Qadiani ! As to why Pakistan did not make a success of its experiement in democracy, Naqvi's tentative answer is that, unlike India, Pakistan has done little to change the land tenure system that it has inherited from the hoary past.

"ISLAMISATION" & THE PERFORMANCE OF "ISLAMIC" PARTIES

J.A. Bindra's paper on "Islamization" makes a valid distinction between Islam as a religion and Islamization as a political ploy. And whatever the *ulema* might say about religion and politics being inseparable in Islam, even ordinary Muslims understand this distinction. The point is corroborated by John Kaniyalil's paper on "1988 Elections". Of the 205 National Assembly seats for which elections were held, the various Islam-oriented parties did not win more than ten per cent. The militant Jamat-e-Islami could bag only seven seats. Interestingly enough, this was in conformity with the earlier pattern set by the 1970, 1977 and 1985 elections. The outcome is comparable to the performance of religion-based political parlies in India !

As for "*Benazir's Pakistan*", there is not much to write home about in this book, for the simple reason that most of the essays on this subject were apparently written in the initial months of her rule, when the limitations of her power were more latent than patent. Hence the bland generalities like "Pakistan under Benazir Bhutto is striving for a major breakthrough in its foreign policy posture" (Dharamdasani), or "Democracy might not have a free hand but at least it has a foot in the door". (Anjali Puri), and "Benazir is truly at the cross-roads and is poised for a major breakthrough or a catastrophe" (Kishore Gandhi).

All in all, there is much that is useful in this book, but its value is greatly diminished by unpardonably poor editing reinforced by still poorer proof-reading.

Prof. M S. Agwani, Professor of West Asian Studies, is also the Vice-Chancellor of Jawaharlal Nehru University, New Delhi.

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NEW MEDIA APPROACH TO HIGHER EDUCATION

DISTANCE, NON—FORMAL & OPEN LEARNING SYSTEMS

by S. N. DUBE

In a developing State like Rajasthan, with its vast socio-economic and geographical diversity, the conventional education system alone cannot develop human resources; an alternative route like Distance Education needs to be adopted.

Distance education through multi-media is intended to cater to students who have to discontinue their formal education owing to pecuniary and other personal circumstances, students in geographically remote areas, students who had to discontinue education because of the lack of aptitude and motivation but who may, later on, become motivated, students who cannot find seats or do not wish to join a regular college or university department, although they have the necessary qualifications to pursue higher education, as also individuals who look upon education as a life-time activity and may either like to refresh their knowledge in an existing discipline or acquire knowledge in new areas and persons in service. Establishing Kota Open University is one such firm academic step in Rajasthan to meet these needs.

ROLE OF MASS MEDIA

Rajasthan's massive educational needs also require extensive and intensive use of mass media. Despite the adoption of the New National Policy on Education, the development and utilization of Instructional Technology have lagged way behind. Media potentials and applications are yet to be fully exploited for educational purposes. This is specially true of the distance education institutions like the Kota Open University, wherein mass media facilities hardly exist. Neither TV nor Radio Network has been provided to it for educational broadcasts. In this regard the government has to see its positive and constructive role to meet the demands of higher education for distant learners.

Kota Open University is required to expand educational opportunities, quantitatively and qualitatively, at a quicker pace than so far. Not only new non-traditional courses should be introduced through distance education, but also the vast potential of new communication technologies should be harnessed for this purpose. The National Information Policy (.985) also acknowledged the use of mass media, particularly the electronic media, in imparting education, providing motivations for social change, influencing popular attitudes and traditional practices, thus creating a climate favourable for development.

The Kota Open University at its end, is making efforts for training of faculty members in instructional technology or media application in distance education.

It may be underlined that human being is an important and very precious resource. As Throndlike wrote in 1912 : "A human being should not be wasted in doing that forty sheets of paper or two phonograms can do, just because personal teaching is precious and can do what books and apparatus cannot; it should be saved for its peculiar work. The best teacher uses books and appliances as well as his own insights, sympathy and magnetism".

KOU MEDIA CENTRE & POOLING OF RESOURCES

In Kota Open University, there is provision to recruit and utilize professional educational media personnel having an expertise in production and other technical aspects of the mass media. A fully-equipped media centre is proposed to be set up which, apart from its normal functions, shall also plan and perform media research and evaluation. Efforts are on to have a pooling of resources among all Open Universities on a national basis, in order to minimize the cost of designing instructional systems and other instructional facilities. The centralized planning is also called for both to avoid duplication of effort and to ensure compatibility of the systems from one University to an other.

The University is giving impetus in developing the courses suited to local needs, thereby maintaining its autonomy at the national level. The University is also planning re-orientation of teachers in the use of media and new technology in distance education.

Kota University is, perhaps, the only institution of higher learning in the world to impart *Computer education* by way of *distance education* As a result, a Certificate Course in Computer Programming has been introduced, and it has been well received by the distant learners.

With the availability of resources, increasing use of computers is envisaged for *research and computational purposes* in distance education. The day is not far off when every respectable institute will have a Computer Centre of its own, as they now have libraries. Computer application would also help in improving the over-all management through speed and efficiency in registration of students as well as logistic and accounting purposes.

With ever-increasing opportunities and new vistas for media-related learning experiences, its application of new technologies in distance education and to cater for the massive educational needs in the State, the Kota Open University is in the fore-front putting forth efforts for greater application of mass media and new technologies. By systematic planning of material and human resources, an assurance of maximum educational opportunities for a still greater number of people in the State will be achieved.

Kota Open University intends to play a vital role to achieve the goals of democratisation and universalisation of education with the cooperation of the State Government, funding organizations and other conerned.

Prof. S,N. Dube is now the Vice-Chancellor of Kota Open University.

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FROM AUSTRALIA WITH LOVE

JOURNAL OF AUSTRALIAN LITERATURE : Vol. 1, No. 1, June 1990. Edited by Subhas Chandra Saha

Manipur University, Imphal

Comments by Nidhi Bhagat

Australian literature has slowly made its presence felt in world literature written in English. With Patrick White winning the Nobel prize in 1973, Australian literature came to be recognized as an independent entity and not a mere offshoot of British literary conventions. Recent years have indicated a growing interest among Indian scholars in the literatures of the Commonwealth nations. Australia too figures therein quite prominently. However, in spite of the increasing interest, very little is published in India dealing with Australian literature. The publication of *Journal of Australian Literature* containing creative and critical material is a welcome event, and is a useful source of information for the scholars of Australian literature.

The inaugural issue of the *Journal* includes critical essays by Indian and Australian academicians, poetry and short stories by contemporary Australian writers. Besides, there is a 'News Corner' appended to the *Journal* to give information about the work in progress in the field.

RE-WRITING AUSTRALIAN HISTORY : ABORIGINES' POINT OF VIEW

David Kerr in his essay, "Fictionalising History : Problem and Promise in Black Literature" deals with the difficulties faced by emerging Aboriginal writers who are attempting to rewrite Australian history from the point of view of the dispossessed and the enslaved. These writers have to link their past with the present imaginatively, with the contact between the whites and the aborigines and the outcome of this cultural conflict. The characters are presented as caught between the old world and the new.

The works of three major Aboriginal writers, Jack Davis, Moodrooroo Narogen and Sally Morgan have been discussed by Kerr as illustrations of a new direction not only by the aborigines who are finally giving expression to their frustrations and hopes, but also by other writers. Australian literature as a whole will be richer for these new rising talents which will, in time, reflect the other side of the Australian psyche.

THE PAIN & EMPTINESS OF ALIENATION

While David Kerr has taken up the sense of alienation of the aborigines in the predominantly white society, Ravi Nandan Sinha has dealt with alienation, pain, emptiness and loss, which he finds to be the dominant aspects of contemporary Australian poetry. He calls it the "existential anguish" of the poets rooted in the poet's inability to relate the self with the environment, the inability to cope with the "changing spiritual maps" and the conflicts and uncertainties of modern life. These concerns, however, are present in the earliest observations of Australian "weird melancholy" and "emptiness". Not only is contemporary poetry affected by the existential anguish, but fiction as well as paintings (arts) also reflect the concern for "emptiness, loss and separation". The white man's dilemma is his inability to relate with the land, while that of the aborigine is the need to rise above his recent past and relate again with the past when he was one with the land.

PATRICK WHITE : SUBLIME EXPLORER OF THE PSYCHE

Visvanath Chatterjee's essay "The Achievement of Patrick White" introduces readers to the works of one of the most well-known writers of Australia. White has been called a "sublime explorer of the psyche", his chief concerns being the essential loneliness of man, the inevitability of human suffering and the mythical theme of transcendence.

K. Chellappan and N. E. Pavithra have dealt with romantic and mystic elements in two works of White which were based on historical events. Both *Voss* and *A Fringe of Leaves* have journeys which aim at transcending and changing humanity. The element of love too plays an important role in White's works. The mysterious external landscape corresponds to the "thoughtscape" of mind. Exploration is both external and internal; it turns out to be a spiritual voyage. The romantic elements of quest and love are treated along with the theme of the quest for God.

Subash Sarkar in the essay "Patrick White : The Quest for Human Values" places White in the literary tradition which transcends Australia, on the basis of what he calls the "perennial stuff of man" which forms the major concern of White. Sarkar too stresses the mystical element in Patrick White's works and the underlying religiosity and suffering. He goes on to present a resume of all of White's novels (except *A Fringe of Leaves*) and clearly indicates his preference for *Voss*, which he describes as "a magnificant literary work, grand both in its theme and execution".

TREVOR SHEARSTON : COMPETENT STORY-TELLER

Paul Sharrad, in his essay on the fiction of Trevor Shearston, highlights the "sense of a story worth telling and told competently", thus infusing in the readers the curosity to know more the works of Shearston. Shearston's ironical and realistic presentation of the relations between the colonisers and the colonised serves as a skillful comment on the hierarchical and racial relations between the two cultures. Sharrad has made some very interesting comparisons between the works of Shearston and Randolph Stow.

A. D. HOPE : BETWEEN THE TWO EXTREMES

Walter Tonetto, in his article on A.D. Hope, places him between the two extremes, the demonic and the

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INTERPRETING FOLKTALES

Notes From A Lecture Delivered At The Jawahar Kala Kendra, Jaipur on 1 October 1990

by Edward Hower

The study of folklore in India is probably more active than in any other country in the world. The works of A. K. Ramanujan, Mazhurat Islam, Sudhir Kakar, Sankar Sen Gupta, and Komal Kothari of Rajasthan, have made significant contributions to the discipline, focusing international attention on India's diverse folk traditions.

I am honoured to be invited to speak here in Jaipur, which, from the appearance of this new Arts Center, will soon be a great center of folklore activity and research in India. My special thanks to the eminent folklorist and folk artist, Dr. O. P. Joshi, one of the center's most enthusiastic administrators, for inviting me to speak here.

SEVERAL SCHOOLS OF STUDY

In India, as in Europe and America, several methods of studying folklore have emerged over the past century. The Historical/Reconstructionist School traces ways in which folklore gives insights into the history of a people; its assumption (an archaic one, I think) is that modern folk are replicas of pre-civilized people who can be studied as walking historical artifacts. The Ideological School (fortunately not well attended these days) seeks to justify patriotic fervor by establishing links to a golden past. The Historical/Geographic School studies the origins and spread of tales from one area of the world to another. The Functionalist School, founded by the anthropologists Boas, Benedict, and Malinowski, seeks to discover the religious, legal, and social roles played by folklore among particular peoples. The Structuralist School, founded by Propp and Levi-Strauss, is interested in the similarity of structures of tales, in which motifs and dramatic situations explain universal concepts. The Psychoanalytical School, to which Jung, Fromm, Bettleheim, and Dundes have contributed, explains tales as guides to the individual human psyche, using some of the theories of Sigmund Freud.

MY APPROACH—ANTHROPOLOGICAL & PSYCHOANALYTICAL

I have trouble accepting any one school of interpretation, and like to use a variety of ideas to explain the meanings of tales. My approach is that of one who is still learning about folklore and wants to keep his options open. Nevertheless, the ways I interpret tales are roughly two : anthropological and psychological. As a former student of anthropology, I am interested in ways in which tales can help to explain a culture as a whole : its values and ethics, its religious beliefs, its family life, its economic system, its attitudes toward love, war, status, honor. Also, perhaps because I'm a novelist as well as a folkore researcher, I am interested in ways in which tales help to provide a map to the workings of the individual human mind.

I am aware that psychoanalytical theories, which were developed in middle-class Vienna to study European psyches, cannot always be applied to people in Asia, Africa, Latin America and elsewhere. Nonetheless, some of this school's ideas have been helpful to me in understanding the tales which I collected in Rajasthan.

PROJECTIONS

One idea is that tales, like dreams, give us clues to the operation of the *unconscious mind*. Folklore provides coded images that researchers can interpret in interesting ways. Another idea is that tales, also like dreams, contain concrete *symbols* which can stand for more generalized fears and desires. Psychoanalysts' focus on *early childhood* contains useful ideas : applied to folklore, it can help us understand how ordinary family relationships are acted out—often from a child's point of view—in tales which are ostensibly about Princes, Princesses, Kings and Queens. Finally, the psychoanalytical concept of *projection* is a useful idea : as in dreams, a folktale may ascribe one's own frightening or socially unacceptable traits to people or forces outside oneself. Perhaps, as Freud believed, all our folklore, mythologies and religions are projections of our own psychological preoccupations.

AN EXAMPLE

To explain this approach by example, let us consider a tale. In this context and before interpreting the folktale or inviting the audience to do the same. Professor Edward Hower told a story in his inimitable and masterly way Ed] It is about a daughter who is being held captive by an ogre father and who is rescued by a brave prince—a common folk theme in India and elsewhere.

The tale may contain several coded messages. Symbols such us the ogre's tusks may denote his savage animal-like aggressiveness and his phallic desires; symbols like the flowers that the princess turns her rescuer into to conceal him, may stand for her budding sexuality, her blossoming feminine affection for the prince her preception of him as a non-threatening beautiful lover (in India, perhaps worthy of being garlanded for future brave deeds).

The story can be seen as a description of an uncomfortably Oedipal family situation, in which the father seeks to keep his daughter exclusively to himself by force if necessary. It might also contain some projection : a daughter, recalling the closeness she felt toward her father during her years as a small child, may still unconciously want to return to a kind of intimacy, which is no longer acceptable; in repressing her longings, she may accuse the father of having such desires toward her. She needs to transfer her longings to a male her own age; her rescue by the prince can be seen as a move to a new, more mature stage in her psychic development. Thus, a folktale can provide a psychologically and socially acceptable form for externalizing common repressed feelings that everyone must learn to deal with.

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An anthropological interpretation of this tale would focus on the culture as a whole, rather than on individual, and discuss the tale as an expression of the values and collective preoccupations of a society. Thus, the imprisoned daughter might reflect the frustrations of young women kept secluded in the *haveli*. Also reflected would be the society's need to get girls out of their natal homes in order to become wives and mothers. The rescue by the prince might be seen as an expression of the way a society values male bravery and cleverness, a depiction of the need for a young man to find a wife and win social approval for establishing his own household.

FUNCTIONS THAT FOLKTALES PERFORM

However one interprets tales, I believe they have several functions for those who tell them and those who listen to them One function is that of *explaining* the world. Everyday logic and the scientific method may explain *HOW* things happen (malaria is caused by mosquito bites; the wireless is operated by sound waves) but cannot explain *WHY* events occur (why some people are so unfortunate as to get malaria; why some people are lucky enough to be able to afford radios). Folktales provide ways to understand life's mysteries.

Folktales also *reassure* us that life has a meaning : they provide a moral order in a seemingly amoral world in which events beyond our control can happen. They map out the collective culture of a people; they show how social cohesion and mental health can be achieved.

Another function of folktales is to *entertain*, giving us relief from the stress of living cooperatively in a highly structured, moral society. Tales also *inspire* us. They give form to the ancient belief that telling tales and listening to them give power to the teller and listener. The transmission of folklore provides a *ritual* during which we invite the gods to join us and intervene beneficently in our lives.

No less importantly, folktales inspire in us *artistic creation*, and allow us—whether as tellers or listeners—to become heroes and heroines, gods and goddesses. Through participating in acts of the imagination, we can vanquish villains, demons and other subversive forces in our lives. We can make beauty out of ugliness, and create order from chaos.

Great art everywhere does this for the people from whom it springs. As I came to know the people and the tales of Rajasthan, I began to understand that the most eloquent literature of India is its folklore. I am grateful to India for inspiring me—as a folklorist and as an artist.

Prof Edward Hower, currently a Fulbright visiting Professor in Madras and Calcutta, is the author of three novels and a book of folktales, **The Pomegranate Princess**, *which he collected in Rajasthan during 1986-87. The book available from R.B.S.A. Publishers, Jaipur, was reviewed in the June 1990 issue of* **Indian Book Chronicle.**

(Contd. from page 17)

FROM AUSTRALIA WITH LOVE

genius. Tonetto feels that Hope falls short of being a genius due to his inability to transcend the physical, ephemeral world. The felicity of Hope's language, its consciously directed energy, however, prevents his works from being what Tonetto terms as "demonic" or what other critics have called "sexually over-indulgent verses".

The article by Anurag Sharma places Hope above the other poets of Australia, and his approach is markedly different from that of Tonetto. Except for the sexuality of Hope's poems, Anurag Sharma has presented a resume of the qualities of Hope's verses with interesting comparisons between him and Swift, Yeats, Auden, Pope and Blake.

OF PLACES & EARLY POETS

"Writing Places" by Nicholas Hasluck, with its humourous vein, is an article on a writer's experience of the act of planning a novel and searching an ideal place for the act of writing. In the process, he has emphasised the importance of the places which can inspire writers, though they are seemingly meaningless to undeciphering eyes.

P Sanajaoba Singh's article "Nineteenth Century Australian Poetry and Christopher Brennan" introduces the reader to the birth and evolution of poetry in Australia, touching upon the major poets and phases in its growth. Brennan is regarded by Singh as the first poet to deal with the modern man's anxieties and his search for an ideal. Singh places Brennan in the Symbolist tradition, since he uses symbols to relate the inner with the outer.

TWO SHORT STORIES & FIVE POEMS

There are two short stories—"Encounter in Udaipur" by Rome Warren and "Trash and Treasure" by Jeri Kroll. Warren presents India in the mystic light we often come across in the observation of visitors from abroad. There is a temple and a *Fakir* who enlightens the protagonist with a few well-chosen words. The accepted notions of the white-man's culture are challenged and undermined. There is a surrealist experience of the protagonist which could be explained away as the result of sun-stroke, but which is in keeping with the mystical tone of the story.

The second story by Jeri Kroll presents a humorous experience of a father buying his son a toy submachine gun. The last lines, however, raise a few questions with the General informing the father that the soldiers are 'sold'.

The stories are followed by a bunch of five poems by contemporary poets.

The *Journal* closes with a review of Colleen McCullough's *The Thorn Birds* written by Laxmi Parasuram.

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WORLD PEACE & HUMAN DIGNITY

Rajni Kothari : TRANSFORMATION AND SURVIVAL—In search of a Humane World Order : *Ajanta Publications (India); New Delhi (1988); pp. 220; Rs. 190/-.*

Review by S. Gupta

The book contains 11 papers relating to the problems involved in the establishment of World Order and Peace with Justice. They were written originally between 1974 and 1987 and delivered in distinguished forums in several countries around the world. The occasions included the annual meeting of the International Institute of Strategic Studies at Baden (Austria), in 1976; the International Conference on Disarmament at New Delhi in 1978; the U.N. Seminar on the Effects of the Existing International Order on the Pursuit of Human Rights and Fundamental Freedoms in Developing Countries at Geneva in 1980, and the Conference on Conflict Resolution held at Dunedin in New Zealand in 1987. In their original form, the papers were published in various journals. The book contains their revised versions.

As a political thinker, Prof. Rajni Kothari is well known to intellectuals and politicians alike, both in India and abroad. In addition, he is an Activist and has been associated with many organisations, national as well as international, which are concerned with the problems of human survival in a world divided between the rich and the poor, and the need to secure for all human beings the right to life, liberty, equality and justice. Since the formation of the National Front Government in India last year, he has been working as a member of the Planning Commission. [He has recently resigned from there.—Eds.]

TOWARDS WORLD PEACE

The maintenance of World Peace is the most urgent problem of our time, considering the proliferation of weapons of mass destruction especially at a time when there is a conflict of interests between the developed countries, which require the resources of the developing countries to become more affluent and the demands of the millions of people living in the developing countries for technical and economic aid not merely for the basic necessities of life i.e. food, clothing and shelter, but for their very survival. How can the two be reconciled ? Many solutions have been suggested, but the problem remains as intractable as ever.

In the last paper in the book, entitled "Bridging Two World", the author recommends that a beginning should be made through efforts like those of *LOKAYAN* (Dialogues of the People) which he himself started about 10 years ago to promote understanding of the points of view of the two sides. Such an intellectual effort can prepare the ground for devising practical and effective solutions for the problem. There can be no doubt that such an exescise is useful; but it still remains to be seen whether the developed countries are willing to make the requisite sacrifice of their own national interests to promote those of the developing countries.

INADEQUATE RESOURCES & NEED FOR COOPERATION

Among the obstacles to be encountered is the inadequacy of the economic and financial resources required to deal with the problem of poverty and to reduce the mounting burden of foreign debts, besides preventing the net export of wealth from the developing to the developed countries, which are only aggravating instead of ameriolating the problem What is required is an equitable distribution of the available resources among all the countries of the world. The question is whether this can be done and, if so, how ?

In this context, there will probably be no disagreement with the view that regional cooperation is a step in the right direction. Such cooperation is, at present, in a very early stage; and much more needs to be done to make it sufficiently effective to promote the social and economic development of the people of the developing countries and to improve their negotiating position. Until this is done, the relations between the North and the South cannot be based on the principle of mutual benefit, which alone can lead to an enduring and just solution of the problem.

CHALLENGES OF SCIENCE & TECHNOLOGY AND MANAGEMENT

Science and Technology have made unprecedented progress in the 20th century, especially since the end of World War II. Along with this, the evolution of Management Systems has been truly dramatic. These have made the rich much richer, and the poor much poorer. The developing countries cannot, realistically speaking, expect to acquire this progress as a gift from the affluent countries if past history is a correct guide. They will, in all probability, have to achieve it through their own efforts. But, if they put their shoulders to the wheel and send their students to countries where they can acquire it, as Japan has successfully done, and if they work hard and in a disciplined manner, they can also reach the take-off stage.

It will certainly take some time and require purposeful and persistent endeavour but the job can be done. Progress in the scientific, technological and management fields will not only reduce the dimensions of the financial and economic limitations of the developing countries, but also enable them to cooperate with each other to accelerate their progress. That will not only reduce their dependence on the rich countries, but also serve to strengthen their security and to improve the quality of life for their people.

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DISARMAMENT & THIRD WORLD INITIATIVE

Disarmament is one of the most important tssues in contemporary international relations. Dr. Kothari has dealt with it in his paper on "Disarmament and World Order", which was originally presented to the Internationai Conference on Disarmament held at New Delhi in 1978. He has drawn attention to the Rand Corporation Report to the U.S. Department of Defence in 1977. This document makes it clear that "underlying its logic of defending economic supremacy (of the western powers in North-South relations) is a deeper motivation *viz.* the maintenance of supremacy in global power relations and hence necessarily, in the global structure of strategic and military balances."

He observes very rightly that, "This is decidedly a posture of 'confrontation from above' aimed clearly at not just containment of the forces of change and transformation, but at hostility towards them, with a frank espousal of pushing back the new and the emergent, if need be, by military force".

To arrest these trends, he rightly suggests that "the countries of the Third World have to play a leading role They must take initiatives for halting the arms race and changing the present structure of iniquity and domination in global power relations ..It is nothing short of a movement for a new world order that the intellectuals of the world .. have to engage in". Unless this is done, the negotiations on Disarmament will continue to remain, as they have done until now, a mere academic exercise without any impact or results. [It is a hopeful sign that the situation has changed somewhat since these reports or views were recorded.—S.G.]

BLEAK OUTLOOK FOR THIRD WORLD

The outlook for the Third World seems bleak in spite of all the optimistic claims made by its spokesmen. As Prof. Kothari says in his paper on 'Survival in an Age of Transformation' (*pp. 9-10*) "The non-aligned world, the Group of 77, the concept of collective self-reliance and the call for a New International Economic Order, all seem to be verbal constructs—useful perhaps in putting up the necessary resistance to Western domination, but insufficient bases for preparing the countries of the Third World to deal with their own problems either jointly or severally. They do not seem to agree on even setting up a powerful secretariat or sponsoring a major research and information system which can match the efforts of the OECD group of countries.

"Prisoner of its own rhetoric, which more often than not reflects its powerlessness than its power, and still immersed in archaic and often reactionary structures at home, the Third World presents a picture of growing fragmentation and chaos. This is hardly a condition in which it can join the North-South dialogue with confidence in its own position or strength. No wonder the dialogue has become an empty ritual and has in effect all but collapsed.

"Nor does it seem likely that the much talked-of South-South cooperation process will take off, given the short-sighted view of 'national interest' in most of the South, the simmering regional conflicts leading to arms build-ups in most regions, and the drive of the larger and the stronger among the Third World nations towards playing hegemonical roles in their respective regions, a posture that suits the global corporate structures of both World Capitalism and World Militarism".

THREATS TO ENVIRONMENT & HUMAN SURVIVAL

Pollution of the environment is another major problem facing the earth and all its inhabitants. The learned author has referred to it in several papers. Indiscriminate exploitation of the earth's resources and the race for acquiring more and more weapons of mass destruction are polluting the space, the air and the water and denuding the earth of its vegetation If this trend continues, it will threaten the very survival of mankind and all other forms of life. Attention has begun to be drawn to this danger but much more needs to be done if it is to be averted by governments, intellectuals and interested groups.

The volume of literature dealing with the issues examined in Prof. Rajani Kothari's book, both in India and in other countries, especially the United States, is truly collossal. But the insight, the comprehension, the penetrating analysis and the vision which he has brought to bear on this very difficult task are truly remarkable. I have read the book with great interest and feel sure that those who are interested in the problems of world peace, the rights and dignity of human beings and the welfare of all created things on Earth will find it useful in their mission of trying to ensure *Survival* in this *Age of Transformation.*

Dr. S. Gupta is a retired Indian diplomat and academician.

FIRES OF FREEDOM

Fires of freedom spread with joy
like a wild fire across Eastern
Europe of long bondage
all shackles burst asunder.

Walls crumble quickly while
forty years of deprivation
become only ill memories for tomorrow.

Trade your minerals, gems
and crafts with the world—
join the globe of nations
in a new brotherhood.

This is the decade
of opening places of worship,
working the soil, brain contributing
creating a new life with new happiness.

Rosemary C. Wilkinson
(December 25, 1989; 7.35 P.M.) *(U.S.A.)*

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Four Poets From North-East India

Introduced by Ananya Shankar Guha

North-East India is notable for its linguistic diversity and multiplicity of cultures Such pluralism has no doubt led to conflicts and ethnic tensions at the political and social levels. But in the spheres of literature and creativity, writers have slowly, diligently and unflaggingly kept their torches burning. The flame of creativity is difficult to extinguish; and in fact, creative artists have attempted to break barriers of religion and community.

The number of 'poetry meets' in Guwahati or, for that matter, in Shillong are surely some indication. In Shillong, this has been a recent and welcome trend; and there has arisen a crop of young poets, most of whom write in English, but seem to be fully commited to their task. Personal commitment is surely important in creative matters. It matters not whether one writes in Assamese, Manipuri, Khasi or Bengali, there has been exchange of ideas and intermingling between writers of various communities through gatherings, meets and journals.

Can we say then that Indian society is fragmented, is disillusioned and there is no 'oneness' among the different societies which form the very fabric of our existence ? Unfortunately, we look out only for differences and not for similarities. It also does not matter whether a person is Bengali-speaking and writes in Assamese. What really matters is that these writers have been recognized as writers belonging to the vanguard of the literary and cultural tradition of the North-East.

BIO-DATA OF THE POETS

Presented below is a selection of poets, both old and new, writing in different languages; yet writing sensitively and with feeling, cutting through linguistic and parochial barriers where the emotional experience matters most. Even language then is reducible, a means of communication, a means to a higher end. What we are left with, however, is the irreducibility of art. *(Ananya Sankar Guha)*

Navakanta Barua is considered to be the doyen of Assamese poetry. He has several anthologies of poetry to his credit and is a prolific writer, both in prose and poetry. He is currently engaged in writing for children. He is a recipient of the prestigious Sahitya Akademi Award. His translator, **Dhiren Bezboruah** is the editor of the Guwahati-based English daily—*The Sentinel*

Sankar Chakraborty has lived most of his life in Shillong. He has been represented in a number of anthologies of Bengali poetry.

Birendra Rakshit who lives in Guwahati is a recognised Bengali poet. He has two volumes of poetry to his credit. He now teaches at the Guwahati University.

Ashok Lyngdoh is a college student in Shillong. He has been publishing his poems in magazines such as *The Telegraph Colour Magazine* (*Calcutta*).

★ ★

Navakanta Barua — Three Poems

JUDAS

Murder my death with the weapon of your kisses.
Why do this to life
That has its frontiers on the present ?
What is the earthly use I ask you,
Of stretching and abridging
A few animate moments called life,
With the elasticity of bread and coitus
Wine and fame ?

In your kisses I have not felt a dearth of love :
What inexorable orbiting
Draws in your love into you
Enfolding all planets stars ?
What concentrated emptiness
Where the whirlpool centres !

What if the flames quivering around you
Be of hell ?

Beyond the bounds of space and time
All flames are multidirectional.

Even last night I doled out the bread my body
Even last night I poured out the wine my blood,
With the weapon of your kisses let my death
be murdered
On the farmyard of blood let there grow
as sacred crops
Thirty pieces of silver.

(Translated by **Dhirendra Nath Bezboruha**)

THE BLACK GIRL IN SEARCH OF GOD

God
came down from a Negro drama
with a costly cigar between his teeth
and muttered in a drawl :
"Let there be light."

The scratch of the match put the spring ablaze. . .
flower and blood and green darkness
of the forest. . .
time is dead
and the death absorbing poison of the blue. . .
the black satin skin of our sweethearts. . .
the saffron desire of the matted manes
of the golden lion. . .
child of the sun
whose nerves are painted with death. . .
flower and blood and the hibernation of the dry sand,

O Africa, pregnant with a new creation.
Here,
our wings flutter in the way storm passes
light, where is the light ?
alas, history. (Translated by the Poet)

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MEASUREMENTS

It is evening now.
Let's go to the tailor's; to get measured.
Measurements of neck chest hands and arms
Measurements of the thumb.
We shall give measurements of the heart and
the spleen and the liver, [entrails
Give count of hormones and of love.
Let us give measurements of life,
Of this that and the other thing.
Only give the measurements.
We shall think of the stitching later on.
For the time being let's just give measurements :
We can only give measurements.
We can only take reckonings
We shall record that suicides have
Swelled considerably.
We shall give count of the number of letters in a
Give count of the Christians in Arabia. [speech
Just give measurements.
We shall think of the stitching later on.
Only think.
Someone after us will measure anew
Saying that our measurements were wrong.
Fresh new measurements they'll take.
Just take measurements.
When will someone stitch the garment to fit Man ?

(Translated by **Dhirendra Nath Bezboruah**)

★ ★

Sankar Chakraborty — Two Poems

TREE

All these days the tree is sustained by the greed of
the earth
Some ambition it is
People come and go, inhabiting the decayed body
destroying cries of the sky
and its quiet liquid ambience
its ethereality, Darkness is the hotel's youthful sentinel
a substitute for the golden hued day,
Suddenly the water level descends,
are dazed eyes to go blind ?
The depths of the eyes can spot
dreams of sea farers, songs,
In this manner the tree
expresses its gorgeous self
to the bewildered eye
lengthening shadows of eternal beauty
like a glowing, incandescent fire.
yet insignificant
Is it an ineffable, mysterious dance
of beauty, unveiling jollity
the gorgeous tree ?

(Translated by **Ananya Sankar Guha**)

ILLUSION

A young cat is on an illusory search today
with sleepless eyes, only
dreaming of fish and milk
Such is her snobbery, throws half of the rice
given to her
The blouse of a woman hangs in the verandah
The miserable bathroom overflows
Perhaps you have played enough ? One more day
passes in transience
yet she searches for her secret weapon
blatantly for her jasmine dreams
hides behind a mask
as the outward garb is inevitable
and she soars. . .
Now lying on the carpet of the lawn
She seems to concentrate on just this
Affection and sadness lie inert, remain suppressed
and late at night, that passionate cat
prostitutes herself
endlessly on the pretext of heart broken love

(Translated by **Ananya Sankar Guha**)

★ ★

Birendra Rakshit — Two Poems

PERVASION

Those wings have spread once again, and the
language of the mind
The mind is stuck with memories
Enclasping is this ubiquitous sorrow
How will I confide, will I ever be able
to tell anyone these
untranslatable thoughts
Those thorns are pricking me once again;
They will stick eternally I know, my price
for remembering her.
Ever so little, I get from remembrances, from sorrows.

(Translated by **Ananya Sankar Guha**)

A NEWLY STAMPED LETTER

From Cherrapunji through Shillong one gazes with
disbelief
you send clouds of wonder, and 5,000 feet beneath
water of bewilderment
vapours rise, beyond mountains
The pine trees stand melodiously, rhododendrons
memories come and go
forgetting and remembering
as the clouds send a breath of freshness
through vicinities of the mind
like a freshly sealed letter.

(Translated by **Ananya Sankar Guha**)

(*Continued Overleaf*)

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OF NATURE & GOD

G. Gowardhan Swamy : WHEN I SEE
A Writers' Workshop Publication (Calcutta) Rs. 50/- and Rs. 35/- (Flexiback)

Review by A. K. Sinha

G. Gowardhan Swamy presents a neat collection of sixteen poems that reveal a deeply philosophical insight into life and its problems. Nature, to him, appears as a formative influence, superior to any other and in this aspect, he reminds us of William Wordsworth.

In his poem, God, My Orisons to You he observes "I wonder when I see/That the tiger is not/Afraid of a tiger/But man is of man" (*p. 13*). The fear that man has of man takes us back to Wordsworth's lamentation on what man has made of man.

When I See is deeply charged with an ethical sense : The human body is the Temple of that spirit;/ Our character and noble thoughts will beautify/The body composed of flesh, blood and bone". (Life is Transitory, *p. 11*).

The poet admits, almost like Thomas Hardy, that we are toys in the playful hands of God, who moulds us into any shape. He likes and makes us a lump again when He wishes. But, asserts the poet, this should not make us complacent, for we must do some work to influence and inspire mankind to make this earth heaven-like. This message takes us back to the *Bhagwad Gita*. The poet, somewhat like Shelley in his *Ode to The West Wind* also wants God to propel the mind and soul of man from pettiness towards perfection. Here the poet reminds us also of Rabindranath Tagore who in his poem, *Where the Mind is Without Fear* desires that mankind should be freed under the guidance of God.

In his religious sonnet, Deliver Me from These Murderous Vices, the poet invokes Lord Vishnu and seeks deliverance from murderous vices plaguing him from all around.

The influence of Donne can be noticed in the poet's When the Sun Rises : "When the sun rises high/ and rolls across the sky/ . . . But lazy lovers lie abed/ curse it any get up reluctant (*p. 28*). The title of this poem itself takes us back to Donne's poem, *The Sunne Rising*, and the message conveyed is so reminiscent of the metaphysical poet.

Swamy also presents a yoking together of heterogeneous concepts, as can be noticed here :—"Shall I take/A money maker/A millionaire/As the ideal one ?/ How can I ?/When even a prostitute/Earns hundreds/ A day ? Noblenes refines man's features/Meanness coarsens them (*p. 29*). The mundane and the spiritual have been so subtly yoked together in this poem What is ideal ?

The overall inpression communicated by these poems seems to be that of an artist-philosopher justifying like Milton, the Ways of God to Man. The poet seems to firmly believe that with the plan, there must be a planner who inspires each cell with knowledge for the carrying out of a design which is immanent and prefigured in its living stuff. The poet is deeply convinced that this infinite and ineffable wide world does have an invisible Protector. Thus in his collection of poems, he pays a glorious tribute to God for His wonderful creation. When he sees a tiny seed, the poet wonders at God's creation, and is amazed to observe how a gigantic tree is so wonderfully hidden there. The poems are remarkable for their deeply religious sense and ethical views on Life and its problems,

Dr. A. K. Sinha is University Professor of English at Patna University, Patna.

FOUR POETS FROM N. E. INDIA

(Contd. from page 23)

Ashok Lyngdoh — **Two Poems**

THE MUSE

Weak, the effort of my pen
Cold, my warmest thought
But when I feel you near,
I'll praise you as I should.

The veil of sense hangs dark between us,
I see and hear you not,
Yet often your presence I feel,
Like some pleasant dream flowing,
When slumber on me descends.

Visit then this soul of mine,
Pierce the gloom of want,
Breathe in me, your inspiration,
And scatter my cynicism.

Deny me not, your elusive charms
Which denies me, to hold,
My eyes just to glean,
And my heart, striving to enfold.

Gladden my eyes, and stoke my thought,
And with every changing season,
Let your lure, like a fetter
Bind my wandering heart to you.

HARLOTRY

Just a sanitary necessity,
A public spittoon, a garbage dump,
Hundreds of men grabbed,
Snorted, grunted and wheezed over me.

Belong to all and none,
Just a piece of flesh,
A drainpipe for perversion,
Half woman, half corpse.

I wring the neck of the proverbial stork,
Cut the cabbage under which babies appear,
Then accept with gratitude ? the Clap
And rejoice at the newborn syphilitic freak.

Then with weeping womb, set to infect
The rich, poor, old and young,
With an old woman's heart,
Shrivelled and stinking of the grave. ★

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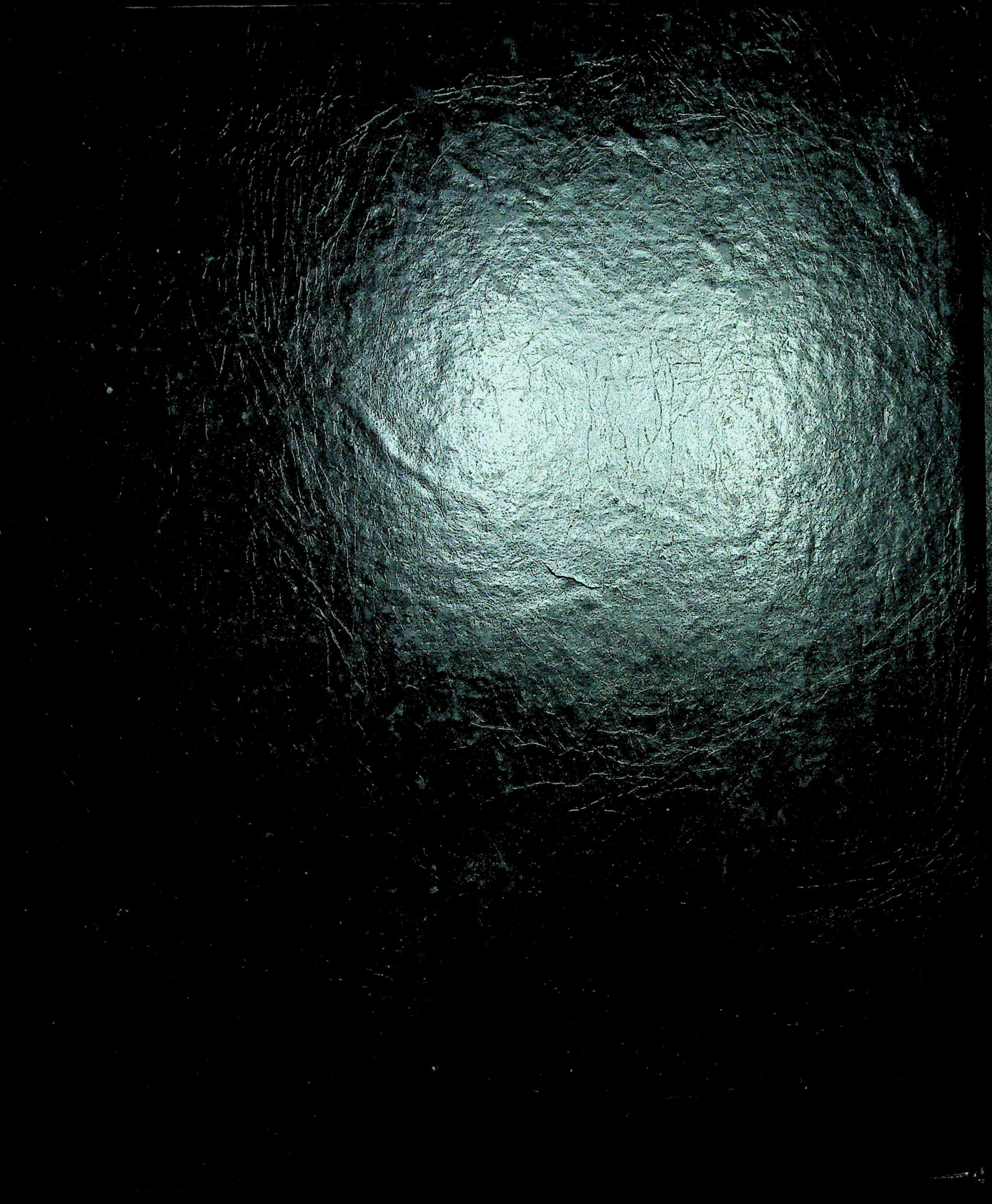
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